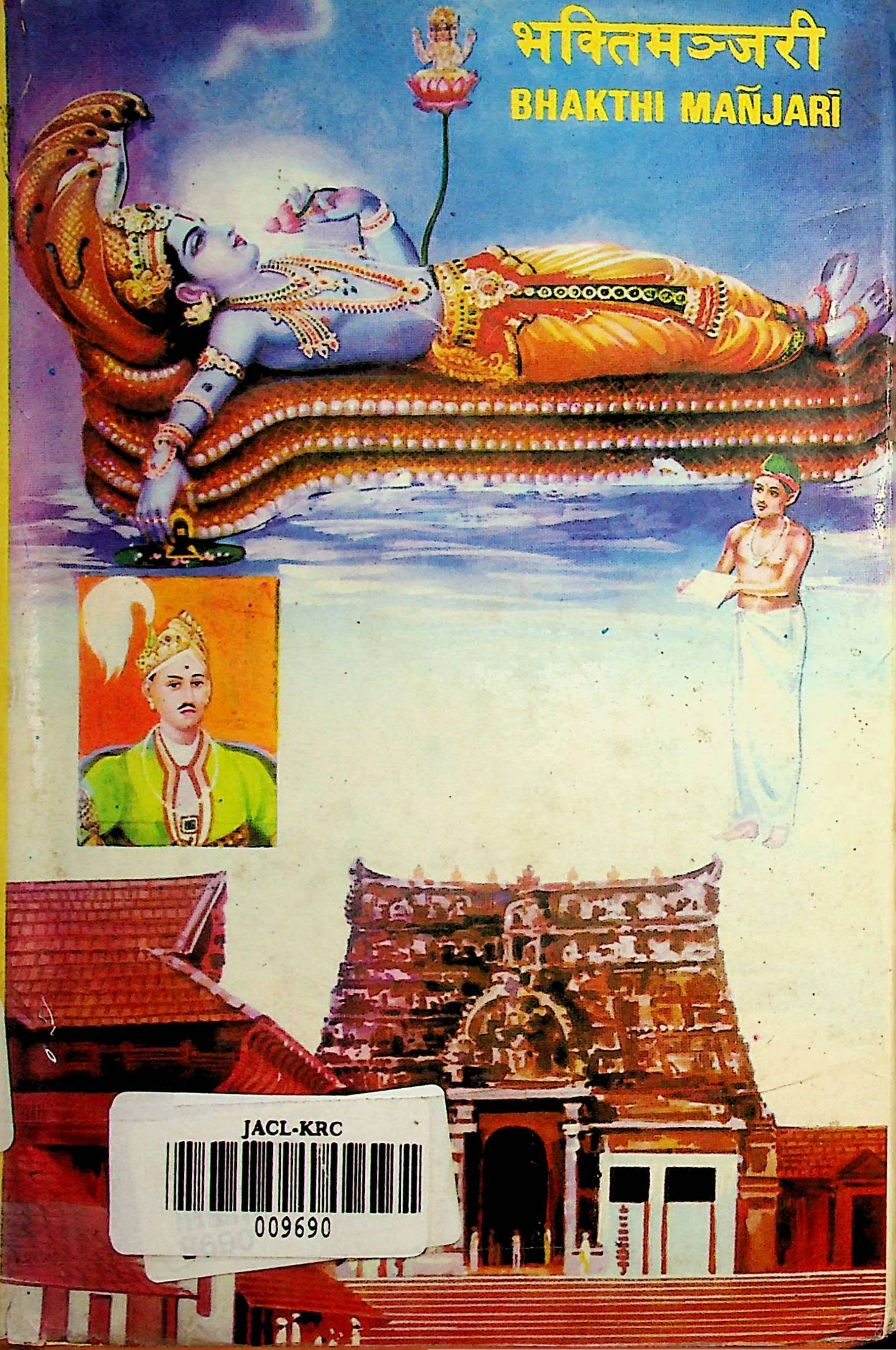
भक्तिमञ्जरी
BHAKTHI MAÑJARĪ



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भक्तिमञ्जरी

BHAKTI MAÑJARĪ

योऽनूचान स नो महान्
राष्ट्रिय संस्कृत संस्थान

राष्ट्रिय संस्कृत संस्थान, जयपुर परिसर

पुस्तकालय

पुस्तक संख्या ....

वर्गीकरण संख्या ....

9690

राष्ट्रिय संस्कृत संस्थान, जयपुर परिसर

वर्गीकरण सं. ....

पुस्तक सं. 9690 दिनाङ्क....................

यह पुस्तक नीचे अङ्कित तिथि या उससे पूर्व लौटा दी जानी चाहिये। यदि पुस्तक निर्धारित तिथि से अधिक समय तक पाठक अपने पास रखेंगे तो 50 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क देय होगा।

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जयपुर परिसर जयपुर
पुस्तकालय
क्रमांक...

BHAKTHI MAÑJARĪ

By

HIS HIGHNESS SWATI TIRUNAL SRI RAMAVARMA
KULASEKHARA PERUMAL

(Tamil Translation and Commentary "HARIPRIYA")

BrahmaSri V.S.V. Guruswami Sastrigal

Translation in English
DR. T.V. KUPPUSWAMI

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BAKTHI MAÑJARI

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NOTE ON TRANSLITERATION
AND
DIACRITICAL MARKS

Long vowels are indicated thus : ā, ē etc., Undiluted scientific method leads to pedantry. Therefore in respect of consonants, here it is compromised with the adoption of the practice in common usage. This hybrid system helps those who are unfamiliar with the script and pronunciation of words in sanskrit. Well recognised usages are retained.

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PREFACE

The history of modern Travancore begins with king Mārthandavarma who made Trivandrum his capital in the middle of the eighteenth century. But long before that, Trivandrum known throughout India as Ananthasayanam was a place of pilgrimage. 'Ananatha' is the serpant king upon whom reposes Padmanabha. The place first came into prominence with the installation of the idol of Padmanabha. The place first known as 'Syanandura is the sanskrit equivalent of Anantha-puram' prosperous or the city 'Ananda' or bliss.

Our idea of the age of the temple is based only on traditional accounts. But its antiquity is assured by numerous references in literary-works. Silappathikarm, a Tamil Classic, ascribed to the second century A.D. refers to a Vishnu temple 'Atakamatam'. This is identified as the Padbhanaba temple of Trivandrum. During the ascendency of the Cholas and Pandyas in the succeeding periods, we have references in sasanas and lithic records. From the ninth century A.D. we have numerous references to Padmanabha temple in literary-works and ōld records.[2] From the beginning, it enjoyed the special favours of the rulers of Trvancore, as they adopted Sri-Padbanabha as their tutelary Deity.

Quilon and later Padmanabhapuram were the places of permanent residence of the kings of Travancore during the ninth and eighteenth centuries. But the membership of the Maharajas in the 'Ettararōgam' necessitated their frequent presence at Trivandrum.[3] Severāl palaces came to be built here and colourful festivals of the Padbhanaba temple during the months of Alpasi and Pankuni were occasions when people from all parts of the country flocked to Trivandrum in large numbers[4]. The discord among the members of the Ettara-

rogam made it necessary for Umayamma Rani to interfere in the affairs of the temple effectively, There are many stories referring to the affairs of the period which are not seriously taken by sobre historians. The heroic queen decided to reside at Trivandrum taking as her counsellor Kerala Varma of Kottayam, the great warrior poet.

Trivandrum reached the hey day of its glory during the period of Marthanda Varma. He shifted the seat of the royalty from Padmanabhapuram to Trivandrum in A.D. 1745 and this town became the capital. Marthanda Varma built the fort of Trivandrum, renovated the Padmanabha-temple and the magnificence of the town had been praised by poets like Kunchan Nambiyar and Ramapuraththu variar.

Marthandavarma was certainly a generous patron of literature. He has been described as a great scholar. But he is not known to have written any work. Krishna sarman, author of a Champu work called SRIPADMANABHA-CHARITHA deals with the story of the origin of the Padbanabha temple[5]. This was written at the instance of Karthikai Thirunal Ramavarman. The narration follows the fact given in the "Ananthasayanakshēthra Mahatmya'; Another short-poem is that of Sanku called Padmanabhodaya.[6] It contains one hundred and forty two verses.

Karthikai Thitunal Ramavarman wrote Balaramabharata based on Bharata's Natyasasthra. Of the many scholars who adorned his court, Subramanya wrote "Padmanabhavijaya" Rukmani Parinaya, a drama dealing with the winning of Rukmani by Vasubhadrakrishna is the best known sanskrit work of Asvathi Thirunal Ramavarman. Among the works of Karthikai Thirunal's time special mention must be made of Alankara Kaustubha of Kalyana subramanya. It is a work on poetics on the model of Kuvalayananda, dealing with the figures of speech pertaining to meaning. He illustrates the

figures of speech by verses composed by himself in praise of his patron king Ramavarman and of the King's family Deity, Lord Padmanabha of the Trivandrum temple.

Swathi Tirunal Ramavarma Maharaja of Trvancore, also known as Gharbha Sreeman was born in A.D- 1813 as the son of Rani Lakshami bhayi and Rajarajavarma Valiya koil Tampuran of Cannasseri, and inherited the throne even while in the womb of his mother. A well-known linguist Ramavarma was a great scholar in Sanskrit and Malayalam. He knew English quite well and was well versed in Tamil. Telugu Kannada and Hindusthani. Being very much interested in music, he made a special study of the art.

Among the sanskrit works of Swati Tirunal Maharaja are the BAKTHI MANJARI, PADMANABHA SATAKA, SYANANDURAPURAVARNA PRABHANDA AJAMILOPAKYANA, KUCHELOPAKYANA and the sangeetha kritis. Of these Bakthi-manjari was published by the government of Travancore in 1904. Mahamaho-padyaya T. Ganapathi sasthri has suggested that it might have been composed towards the close of the author's life.

This is a devotional poem written on the model of Narayaneeya of Melattur Narayana Bhatta. It is divided into ten Sathakas, each of which is written in a diffetent metre, The royal poet begins with a prayer to the Deity longing for steadfast devotion. The first four sathakas from a thematic unit. The royal poet applies the test of reason and substantiates his stand on the authority of puranic stories. His conviction is well established that devotion is the means of attaining the objects of life, At the close of the fourth sathaka, he classifies Devotion into nine kinds.

The Padmanabha Sataka is a century of verses that praise the Lord of Trivandrum. Divided into ten decades, each in a

different metre, it summarises the story of Bhāgavatha and advocates the path of devotion.

Bakthi-manjari commands admiration not only on account of our regard for poetry, but also because of the exalted nature of the subject dealt within it. The tradition of Bakthi was deep-rooted in the royal house hold right from the days of Kulasekhara. There were several famous kings who called themselves 'Kulasekharas'. Their capital was Mahodayapuram, which is identified with modern Tiruvanchikulam in Cranganore. 'Kulasekhara' seems to have been a title assumed by Kerala Kings.[7] Kulasekhara Alwar is one of the great religous mystics of South India. According to tradition this vaishnavite saint was born as an incarnation of Vishnu's Kaustuba. The work assigned to him namely Mukundmala is a short lyrical poem of devotional fervour. The text is an exposition of two mystic manthras namely MUKUNDASHTA DASAKSHARA and ASHTAKSHARA manthras. The advaidic system of metaphpsics is blended with the Bakthi cult making Vishnu the SAGUNABRAHMAN.

With the fall of Vijayanagara, South India was disintegrating in political life. There were enough signs signalling the entry of India into a fresh period of slavery. But fortunataly two sectors namely spiritual and musical developed a vital mutual relationship. Sri Swathi Tirunal Maharaja is certainly a product of this period of musical spritual efflorescence. He stands foremost with his marvellous contribution. His powerful genius comprehended the several and varied excellence of all the early masters and his own brilliant contemporaries. In devotion, religious fervour, reformatory zeal and spiritual realisation, he matches any of his compeers. This work is a classical example that justifies the claims made in this regard. Luckily, the work was not lost. The only manuscript copy of the work at present available is in the hand-writing of the author himself,

A remarkable feature is the variety which the composer had adopted to suit the varying capacities of the listeners that came to him. That variety had contributed to the vide appeal of his productions. Gold is great by its own high value. Fragrance is something irresistible, but only genuine flowers possess it. ornaments like gold in the shape of flowers cannot give forth flower's fragrance. But if they should, it is indeed a miracle! This has been achieved by the Maharaja. The sanskrit adage 'HEMNA:; PARMĀMODA·' is a truth.

Learned allusions, morāl precepts, Upanishadic truths, condemnation of sham, hypocrisy and false paths, happy similies, every shade and mood of religous, devotional and spiritual experience, renunciation of the worldly good and flattery of the unworthy, joy of service, surrender and dedication make the Work an immortal epic recording in the mind of the Bhaktha. The Maharaja seems to have had a full consciousness of the mission with which his life was charged on this Earth. He clearly saw that he was born with the mission of singing Padmanābha even as Kulasēkhara Ālwar of old did. In this respect he is a self-concious, artist. In many contexts he dwells on the anxiety of weeping Yama, Lord of hell, who is unable to claim any victim, because people are urged to take the utterance of the namas of sri Padmanabha. The Maharaja also describes himself as one who treads the true path and he is a true savant-'PADMANABADASA'-a nijadasa of the Lord.

That he was steeped in the religious and spiritual lore goes without saying. He was a lover of the learned-the truly learned. He commands a great felicity of expression, grace and flow in style. With much ease and effect he manages many alliterations and sound effects. There are numerous lines displaying his skill for double entendre. (Slesha).[9] The literary quality is also evident in the touch of realism which enlivens his expression and bespeaks the king's keen eye on things around him.

He clearly exhibits the command, its rare words and compounds and sound effects. Narayana Theertha's Krishnaleelatharangini, for instance had influenced hm much.[10] Stories like that of Prahalada seems to have influenced him very much which is, so to say, the prototype of his own devotional life the devotion of the Gopis to Lord Kirshna are skilful motifs through which the ideas are fully worked out. The themes are well-known in devotional literature and it stands to reason to suppose that the Maharaja was inspired by the originals. The gusto with which he preaches and the volume of valuable wisdom and experience he impounds in the work place him among the saints whom we revere for the service they performed by periodic spiritual rehabilitation. The Bhakthimanjari can therefore be considered as one more of the 'bibles' which our saints have given to the community at large for their spiritual salvation.

The preciousness of human birth is highlighted in many contexts, He is evidently influenced by Sri Sankara's Vivekachudamani and Barthruhari's Vairagyasathka.[11] Kulasekara gives each limb the following duties:

Jihvē keerthaya kesavam muraripum chetho baja sridharam panidvandoo samarchayachutha katham storadvayathvam sruṇu vishṇum lokaya lochanadvaya harergachchaingriyugmalayam jigra grana mukundapadtulaseem moordhannamadhokshajam.

Mukundmala)

Srimadbhagavatha also calls upon the devotee to dedicate every limb and faculty to the service of God. The royal composer takes up this idea and pities 'misguided men'

The planets reflect only the power of the Lord and show the light which they derive from the great effulgence, So, the royal composer recommends meditation on the Lord's feet. It is the Lord who is the fountain head of all sanctity, of holy

waters etc. True Bhakthi can alone save and one should develop it. The rise of devotion blesses one with feeling of equanimity... a mansion does not please him more than a forest and a foe pleases him as much as a friend.

The sentiment of devotion takes manifold form. The well-known classification of Bhakthi occurs in the Bhagavatha[12]. Listening to the Lord's song and glory, singing of the Lord, contemplation of the Lord worshipping—His-feet especially, saluting Him, serving Him like a servant, moving with Him as a friend and offering oneself to Him. A wonderful act of the Lord is His great love for the devotee. Sankara's Sivanandalahari' shows the gradual stages of bhakthi towards a final goal of becoming merged with the Lord....

> "Like the chaste wife adoring her Lord
> Like the creeper clinging to the tree
> Like the river becoming one with the sea"

When this is obtained what greater bliss can there be? To realise "I am that" is the best. One who has this realisation, that all this is Padmanabha is a true Mahathma. And Sri Swathi thirunal was one of those Mahathmas.

The Late Revered Shri Vaidyanatha Iyer had conveyed the desire of Chithirai Thirunal maharaja as early as 1971, that all the literary works in Sanskrit of Sri Swathi Thirunal should be published. In 1972, the Text had been translated by Shri Krishna Sastri into Malayalam fittingly and crisply. Brahma Sri V:S.V. Guruswami Satrigal prepared an edition in Tamil with elaborate elucidatory Notes. On the request of my well-meaning friend Sri V.V. Sundararajan and on account of my personal veneration to the Royal Composer and the Late Sri Vaidyanathā Iyer, I agreed to translate the Text in English. I take it as the will of Sri Padmanabha that I should be associated with this noble endeavour. I avoided a word to word literal translation since I felt it would choke the fragrance of the original. The Commentaries and references are those of

Brahma Sri Guruswami Sastrigal. I had reproduced them in the same form as those in Tamil (Haripriya) in deference to the wish expressed. In order to save pages, I had just indicated them here. In the Tamil edition full texts of the references are given.

Srimathi Nagalakshmi Lakshmanan, daughter of the late revered Sri Vaidyanatha Iyer assisted me in the work of translation.

With pleasure and privilege I acknowledge the help rendered by Kewal Soni of M/s. Soni Printers & Thakur Tilak Raj in printing the work (Tamil and English Editions) despite incalculable hurdles.

NEW DELHI
September, 1986.

T.V. KUPPUSWAMI

REFERENCE

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2. Sankuni Menon : History of Travancore, P.89
3. Ettarayogam : A Popularly Constituted Committee although its membership was confined to eight families, seven brahmins, and one nayar.
   T.K. Velu Pllai : Travancore State Manual (Appendix to Volume II)
4. Literary works such as Sukasandésa, Unnunilisandesa, Lilatilaka.
5. Ullur S. Paramesvara Iyer : Kerala Sahithya Charithram III pp 285 ff (descriptive catalogue of the Maharaja-palace, library, Trivandrum 1965)
6. Ibid P. 288
7. A' Govinda Charya : The holy lives of the Alwars (Mysore 1902) PP. 11-133
8. Mahamahōpadyaya T Ganapathi sasṭrigal declares "I have examined the manuscript carefully, and edited few works with a few elucidatory notes here and there" [Preface to the edition of Bakthimanjari printed in 1904. Trivandrum]
9. They are indicated at the appropriate Contexts.
10. Indicated in the Text,
11. Sri Sankara : "Janthūnam narajanmadurlabhamatha"
    Barthruhari : Ā yurvarshasatham nrunām parimithaṃ nāthirow...........sivādibhirneeati
12. Srimad Bhagavatham ; ix is 18-21

ANANTHASAYANAM

॥ श्रीः ॥

प्रथम शतकम्

SATAKA I

आनन्दामृतसारसन्ततिमयस्वराज्यमूर्धाभिषि-
क्तात्मन्नम्बुजनाभ ते चरणयोर्नत्वा मुहुःसादरम् ।
एतावत्पुनरर्थये कुरु कृपामापत्सु सम्पत्सु वा
भूयात् त्वत्पदपद्मयोरविरतं भक्तिर्ममाचञ्चला ॥१॥

ānandāmrutasārasantatimayaswārājyamoordhābishi
ktāmannambujanābha tē charaṇayōr natvā muhu: sādaram
ētāvat punararthayē kuru krupāmāpatsu sampathsu vā
bhooyāt twatpadapadmayōraviratham bhaktirmamāchañchalā.

(1)

Oh! Presiding Lord of Eternal bliss! Bearer of lotus in the naval ! I surrender myself at Your feet with love, devotion and faith, and pray for undaunted devotion in Your grace through prosperity and adversity.

NOTE : A King endowed with youth, culture, knowledge of the Vēdas, strength of the body, senses, feeling and lordship over fertile land in comparison with Ghandarva amidst mortals and immortals, the Pithrūs, Ajāna dēvas. Karmadēvas, Celestials, Lord of the Celestials, Bruhaśpathi Virātbrahma, Hiranyagarba brahma-- enjoys lesser bliss. 'Eternal bliss' is but a speck of the grace of the immortal Ānanda incarnate. This truth is made explicit by Bruhādāraṇyakam, Thaitriyam and other Upanishads, when they declare "*Yethasyaivā Anandasya Anyāni Bhuthāni Māthramupjeevanthi*". The royal composer reflects the dictum in the phrase "*Anānthāmruthasārasanthathamayasvārājya Moorthābhishekihātman*".

Kunthidēvi welcomed crisis since she sincerely believed that it provides her with the opportunity of having frequent darsaan of the Lord Krishna. It was her practice to appeal to Him in a crisis:

vipada: santhu na: śaśvathathra thathra jagathgurō

bhavathō darśanam yaśya dapunarbhava darśanam

(Srimad Bhagavatham 1-8-25)

Prime among the devotees Sri Swathi Thirunal Maharaja pleads for devotion to the Lord in times of prosperity as well as adversity.--"

..."*Apatsu Sampathsu va*"

यामाहुः श्रुतिशेखराध्वपथिकाः पाराशराद्या दृढं
त्वत्कारुण्यरसाप्तिसिद्धलतिकामव्याजमोदप्रदाम् ।
किञ्चाशेषसमीहितार्थघटनानैपुण्ययुक्तां नृणां
तस्यै न स्पृहयेत को नु भुवने पापादृते श्रीपतेः ।।२।।

yamāhu: sruthiśekharādhvapathikā; pārāsāradyā drudhām
twatkāruṇyārasāpti siddhalatikāmavyāja modapradām
kiñcaśéshasameehitārthaghatanānaipuṇyayuktām nruṇām:
tasyai na spruhyaēta kō nu bhuvanē pāpādritē sreepate:

(2)

Oh, Lord of the goddess of Wealth ! Like the medicinal herb used by the Siddhas to cure diseases, devotion and faith in You are sure means of winning Your grace, true and eternal bliss. Evolved souls like Vyāśa and Suka have endorsed and confirmed this with authority. Therefore else than the most accursed, who can be averse to devotion ?

NOTE : Srimad Bhāgavatham emphasises that abstinence from evil-doing as an inevitable prelude to devotion.

Nivruth tha tharshai upgeeyamanādbhu voushadhāchōthra manōbhirāmath
kauththamaslokaguṇānu vādath pumanvirajyetha vinā pasudhanath

(Bhagavatham 10-1-4)

Bhakthimārga is eulogised by the enlightened and evolved souls. To the ordinary mortals, it serves as the unfailing cure for the affliction of Samśāra. Such a divine experience of the Lords' greatness through sight and hearing is detested only by the unpardonable criminal, guilty of cow-slaughter. Did not Lord Krishna the divine Charioteer of Arjuna emphasise on Bhakti as the vehicle unsurpassed for god-realisation?

किञ्च त्वं च किरीटिने स्वसुहृदाँ मुख्याय युद्धाङ्गणे
बन्धूनां निधनोत्थपातकभयोद्विग्नाय तत्सारथिः ।
श्रेयोमार्गशतेषु शंससि हि यद्यामेव मुख्यां दृढं
तत् तामेव मम स्थिरीकुरु जवादम्भोजनाभाधुना ॥३॥

kiñca tvam cha kirītinė swasuhrudām mukhyāya yuddhanganė
bandhoonām nidhanōttha pātakabhayōdvignāya tatsārathi:
sréyōmārgāśatéshu sumsasi hi yath yāméva mukhyām drudham
tat tāmeva mama sthireekuru javādambhōjanābādhuna.

(3)

Lord Padbhanaba ! While being the Charioteer of Your most faithful devotee Arjuna (Kiriti) when he was weighed down with woe at the prospect of killing his kith and kin in the war (Bharatha). You reiterated the importance of Bhakthi as the supreme path to salvation amidst other innumerable ways in vogue.

NOTE :

Cf : Bhaghavadgeetha:

Manmanā bhava madbhakthō madyājī mām namaskuru
Mamēvaishysi yukthanaivamath mānam mathparāyana: (9-34)
Mamēvaishyasi sathyam tē prathijānē priyōsi mē, (18-69)

Kiritee (Arjuna) Arjuna helped Lord Indra by vanquishing the demons like Nivathakavacha. Indra gifted to Arjuna the lustrous crown *'Divyamchedan kireetam me svayamindro yuyoja ha"*. (Mahabharatha-Vanaparva) Kireeti signifies the great valour of Arjuna that made Indra seek his help.

जात्या यास्त्वबला हरे ! परमनाघ्रातात्मविद्यारसाः
स्वैरिण्योऽरहिताः सतामाघहृता सङ्गेन चानारतम् ।
गोप्यो जारधियाप्यवाप्य ननु यां भक्ति पदाम्भोरुहे
भावत्के तुतुषुर्भवेत् कथमियं नो तापहन्त्री नृणाम् ॥४॥

jatyā yāstvabalā hare hare ! paramanāghrātātma vidyarasā:
swairiṇyo rahithā: satāmaghahrutā saṅgena cānāratam
gopyo Jāradhiyāpyavāpya nanu yām bhakthim padāmhoruhe
bhāvatke tutushur bhavet kathamiyam nō tāpahantree nruṇām
(4)

Did not the Gopikas (shepherd lasses) of Gokula attain eternal-bliss through simple, but staunch devotion to You even though they were low by birth and upbringing, did not have any spiritual knowledge, did not have the company of the great spiritual men and were leading a life of gay abandon ? Had not such devotion removed the three-fold sorrows of those who are devout ?

NOTE : Usages like 'Satham Sangéna:' Arahitha: Abalā,- remind us of the eleventh skantha of Srimad Bhaghavatha where the Lord eulogises the devotion of the Gopikas to the eager listner Uddava ;

Wonderstruck Uddava exclaimed. vandé nandavraja striṇām pādaréṇumabikshanaśa : (Bhagavatham 10.47-63). I bow to the sacred dust of Gokula made profane by the feet of the Gopikas. In any scheme of devotion the Gopikas legitimately rank first.

आस्तां तावदिदं सदा रिपुधियापि त्वां स्मरन्तः खलाः
भूपास्चैद्यमुखास्चराचरजगज्जातैकबन्धुं हरे ! ।
त्वामापुर्बत तादृशे त्वयि हरौ लब्धा हि भक्तिं परा
कं नाज्ञानिनमप्यवाप्तकुशलं कुर्याद्विभो ! मादृशम् ॥५॥

āstām tavādidam sadā ripudhyāpi twām smaranta; khalā
bhoopāscaidyamukhāscarācarajga;jdlaikabandhum hare !
twāmāpurbata tādrse twayi harou labdhā he bhakthi: para
kam nājnāninamapyavāptakusalam kuryād vibho ! mādrusam
(5)

There is no wonder in Your being compassionate to those with positive sincere Bhakthi. The wonder is that You have been boundlessly kind in giving salvation even to those who constantly thought of You - the supreme benefactor of all creation, as their arch enemy. Such being the case Oh ! Omnipresent (Vibhū Lord : there is no doubt that ignorant people like me will also be granted eternal bliss by You.

The expression 'CHAITHYAMUKA.' refers to the habitual haters of the Lord. "*Adhoyōbhi yathsparsana-dhothapāthaka: prāpāthmasānryam thvasathām sadurlabam*" (Bhagavatham 10-12.38). Akasura, Poundraka, Danthavak-thra are all examples. Sisupala is the classical example, His 'JEEVAM' in the form of a spark mingled with the Lord's eternal-lustre. Srimadbhagavatham 7-1-26).

Ādi Sankara echoes the truth when he declares "*Harsaindarsana vogāth....................Mushtikachāṇurākyad: Payathu Nisréyasam Sapadi*" (Probōdhasudhākaram, Anugrahikapṛakaraṇam 237, 239).

Prāyeṇa bhakthiyōgena sathsaṅgéna vinā uddava
Nogāyō vidhyathe sathyaṇg prāyaṇamithi sathāmaham

(Srimad Bhagavatham 11-11-41)

Na rōdhayathi mām yōgō.........

yathāvarunde Sathsaṅga : Sarvasaṅgāpaho hi mān.

(Srimad Bhaghavatham 11-12 3 to 6

Sathsaṅgena hi *Vahavo mathpadam prāpthā:*

(Srimad Bhagavatham 11-12 1&2)

Yam na yogena.........
Yo anye moodadhiyo nāgā: sidhvā mamiyurañjasā

(Srimad Bhagvatham 11-12 8&9)

Sage Suka who enlightens Emperor Parikshit emphasises the greatness of the Gopikas (Rasaleela)

Anthargruhagathā.........
Jahurjuṇamayam deham sadhya: prakshinabhandanā:

Srimad Bhagavatham 10-29, 9 to 11)

Hearing the melody of the lute, the Gopikas flocked round Krishna in the moonlit night. The kith and kin of some of the Gopikas shut them in their homes. Those imprisoned Gopikas meditated and experienced the delight of His divine company as the pangs of separation, thus getting rid of the aftermath of their Karmas. They became one with the Lord, their lover, transcending mortal coil. (Kāmāth Gōpya :). The love though born of human weakness was firm and hence led to liberation the resultant of Bhakthi.

In the Srimadbhagavatha (Tenth sathaka, chapter 22) the Lord speaks to the gopikas thus : "The love borne to me will perish and as a result the adjunct 'Birth' of blind-love (kāmam) will also perish and pave the way for liberation".

The royal composer echoes many of the sentiments expressed by Tradition.

लक्ष्मीकान्त ! गुरुर्गुणनिधेर्यस्योद्धवस्य ध्रुवं
धार्मिष्ठावलिहारमध्यतरलो यो वा बुधैः कीर्तितः ।
सोप्येषत्वयि वीक्ष्य भक्तिमचलां गोपाङ्गनानामगात्
विस्मेरत्वमिमां त्वदीयचरणे भक्ति परां देहि मे ॥६॥

lakshmeekāntha ! guruguñanidher yasyōddhavasya dhruvam
dharmishtāvalihārmaddhyataralō yō vā budhai: keertita:
sōpysha twayi veekshya bhathimachalām gōpāṅgaṅāmagād
vismeratwamimām twadeeyacharañe bhaktim param dehi me

(6)

Even Uddava, the repository of all virtues, the foremost disciple Bruhaspathi and the most eminent among the righteous was astonished at the depth and purity of the devotion of the gopikas. O, Lord, of the Goddess Wealth ! grant me such ardent devotion.

NOTE : The Lord Himself acknowledged that His affection to Uddava surpasses those that he bears to Brahma Siva; Balarama, Lakshmi or His own self. The statement assures the holiness of Uddava. Such a great soul is amazed to sense the matchless steadfast devotion of the gopikas : "ĀSĀMAHO...... ...................GNLMALATHOUSHADEENĀM". (Srimad-Bhagavatham 10, 47, 61), Uddava desires that he be born as a botanical specie in the gardens of Gokulam. (Srimad Bhagavatham 10. 23. 34). The royal composer draws our attention to the context by the expression *"Thadeeyadayithavrāthorulajjāvahām bhakthim vilokya mukthimadā:"* (sloka 7)

Cf : *Hrudōpajuhya vijahou dėham karmā nubhandanam* (Srimad-bhagavatham 19-23-24).

लीलामानुषविग्रहेण भवता संप्रेषिता देव ! ये
गोपा हन्त निराकृता द्विजवरैरन्नार्थिनो यष्ट्रृभिः ।
भूयस्तद्गृहिणीजनार्पितमदन भक्तं च भक्ति विलो-
क्यादा मुक्तिमहो तदीयदयितव्रातोरुलज्जावहाम् ॥७॥

leelāmānushavigraheṅa bhavathā sampreshitha deva ! ye
gōpā hantanirakrutā dwijavarairannārthinō yashtrubhi:
bhooyasthathgrihiṅeejanārpithamadana bhaktam cha bhaktim vilō
kyādā mukthimahō tadeeyadayitavrātōrulajjāvahām

(7)

Once when You were in humam form (Krishna), You have demonstrated the superiority of pure, simple and deep devotion over ostentatious and ritualistic bhakthi. You sent Your cow-herd friends (gopis) with a request for food, first to the priests performing the Yaga, and later to their wives. While the priests ignored the gopi's reques, the wives readily gave them food with love and devotion. You granted salvation to the ladies much to the sagrin of the priests.

प्रह्लादोऽसुरवंशजः शिशुरपि त्वत्पादपङ्केरुहे
भक्तिं प्राप्य जहौ गुरूक्तमशुभायैवेति जानन्नसौ ।
लेभे नैव रुजां च तातकलितां त्वत्प्रेमपात्रेषु चा-
प्यासीद्यत्प्रथमो ममापि दिश तद्भक्तिं परां तादृशीम् ॥८॥

prahlādōusuravamsaja: sisurapi twatpādapaṅkéruhé
bhakthim prāpya jahou gurookthamaśubhāyaiveti jānannasou
lébhé naiva rujām cha tātakalitām twatpremapātréshu chā
pyaseed-yatprathamo mamāpi diśa tat-bhakthim parām tādruśeem

(8)

Prahlāda born as the son of aśura king was even at the very tender age ardently devoted to You in defiance of the advice of his father and preceptors. You protected him from all the inhuman torture hurled on him. He became Your

illustrious Bhaktha. Lord! grant me the strength to inherit that kind of Bhakthi.

NOTE. Reference to Srimad Bhāgavatham 7, 5, 3 and 53 :

> *"yath thathra guruṇā prōktham...........*
> *............................dvanthvā rāmōpavarpitham"*

The royal composer's expression "Thvatnprémapāthréshu Prathama" is note worthy.

Cf: "prahlādaśchapi daithyānām" (bhagavath geetha 10.30)
"mām viddhachudhava daithyānām prahlādamasurésvaram"
(Srimad Bhagavatham 11-16)

बाल्ये काममरुन्तुदैर्निगदितैर्मातुः सपत्न्या गृहाद्
यातो हन्त वनं स नारदमुनेर्लब्धत्वदाराधनः ।
सर्वोत्कृष्टमवाप तद्ध्रुवपदं चौत्तानपादिर्यया
सा भक्तिस्तव पादयोः किमिव न श्रेयः समापादयेत् ॥९॥

bālyé kāmamarudatnigaditair-mātu: sapatnyā gruhāth
yāthō hantha vanam sa nāradamuné-lobha dwadārādhana:
sarvōtkrshtamavāpa taddhruvapadam chouttānapādiryaā
sā bhaktistava pādayō: kimiva na sréya:samāpadayét.

(9)

The young son of king Uttānapāda on hearing the harsh words of his step-mother left the palace for the forest as a child. There, with the guidance of sage Nārada he did severe penance with extreme faith and devotion. Pleased, You granted him the highest and permanent status of Dhruva. (Pole star). Is there anything that ardent devotion can not achieve ?

Cf: mruthyormūrdhni padam dhathvā-rurōha athbutham gruham
sā bhakthisthava pādayō: kimiva na sréya; samāpādayéth
(Srimad Bhagavatham. 4. 12. 30.)

भास्वद्वंशपयोधिपार्विकविधौ नाभागसूनौ कृतः
शापोऽभून्ननु मोघ एव मुनिना क्रुद्धेन दुर्वाससा ।
भूयस्त्वं शरणार्थिनेऽपि मुनये चक्रायुधोपद्रुता-
यारादाशु शशंसिथास्य नृपतेरेवेह संप्रीणनम् ॥१०॥

bhāsvadvamśapayādhi pārvikavidhou nābhāgaśoonou kruta:
śāpobhoonnanu mōgha éva muninā kruddhéna durvāśasā
bhooyastvam saraṇārthinépi munayé cakrāyudhōpadrutā
yāradāśu saśamsithāsya nrupatérévéha sampreeṇanam

(10)

King Ambarisha, the son of Nābāga of the lunar race and as pleasingly radiant as the Moon had incomparable devotion for You. You saved him from the curse of the embittered sage Durvāśa with Your Sudarśana Chakra and made the sage take refuge under him and seek his pardon.

NOTE : The repentence of the sage is attested to by the verse in Srimad Bhagavātha (9-4-63-69-71)

aham bhakthaparādīnō...........
.................śānthirbhavishyathi

एवं त्वत्पदपद्मयोरनुदिनं न्यस्तात्मनामात्मनो-
प्युत्कर्षं ननु वाञ्छसि त्वमधिकं यत्सिन्धुकन्यापते ।
तत्कारुण्यसुधाम्बुधौ त्वयि परे सत्त्वैकसान्द्रे स्थिरां
भक्तिं भक्तजनप्रियाद्य वितरश्रीपद्मनाभ ! प्रभो ! ॥११॥

évam twatpada padmayōranudinam nyastātmanāmatmanō
pyutkarshas nanu vāñchasi twamadikam yat-sindhukanyāpaté
tatkāruṇyasudhāmbudhow twayi paré sattvaikasāndré sthi ram
bhaktim bhaktajanapriyādya vitara sree-padmanābha ! prabhō !

(11)

In all these episodes, You have granted all glory to those Bhakthas who have totally surrendered themselves to You. Oh ! Omnipotent compassionate Lord of Goddess Lakshmi ! Grant me firm faith and devotion in You, right now.

Cf : Srimad Bhagavatham : (7-1-29 & 30)

"kāmādadvēshadcbhayāth... ... ...
.........yūyam bhakthyā vayam prabhō

सन्त्येवात्र बहूनि कैटभरिपो ! वर्त्मान्यहो देहिनां
संसारानलकीलतापशमने दक्षाणि निस्संशयम् ।
तान्येतानि समीक्षितान्यपि यथा भक्तौ तथा तेषु चेत्
सौकर्यं सहसा जगत्त्रयपते ! तान्येव गृह्णीमहे ॥१२॥

santyēvātra bahooni kaitabharipō ! v :rtmänyahō déhinām
samsārānalakeelatāpaśamané dakshāni nissamśayam
tānyétāni sameekshitānyapi yathā bhaktou iathā téshu chét
sowkaryam sahasā jagattrayapaté tānyéva gruhuṇeemahé

(12)

There are certainly many ways to surmount the conflagration of worldly sufferings and to reach salvation. But having considered all these paths minutely, I have concluded that Bhakthi is the most fruitful one, for, if there had been one more fruitful avenue, I would have certainly followed that.

Cf : Srimad Bhagavatham (11 to 14)

योगः कर्म तपः समाधिरनिशं गङ्गादितीर्थाटनं
दानं वात्र हरे ! व्रतान्यपि तथा चन्द्रायणादीन्यहो ।
सर्वोत्कृष्टतमान्यपि त्वसुकरत्वं नाम वच्म्यादरा-
देतेष्वेकश एकमेकमधुना यावन्मति श्रीपते ! ॥१३॥

yōga: karma tapa: smādhiraniāśm gangathitheerthātanam
dānam vātrā haré ! vratānyapi tathā chāndrāyanādeenyahō
sarvōtkru shtatamānyapi twasukaratvam nāma vachmyādarā
dëtëshvékaśa ékamékamadhumā yāvanmati sreepaté

(13)

There are many excellent methods to surmount the sorrows of this world. Yoga, rituals, penance, meditation, pilgrimage, charity, religious observances : are some of the most important ones. But each of these poses different practical difficulties to ordinary human heings.

लक्ष्मीकान्त ! मुमुक्षवोऽथ कतिचित् त्वष्टाङ्गयोगाध्वना
त्वामेवात्र भजन्ति तारमनुचिन्त्यान्तः परं निर्मलम् ।
प्राणानप्यभियम्य हन्त विषयादाहृत्य सर्वेन्द्रिया-
ण्युत्क्षिप्याथ सुषुम्णया ननु षडाधारैस्तथा मारुतम् ॥१४॥

lakshmeekāntha! mumukshavōtha-katicit twashtaṅgayōgaddhwanā
twāmēvātra bhajanti tāramanuchintyānta: param nirmalam
prāṇānāpyabhiyamaya hanta vishayādāhrutya sorvéndriyā
puyuktkshipyātha sushumṇaya nanu shadadhāraistathā
mārutham (14)

Some people desirous of salvation follow the method of Ashtaṅga yōga. They control the five vital winds, withdraw their senses with great difficulty from worldly pleasures and raise the breath along the spine through the six seats of power and controlling it in the head, meditate on You with utmost concentration.

NOTE : The royal composer is in this context influenced by the Bhagavath Geetha Verse

"Sarvadvārāṇi samyamya............
............sa yāthi paramam gathim
(Bhagavath Geetha 8, 12, & 13. Chapter VIII)

मार्गोऽसौ सुतरामनिन्दिततरोऽप्याप्त्यै तवास्मिन् कलौ
नेता तादृशवर्त्मनि प्रथमतः प्रायो गुरुर्दुर्लभः ।
लब्धेऽप्येवमनुष्ठितौ हि कुशला न स्युर्नरा यत् ततः
सर्वेषां सुकरत्वमत्र भगवन् ! पश्यामि नो वर्त्मनि ॥१५॥

mārgēsou sutarāmaninditatarōpyāptyai tawōsmin kalou
nétā tādurśa-vartmaṇi pratamatha: prāyō gururdurlabha:
labdhépyévamanushthou hi kuśalā na syurnara yat tata:
sarvésham sukaratvamatra bhagavan ! pasyāmi nō vartmani

(15)

The path of yoga is by no means inferior. But in this Age of Kali, competent teachers of yōga are hard to come by; Even otherwise, ordinary people find it very difficult to practise it correctly, Therefore, I think, this method is unsuitable for ordinary folk.

केचित्कर्मणि निष्ठिताः शुभतमे वेदोदिते साधवः
स्वर्गाप्त्यै क्रतुभिर्यजन्ति विविधैस्त्वामेव यज्ञेश्वरम् ।
स्वाहाकारसमुज्ज्वलैस्चरुपुरोडाशाग्रविश्राणित-
प्राज्याज्याप्तहविस्सुतृप्तविकसत्सेन्द्रामरास्याम्बुजैः ॥१६॥

kéchit karmaṇi nischitha: śubatamé védōdité sādhava:
swargāptyai kratubhiryajanthi vividhairsthvāméva yognéśwaram
swahākāra samujjyalaischarupurōdāśāgraviśsrāṇitha
prājyājyāptvhavissutruptavikasatsendrāmarāsyāmbhujai:

(16)

Some others resort to rituals like Jyōthishtōma wishing to reach Heaven. To please the Dévas, they offer the Fire-god oblations like Chāru and purōdaśa with ghee chanting the manthra 'swahā' in the hope that the offerings reach You ultimately.

लोकोत्कृष्टतमान्यमून्यपि विभो ! कर्माण्यमीषां पर-
न्त्वाचार्यः पुनऋत्विजोऽभिजनता द्रव्यं तथापेक्षितम् ।
लुप्ते कर्मणि किञ्चदाशु भविता कर्तुस्च दोषो महां-
स्तस्मात्सर्वजनीनतां न दधते कर्माण्यमूनि ध्रुवम् ॥१७॥

lokōtkrushtatamānyamoonyapi vibhō! karmāṇyameeshām param
twāchārya: punarrutvijōbhijanata dravyam thathāpekshitham
lupté karmaṇi kiñchidāśu bhavitā kartuscha doshō maham
stasmātsarvajaneenatam na dadhaté karmonyamooni dhruvam

(17)

Rituals like yagas are no doubt great means to reach You. But they are laden with very many practical diffiulties Primarily, a very great pandit is required to guide and advise. Many priests with good knowledge of the Vēdas for properly pronouncing the manthras, birth in a great family for the performer, abundance of wealth and above all the repurcussions that might arise owing to our inadvertant error of omission. are some of the difficulties. Considering all these, it is clear that this path of 'Karma' is unsuitable for the laymen.

एके सद्गुरुभाषिताञ्जनलसद्विज्ञानदृष्टया जग-
न्मिथ्यारूपमवेक्ष्य चात्र सहसा सर्वार्थसन्त्यागिनः ।
धन्याः पर्वतगह्वरेषु सततं कालं नयन्तो विभुं
त्वामेवेहभजन्ति निस्पृहधियो वाय्वम्बुपर्णाशनाः ॥१८॥

éké sadgurubhāshitāñjanalsādvijnāna drushtya jagath
mithyāroopamaveshya chātra sahasā sarvārtha santyāgina:
dhanyā: parvatagahvaréshu satatam kālam nayantō vibhum
tvāmévéha bhajanthi nispruhadhiyō vayvambu parṇāśanā:

(18)

There are yet others who, with the teachings and guidance of a spiritual preceptor realise that this world is but an illusion (Māya) and renouncing everything worldly. withdraw into caves. Surviving on air, water and withered leaves sit meditating on You all the time.

Cf : Sathgurusthōthra :

"Agyānathimirandhasya gyānāñjāśalākayā
Chakshurunmeelitham yéva thasmai sri guravé nama:

मायामोहितचेतसामिह कलौ लक्ष्मीपते ! प्राणिनां
नित्यं वित्त-कलत्र-पुत्रविषयेष्वत्यन्तसक्तात्मनाम् ।
आस्थास्मिन् पथिभो निकाममयुते स्याद्वा न वा कस्यचित्
सर्वेषां न विलोकयायि हि ततः सौकर्यमत्राध्वनि ॥१९॥

māyāmōhitachétasāmiha kalou lokshmīpaté ! prāñinām
nityam vittakalatraputra vishayétyanthasaktātmanām
āsthāsmin pathi-bhō nikāmamayuté syādvā na vā kasyachit
sarvésham na vilōkayāyi hi tata: sowkaryamatrādhvani

(19)

O ! Padbanabha ! In this age of Kali (yuga) because of the illusion of Māya, Reality is eclipsed in the minds of the people and they are steeped in worldly values like riches, wife and children, people who really desire salvation through renounciation and penance, may or may not be even one in ten thousand. Such being the case, I do not consider the method as acceptable without debate.

NOTE t Gnānamārga explained as that which affects men of great indulgence in the life of the mundane world.

Cf : Kléśōadhikarastéshāmavyakthachéthasām.
(Bhagavath Geetha)

धत्ते यत्स्मृतिरप्यघौघतिमिरे लीलां परां भास्वतो
यामद्यापि बिभर्ति सादरमुमानाथः स्वयं मौलिना ।
तस्मिन् जह्नुसुताम्भसीह सकृदप्यामज्जतां देहिनां
पुण्यं वक्तुमहीस्वरोऽपि बिभृयात् किं देव! पर्याप्ततताम् ॥२०॥

dhatté yatsmritirapyaghoughatimité leelām parām bhāsvatō
yāmadyāpi bibharti sādaramumānātha: swayam moulinā
tasmin jahnusutāmbhaseeha sakrudapyāmajjatam déhinām
punyam vaktumaheeswarōpi bibhruyāt kim déva ! paryāptatām

(20)

The river Ganges is capable of destroying the sins of all living beings, just as the Sun destroys darkness, Lord Siva always bears this sacred river on His head. The merits and virtues obtaining from taking just one dip in the Ganges are innumerable. To sing the glory of such a sacred River. even the two-thousand tongues of the serpant-king Ādhisésha are insufficient.

क्लान्ति निस्तुलितां शरीरमन सोढेशाटनप्रापितां
क्षुत्तृट्तापमपारमन्नसलिलादीनामभावात् क्वचित् ।
सोढुं शक्तिमतैव साध्यममलं पुण्यं तदेतत्ततः
सौकर्यं सकलस्य नैव कलये कर्मण्यमुष्मिन्नपि ॥२१॥

klāntim nistulitām sareeramanasōrdēsātanaprāpitām
kshuttruttāpapāranannsalilādeenāmabhāvat kwachit
sādhum śaktimataiva sādhyamamalam puṇyam tadétattata:
sowkaryam sakalasya naiva kalayé karmaṇyamushminnapi

(21)

Pilgrimages to holy shrines and dips in holy waters are suitable for only the physically healthy aspirants of Mōksha. The scarcity of food and drink and the fatigue to the mind and body are some of the difficulties involved in this path. Therefore, this also is unsuitable for many.

दारिद्र्यातपजन्यतापततिहृद्वित्तस्वरूपातप
त्राभावेन सुदुस्सहेन नितरां विप्राय संसीदते ।
तत्तपोद्यदपारतृट्प्रशमनासक्ता अनूनानि ये
दानानि प्रतिपादयन्ति सजलं ते पुण्यवन्तो दृढम् ॥२२॥

dāridyātapajanyatāpatatihrdvittaswaroopātapa
ṭrāhhavéṇa sudussāhéna nitarām viprāya samseedaté
tattāpōdyadapāratrutpraśamanāsaktā anoonāni yé
dānāni pratipādayanti sajalm té puṇyavantō drudam

(22)

Those who give gifts of wealth (in the form of land, money cows, gold etc..) to those brahmans steeped in the miseries of poverty are meritorious. Charity indeed is the noblest of virtues.

गो-भू-वस्त्र-हिरण्य-हस्तितुरगादीनि प्रभो भूतले
दातुः पातकखण्डनानि बहुशो दानानि सन्ति ध्रुवम् ।
अप्येवं धनशालिनैव भुवने साध्यान्यथैतानि यत्
सौकर्यं सकलस्य नैव कलयाम्यत्रापि मार्गे ततः ॥२३॥

gāboovastrahiraṇyahastituragādeeni prabhōbhootatlé
dātu: pātakakhaṅdanāni bahuśō dānāni santi dhruvam
apyévam dhanaśālinaiva bhuvané sādyānyathaitānī yat
sowkaryam sakalasya naiva kalayāmyatrāpi mārgé tata:

(23)

Oh ! Lord, only the wealthy can give away such gifts (that are capable of wiping off their sins) as gold, land, cow. elephant, horse, clothes etc. Hence the path of Dāna (charity) cannot be followed by the poor-man.

मुच्यन्ते खलु रौरवादिनरकेभ्यो हि ध्रुवं पापिनो-
ऽप्यारादाचरणेन गर्हिततमा यस्योच्चकैरच्युत! ।
तस्याथो व्रतसञ्चयस्य महिमा चान्द्रायणाद्यस्य वै
जायेताम्बुजवासिनीधव! विभो! वाग्गोचरः कस्य वा ॥२४॥

muchyanté khalu rouravādinarakébyō hi dhruvam pāpinō
pyārādācharaṇéna garhithathamā yasyōchchakairachyutha !
tasyāthō vratasañchayasya mahimā chāndrāyaṇādyasyavai
iāyétāmbhujavāsineedhava ! vibho ! vāggōchara: katya vā

(24)

Who can amply describe the glory of religious observances like the Chandrāyana Vratha which are capable of saving sinners from the worst hell.

Note : Chandrāyāna vratha

1) Thithivruddhachā charéth piṇdān śuklé sikyaṇthasammithā
Yékaikam hrāsayethkri shne piṇdam ehāndrāyanam charan
(yāgṅavalkyam)

2) Yathā kathañjith piṇtānām chāthvarimśachathadvayam
Mgsenaivōpabhuñjanhi chāṇdrāyana mathaparam
(Yāgṅavalkyam)

Devi- Bhāgavathām declares that the mortal who had performed Chadrāyana thrice, will reach Brahmalōka.

Pañchabhi: pāthakai: sarvaidushkruthaischa pramuchyate
Tribhichandryanai: pūthō brahmalōkam samasnute
(Devi Bhāgavatham : Skantham II Chapter 23)

एवं सत्यपि मार्ग एष विमलो मर्त्यैरिहास्माद्दृशै-
र्वाचैवालमुपासितुं हि सुलभो नो कर्मणा जातुचित् ।
तस्मान्नो कलयामि विस्वजनतासौकर्यमत्राप्यहो
मार्गे हन्त महीयसा हि वपुषः खेदेन लभ्ये प्रभो! ॥२५॥

ivam satyapi mārga yésha vimalō marthyairiihāsmadrnśai
rvāchaivālamupāsithum hi sulabō nō karuaṇā jātuchit
tasmānnō kalayāmi viswajanatā sowkaryamatrayahō
mārgé hanta maheeyasa hi vapusha: khédéna lobhyẹ prabhō !

(25)

These religious austerities are certainly one of the noblest methods. But they are practicable only with great physical endurance and will-power. For weak people like me, only the utterance of the names of such penances is possible Again for the common man this is no easy way.

त्वद्भक्तिस्तु तवावतारचरिताद्याकर्णनेन स्वयं
प्राप्या खेदलबं विनैव विमलज्ञानामृतापादिनी ।
स्यानन्दूरपते ! जयत्यहह या सैवाचिरात् त्वत्पद-
द्वन्द्वाम्भोरुहयोस्चकास्तु हृदये प्रेमार्द्रिता मामके ॥२६॥

twadbhakthistu tavāvatāracaritādyākarṇanéna swapam
prāpyā khedalavam vinaiva vimalajnānamrutapādinee
syānandoorapaté! jayathyahaha yā satvāchirāt twatpāda
dwandwāmbhōruhayōschakāstu hrudayé premārdrithā māmaké

(26)

Bhakthi (Devotion) is attainable simply through listening to the charming stories of Your 'Avatārās' (incarnations). and Bhakthi brings the nectar of God-realisation without any difficulty. May such deep faith and devotion in Your lotus-feet illuminate my heart soon.

Cf : Narayana Bhattathri (2-10)

Thavthbhakthisthu katharasamruthagnareenirmanjanenaswayam
Siddhvajanthi vimalaprabhōdhapadaveemalkeśathasthanvathee

पूर्वोक्तान्यपि च व्रतादिममहाकर्माण्यहो देहिनां
पापान्येव लुनन्ति नो चिरतरां शौरे ! दृढां वासनाम् ।
त्वद्भक्तिः खलु तद्द्वयीमपि हरत्यानन्दमूर्ते ! यत-
स्तस्मात् सैव सदा स्थिरा मम भवत्वित्यर्थना मामिका ॥२७॥

poorvoktānyapi cha vratādimamakākarmāṇyahō déhinām
pāpānyéva lunanti nō chiratarām śowre ! drudhām vāsanām
twadbhakthi: khalu taddvayeemapi haratyānandamoorté ! yata:
stasmāt saiva sadā sthirā mama bhavatvithyarthanā māmikā

(27)

Lord ! Those paths to salvation like penances, vows and rituals are capable only of removing the sins already committed. They do not wipe out the 'Vāsanās' (Inherent tendencies) to commit sins again. But Bhakthi can remove the sins as well as the tendencies. Therefore my fervent prayer is that Bhakthi remains absolutely firm in one.

Cf . Srimad Bhagavatham (6, 2, 16 & 17)

I Prāyaschithahani........

....Thadapeeśāṅgruthiśévaya.

II Narayaneeyam .

Sruthismruthibhyam vihithā ....

......Thvathpurushā babhashiré.

III Fourth, Sloka, Fifth Sathaka and Padmanābhaśathaka II sixth Sloka, of the royal composer.

यस्मान्मानससारसान्तरुदिते भक्तिप्रकर्षे नरः

पुण्यैरच्युत ! कोटिजन्मरचितैः कारुण्यलब्धैस्तव ।

आनन्दस्फुटहर्षबाष्पपुलकी सर्वाधिको जृम्भते

तस्माद् भक्तिरसात् परं सुमधुरं नो वस्तु जानाम्यहम् ॥२८॥

yasmānmānasasārasāntaruditè bhakthiprakashé narā:

punyairachyuta ! kōtijanmarachitai: kārunyalabdhaistava

ānandasphuta harshabāshpapuḷakee sarvādikō jrubhaté

tasmāt bhakthirasāt param sumadhuram nō vastu jānāmyaham

(28)

Oh ! Padbhanaba ! When a mortal, by the grace of Your kindness has accumulated merit through good deeds over many births, Bhakthi becomes deep rooted in his heart. The devotee (Bhaktha) is now totally enraptured and ecstatic. There is surely nothing sweeter than the sweetest experience of Bhakthi.

Cf : Srimadbhāgavatham (11-26-35) The Lord io Uddava

"Mayyananatagunė.........

— — ... Kimanyadavaśishyaté

सद्यः क्षालितपापकर्दमकुलास्त्वद्भक्तिरूपामृत-
स्रोतश्शीतलधारयानवरतं त्वय्येव रक्ताशयाः ।
निर्द्वन्द्वा विषयेषु निस्स्पृहधियो ये साधवः सञ्चर-
न्त्येतान् धन्यतमानवाप्तकुशलान् विश्वेश ! मन्यामहे ।।२९।।

sadya: kshāḷitapāpakardamakulāstwadbhaktıroopāmruta-
srotaśśeetaladhārayānavaratam tvayyėva rakthāśayā:
nirdvandvā vishayėshu nispruhadhiyō yé sādhavā: sanchāra-
myetān dhanyatamānavāptakusalān viśvėśa manyāmahė

(29)

Those Bhakthas who have washed off their sins with the ambrosia of exclusive Bhakthi. have their heart and soul completely in unison with You, have withdrawn themselves totally from worldly pleasures and have the same approach to pleasure and pain, friend and foe; are, in my opinion, the wealthiest and the most fortunate people in this world.

Cf : Srimad Bhagavatham (10, 14, 31 & 32)

"Ahōthidhanya vraja gōramaṇya.
Ahō bhagyammathōbhagyam nandagōpavrajashrīyam

(Bhagavatha purāṅam and padmapurāṅam)

"Sakalabhuvanamadhyenirdhanāsteapi dhanya
Nivasathi hrudi yeshām srihare bhakthirekā

येषामाननिस्सृतं खलु जगत्कर्णामृतं तावकं
नामानन्तपुरेश ! सान्द्रसुखदं तापत्रयोन्मूलनम् ।
तैः साकं मम सङ्गमोऽस्त्वविरतं भक्तोत्तमैस्तावकै-
रज्ञानामिह मादृशामपि नृणां सन्मार्गसन्दर्शिभिः ।।३०।।

yeshāmānanīssrutham khalu jagathkarṇāmrutham tāvakam
nāmananthapuréa ! sāndrasukhadam tāpatrayōnmoolanam
tai: sākam mama sangamastvavirātam bhaktottamaistāvākai-
rajnānāmiha mādrusāmāpi nruṇām sammārgasandarśibhi:

(30)

Such Bhakthas show the way to the groping by always chanting your sacred names that sound like music. The namas (names) are capable of dispensing total bliss and wiping off sorrows caused by the life in the material world, fate and evil thoughts, May I, O ! Padmanabha ! have their company always ?

त्वय्येवार्पितचेतसः खलु दृढं सर्वात्मना ये जना-
स्त्वद्गाथामृतसिद्धभेषजविधूताशेषपापामयाः ।
जात्या वा ननु कर्मणाथ भुवने ते गर्हिता अप्यहो
नूनं मे गुरवस्त्वमी इति दृढा भूयान्मदीया मतिः ॥३१॥

tvayyevārpita chetasa: kalu drudham sarvātmanā yé jana-
tvathkāthāmruta siddabeshajavidhootāśeshapāpāmayā,
jathyā vā nanu karmanatha bhuvane té garhithā apyahō
noonam mé guravastvamee iti drudhā bhuyānmadeeyā mati:
(31)

The Bhakthas who have surrendered their hearts to You and by drinking as it were. the sidda medicine of the songs of Your glory, wipe off the aftermath of sins. are great irrespective of their caste or livelihood. I consider them as my preceptors, May this faith of mine deepen.

Cf : The upanishadic direction "thasmadathbagyam hyacharyeth bhakthikāma :
Geetha "vāśudeva : sarvamithi sa mahōthma sa durlaba :
Saṅkarabhagavath pāda (Maneesha pañchakam)" iththam vasya druda matthi......................maneesha mama

अम्भोदेष्विह चातकावलिरिव प्रोत्फुल्लपद्माकरे
हंसानां निकरो यथा हिमकरे यद्वच्चकोरव्रजः ।
माकन्देषु मधौ यथा पिकततिः पुष्पेषु भृङ्गो यथा
स्वामिन् ! मामकमानसं विहरतां त्वय्येव नित्यं हरे !
॥३२॥

ambōdeshivha cāiakāvaliriva prōtbhullapadmākarè
hamśānām nikarō yathā himakaré yadvachchakōravraja:
makaṇḍeshu madow yathā pikatati: pushpeshu bhrugō yathā
swāmin! māmakamānasam viharatām twayyéva nithyam harè

(32)

Like Chāthaka birds watching the clouds, like flocks of swans on a lotus pond, like groups of Chakōra birds in moonlight, like nightingales on the mango-sprouts in spring, and like honey-bees on flowers. Oh ! Padmanaboa may my mind be always be hovering round You.

Note : Chāthaka birds live on rain drops only.
Chakōras feed on moon-beams.

Cf : Sri Saṅkarabhagavadpāda : (SIVANANDHALAHARI
(59 to 61)

भुञ्जानस्य सरोजनाभ ! पिबतः स्नानैषिणः खादतो
निद्रालोरटतो वयस्यनिकरैः सम्भाषमाणस्य वा ।
स्वध्यासो हृदि मे सदा विलसतु श्रीपद्मनाभात्मको
यो वा वाग्विषयेतरामितसुखं सूते क्षणात् प्राणिनाम्
॥३३॥

bhunjānasya sarōjanābha! pibatha: snānaishina: khādatō
nidrāloratatō vayasyanikarai: sambāshamanasyā vā
svadhyāso hrudi mé sadā vilasāthu sripadmanābhatmākō
yō vā vāgivishayétarāmitasukham sooté kshanāt prāṇinam

(33)

While performing the mundane activities of eating and drinking, sleeping, bathing, talking; Oh ! Padmanbha ! may my mind always dwells upon the feeltng of 'Adhyasa'; that is elevating myself as Lord Padmanabha Himself. The Adhyasa is capable of giving every one indescribable happiness for ever.

Cf : Sādhyabhakthi (Daśaslōka) of saṅkarabhagavadpāda
"Thadekoavasihta : śiva : kevalōham.

जायन्ते ननु जन्तवोऽत्र बहवोब्रह्माण्डभाण्डोदरे
जीवन्त्युदरैकपोषणरताः स्तोकान्यहानिध्रुवम् ।
क्षीयन्ते सहसा पुनर्जनिमृतिप्रोत्तुङ्गभङ्गाकुले
संसाराम्बुनिधौ पतति च भवद्भक्तिप्लवाभावतः ॥३४॥

jāyanté nanu jantavōtra vahavō brahmāṇdabhāṇdadaré
jeevanyudaraika poshana ratā: stōkānyahani dhruvam
kshecyanté sahasā punarjanimruthiprōthuṅgabaṇgākulé
samsārambunidau patati cha bhavadbhakthi:plavābhāvata:

(34)

Innumerable creatures are born in this Universe. While alive for a few days they are engaged only in activities for earning the needs and seeking the pleasures of life, Then. suddenly death overtakes them, and soon after they are reborn. They. are ceaselessly tossed about in the mighty waves of births and deaths and they swim the mighty ocean of Samsāra (mundane existence). They are caught up in this ocean and are not able to cross it because they do not have the barge of Bhakthi.

कामक्रोधमुखैस्तिमिङ्गिलकुलैर्घोरैरलं दुस्तर-
स्त्वद्भक्त्यैव भवाम्बुधिः सुगहनः सोऽयं तरीतुं क्षमः ।
सा भक्तिस्तु गुरूपदेशजनिताज्जन्या विवेकोदयात्
स स्यान्मानुषजन्मनीस्वर ! यतःश्लाघ्यं तदेव ध्रुवम्
॥३५॥

kāmakrōdhamukhaistimiṅgalakulairghōrairalām dustara
stwadbhakthyaiva bhavāmbudi: sughana: sōyam tarreetum kshama:
sā bhakthistu gurūpadésajanitajjanyā vivékōdayat
sa syānmānushajanmaneeswara! yata: slāgyam tadéva dhruvam

(35)

This ocean of Samsara is very deep and is infested wlth killer whales in the form of lust, anger, avarice, arrogance rivarly etc. It is very difficult to cross the ocean without devotion. This Bhakthi is attainable only through the power of discrimination and true knowledge acquired through the guidance of a great preceptor. This viveka (power of discrimination) is attainable only in human birth. Therefore, to be born as a man is the greatest of blessings.

Cf : Vivékaśūdāmaṇi of Bhagavadpāda "janthūnām narajanma durlabhamidham"

आसाद्यापि रमेश ! दुर्लभतरं जन्मैतदत्युत्तम्
त्वत्सेवामयभूरिभाग्यसुखदे लब्ध्वा च वंशे जनिम् ।
यो वा हन्त यतेन नैव मनुजः कारुण्यलाभाय ते
धिग्धिग् जन्म च तस्य कूपकुहरे मग्नस्य यद्वत् पशोः
॥३६॥

âsâdyâpi ramésa ! durlabhataram janmaitadatyuttamam
twatsévāmayabhooribhāgyasukhadé labdhwa cha vamśe janim
yō vā hanta yatéta naiva manuja: kāruṇyalabhāya té
dhig dhig janma cha tasya koopakuharé magnasya yadvat pasō:
(36)

After having obtained such a birth and that too in a reputed family blessed with the privilege of serving Your lotus feet, if a man does not have Bhakthi and the inclination to earn Your compassion, his birth is alas/as worthlese as that of an animal fallen into a deep well.

Note : The Chēra kings of Travancore are Padmanābhadāśas, They declare 'Dharma' as their sacred mission. "Dharmōasmāthkuladaivatham"

लोके वर्षशतं नृणां परिमितं लक्ष्मीपते ! जीवितं
तस्यार्धं भगवन् ! निशात्मकतया यात्येव निस्संशयम् ।
शेषार्धं विनियुज्यते धनसुतागारादिके येन वा
त्वत्पादस्मरणं विनैव भुवने कोऽन्योऽत्र गर्ह्यस्ततः
॥३७॥

lōkē varshasatham nruṇāmparimitham lakshmeepatē ! jeevitham,
tasyārtham bhagavan! niśātmakatayā yātyēva nissamśayam
śēshārdham viniyujyatē dhanasutāgārādikē yēna vā
twatpādasmaraṇam vinaiva bhuvanē kōnyōtragarhystata:
(37)

Normally, the human lifespan is a hundred years, Granting full enjoyment of the span, half of it is spent in sleep. The life of a man who spends even the other half fully on vocations like earning wealth, looking after children wife, home etc. totally forgetting You, is surely worthless.

Cf : Srimadbhagavatham : 7. 6. 6 to 8 (Prahlādōpadēśam)
' Pumsō varshātham.......... pramaththsyāpayāthi hi"

सन्त्येके भुवनैकनाथ ! विषयासक्ता मनुष्याधमा
ये स्वप्नेऽपि भवत्कथामृतकणास्वादं न जानन्त्यहो ।
प्राप्यापि स्वयमश्रमेण भगवन् ! जन्मान्ववाये वरे
नूनं ह्यात्महनस्त्वमी मधुरिपो ! सद्भिर्विनिन्द्या यतः
॥३८॥

santyēkē bhuvanaikanātha ! vishayāsakthā manushyādhamā
yē swanēpi bhavathkathāmruthakaṇsawādam na jānantyahō
prāpyāpi swayamaśramēṇa bhagavan ! janmānvavāyē varē
noonam hyātmahanastwamee madhuripō ! sadbhirvinindhyā yata:
(38)

Another group of people in this world have not tasted the nectar of Your greatness, recited. They are blessed to be born in esteemed families because of their good deeds in their previous birth. Wasting their life in pursuit of worldly pleasure, they destroy themselves and abuse the blessings.

Cf : Srimad Bhagavatham (Skantham 11 : Slōkas 10.17, 20)

The Lord addresses Uddava thus :

"Nrudéhamādhyam...........no tharéthsa āthmahā

आयुर्नीररुहच्छदोपरिलसन्पानीयलोलं तद-

व्याधिव्याधिकुलैः सुदुस्सहतरैः प्रायेण दुःखप्रदम् ।

लब्ध्वा त्वं न भजेत यो गतिरहो का स्यादिहास्याम्बुधौ

वातोद्धूतविकर्णधारतरणेर्लीलामलं बिभ्रतः ॥३९॥

āyurneeraruhachchadōparilasanpāṇeeyalōlam tada-
pyādhivyādhikulai: sudussahatarai: prāyéṇa du: khapradam
lobdhvā twam na bhajéta yō gatirahō ka syādihāsyāmbudhou
vātoddhootavikarṇadhāratarnērleelāmalam bibhrata;

(39)

Life is as uncertain as a water-drop on a lotus leaf. It is miserable on account of physical and mental sufferings. Amidst such a life, if a man fails to worship You, he can be compared only to a traveller in a captainless ship caught up in a severe storm in the mid ocean.

Cf : Saṅkarabhagavadpāda (mōhamudkara Sūkthi)

"Naḷineedalagatha jalamathitharaḷam
Thadhavajjeevithamathiśaya chapalam"

मन्यन्ते सुदृढं स्वधर्म इति ये हा हन्त वित्तार्जनं

योषित्सङ्गिजनैश्च सङ्गतिरहो सर्वार्थदात्रीति च ।

पैशुन्यं परपीडनं ननु परा विद्येति मन्यधमा-

स्तेषां का गतिरन्ततोऽथ कुधियां नैवावगच्छाम्यहम्

॥ ४० ॥

manyantē sudrudhām swadharma iti yē hā hanta vittārjanam
yoshitsaṅgijanaischa saṅgātiraho sarvārthadātreeti cha
paiśūnyam parapeedanam nanu parā vidyēti mārtyādhamā
stheshām kā gatirantatotha kudhiyām naivavāgachāmyaham
(40)

Lord ! I am unable to imagine the misfortune that will sneer at persons who believe that amassing wealth is their only supreme duty, that to be in the company of the wicked is desirable, and slandering and cheating are the finest arts to be mastered.

Cf : Mahākavi Kāḷidāśā (Śākuntalam, Anga (V)

"Parāthi sandhanamadeeyaté yai : vidyéthi té santhu kilāpthavācha :

वर्तन्ते भुवि निष्क्रियाः सुबहुशो वेदोदिताः पाप्मनां
घोराणामपि भक्तवत्सल ! हरे ! गङ्गावगाहादिकाः
लब्ध्वा मनुषजन्म सर्वसुखदं यो वा न संसेवते
पादाम्भोजयुगं त्वदीयममलं का वास्य वै निष्कृतिः
॥ ४१ ॥

vartanthē bhuvi nishkrayā; subahuśōvēdōditā: pāpmanām
ghōrāṇāmapi bhakthavatsala ! haré ! gaṅgāvagāhadikā:
labhdvā māmushajanma sarvasukhadam yō vā na samsévaté
pādāmbōjayugam twadeeyamamalam kā vāsya vai nishkruthi:
(41)

The Scriptures have prescribed expiations like a dip in the sacred Ganges for the worst of sins. But is there an expiation at all for the sins of wasting human life. Human-life alone is capable of obtaining happiness in this life and the next.

दैत्यारे ! भवदीयमन्दिरवरोपान्ते वसन्तोऽप्यहो
केचित्तिज्जातुचिदालये तव पदन्यासं च नो कुर्वते ।
अन्तः श्रीहरिपादपद्मयुगलं नो ध्यायतां ज्ञानिनां
किं देवालययात्रयेति वचसा संमोहयन्तो जडान् ॥४२॥

daityārē ! bhavadeeyamandiravarōpāntē vasantōpyahō
kēchithijjātuchidalayē tava padanyāsam cha nō kurvatē
anta: sreeharipadapadmayugalam nō dhyāyatām jnāninām
kim dēvālayayātrayēthi vachasā sammohayantō jadān

(42)

There are some who live in the neighbourhood of Your sacred shrine and never visit the sacred place. They also mislead the people, that since You are in their hearts there is no need for them to visit the shrine.

गाथायाःश्रवणे तवेह कुहचिद्धन्यैः प्रसक्ते जनै-
स्त्वल्लीलामकरन्दपानविषये मत्तद्विरेफायितैः ।
सद्यः केचन लौकिकोक्तिकथनान्येवारभन्ते जना
मूढा हन्त कुतूहलेन महता सार्धं स्वतुल्यैः खलैः ॥४३॥

gathāyā: sravaṇē tavēha kuhachiddhanyai: prasaktē janai-
stvalleelāamakarandapānavishayē matadvirēpāyitai:
sadya: kēchana loukikōktikathanānyēvārabhantē janā
moodā hantha kutoohalēna mahatā sārdham swatulyai: khalai:

(43)

Some of Your fortunate Bhakthas revel in listening to the sacred tales about You. They get intoxicated as the bees taste honey and pollen. While they are engaged in listening to Your exploits, it is a pity that some misled souls with their friends disturb them by engaging in noisy gossip.

गायन्तं भवदीयदिव्यचरितान्युच्चैर्विलज्जं तथा
नृत्यन्तं गलिताश्रुगद्गदोगिरं भक्तोत्तमं तावकम् ।
लोके हन्त हसन्ति केचन खलाः सद्यो ब्रुवन्तो मिथः
प्रोन्मत्तं त्ववलोकयैनमवशं निर्लज्जमित्यञ्जसा ॥४४॥

gāyantham bhavadeeyadivyacharithānyuchchairvilojjam thathā
nrutyantham galithāsrugadgadogiram bhaktōttamam tāvakam
lōké hantha hasanthi kéchana khalā: sadyō bruvanthō mitha:
prōnmattam twavalōkayainamavaśam nirlajjamithyanjasā

(44)

When a person with profound Bhakthi loudly sings **Your** glory in a voice choked with emotion, and forgetting himself dances about in ecstacy; Oh ! Lord ! some fools laugh at him naming him a lunatic who has lost control over his limbs and all sense of decency.

यो नामानि जपत्यनन्त ! भवतोऽसौ जल्पको गण्यते
यो मौनी तव पादचिन्तनरतः सोऽयं जडात्मेति च ।
मूकैर्यन्न तदीश ! चित्रमवनौ घोरामयैः पीडिता
अध्यस्यन्ति हि तिक्ततां सुमधुष्वप्युच्चकैर्वस्तुषु ॥४५॥

yō nāmāni japathyananta ! bhavatōsou jalpakō ganyaté
yō mouneé thava pādachinthanarata: sōyam jadāthméthi cha
mookairyanna tadeeśa ! chitramavanou ghōramayai: peeditā
adyasyanti hi tiktatām sumadhushvapyuchchakairvastushu

(45)

It is unfortunate that Your Bhakthas who chant Your divine names are branded as chatter-boxes and those meditating on Your lotus feet silently, as dull-wits. Devotion exhibited by those faithful are not liked by the foolish, The latter are like the afflicted whose disease turns sweet-things bitter and disagreeable to taste.

दुष्टे तावकपादपद्मयुगलासक्ते विरक्ते जने
सर्वैः पूज्यतमे जना ही कतिचित् तद्धेलनं कुर्वते ।
दौष्टयोपार्जितवित्तसम्भवमदस्तब्धाशयानां पुरः
कुर्वन्त्यञ्जलिमादरेण च पुनर्हा हन्त मोहान्धता ॥४६॥

dusht́é tāvakapādāpadmayugalāsakté virakté jané
sarvai: poojyatamé janā hi katichittaddhalénam kurvaté
doushtyōpārjithavittasambhavamadasthabdhāśayānam pura:
kurvantyañ jalimādareṇa cha punarhā hanta mōthāndhatā

(46)

Some people in this world only show great disrespect for those devout souls who have renounced their all for worshippingYou and command great awe among the good and the virtuous. but also bow with great respect before people who have amassed enormous wealth by cheating others. Lord ! This, is indeed a pity.

लोके कर्मसु निर्मलेष्वलमनुष्ठयं हि मौनव्रतं
त्वन्नामाक्षरकीर्तनैकविषये कुर्वन्ति नाम ध्रुवम् ।
चित्ते चोपरतिं समस्तविषयात् प्राप्यां विहायाश्विमां
त्वत्पादस्मरणाद् रमावर ! वहन्त्येके मनुष्याधमाः ॥४७॥

lōké karmasu nirmaléshvalamanushtyam hi mounavratham
twannāmāksharakeertanaikavishayé kurvanti nāma dhruvam
chitté chōparathim samasthavishyāth prāpyām vihāyāsvimām
twadyyādasmaranāth ramāvara ! vahantyéké manushvādhamā:

(47)

There are some people who keep silent and unconcerned, The vow of silence is normally associated with the performace of highly meritorious deeds like muttering Your sacred names. They also practice non-attachment to things abont You. On the other hand, they should have cultivated the practice of giving up worldly pleasures and consequent sufferings.

सर्वज्ञोऽस्मि महत्तमे ननु कुले जातोऽस्मि तुल्यो मया
को वास्मिन् जगतीति देव ! कुधियः केचिन्मदान्धाशयाः ।
वित्तस्यैव हि लिप्सया बहुविधैर्यज्ञैर्यजन्तो मुधा
त्वां विस्मृत्य पतन्ति सन्त विवशा अन्धे तमस्याविले
॥ ४८ ॥

sarvajñōsmi mahattamé nanu kulé ṣātōsmitulyōmayā
kō vāmsin jagadeethi déva ! kudhiya: kēchinmadāndhāśayā:
vittasyaiva hi lipsayā bahuvidhairyajñairyajantō mudhā
twām vismrutya patanti santha vivaśā andhé tamasyavilé
(48)

There are yet others who are so arrogant as to think that in the world there is no one equal to them in knowledge, wealth and lofty lineage. Without any faith in You, they perform many Yagñas hoping to multiply their wealth. Not only do their actions prove futile but also end up. in the darkest abyss of ignorance and misery.

Cf : Bhagavad Geetha (Chapter 16)

"Ādayōrabhi janavānasmi......pathanthi narakéaśuchou

अत्युत्कृष्टकुलोद्भवोऽस्तु नितरां विज्ञातषड्दर्शनो
विश्वैर्मान्यतमे स्थितोऽस्तु महति स्थाने च किं तावता ।
यस्यान्तः समुदेति नैव भगवन् ! भक्तिस्त्वयि श्रीपते !
पूर्वोक्तोऽस्य गुणव्रजः खलु वृथा युद्वद्धुतं भस्मनि ॥४९॥

athyuthkrushtakulōdbhavōstu nitarām vijñatashaddarśanō
viswairmānyathamé sthitōsthu mahati sihāné cha kim tāvatā
yasyānta: samudéti naiva bhagavan ! bhakthistvayi sreepaté
purvōktōsya guṇavraja: khalu vruthā yadvaddhutham bhasmani
(49)

A person may have birth in a great family, unquestionable scholarship in the six 'darsanas', a highly respected status in society etc. Oh! Sreepathi all these merits are as futile as oblations offered at a place where the sacrifical fire had been extinguished: (since he lacks faith in you)

Cf : Bhagavath geetha

"Yadhyath viboothimathsathvam sreemadūrjithaméva vā
Thathadévāvagachcha thvam mama téjōsamsram bhavam
Saṅkara Bhagavathpāda (gurusthōthra)

"Shadaṅgādivédō muké.............kim thatha : kim-

शास्त्राभ्याससमार्जितः सुविमलो बोधोदयो देहिभिः
कर्माण्याचरितान्यपीह भुवने यत्साधनान्येव हि ।
तामप्राप्य रमेश! भक्तिममलां तेष्वेव रज्यन्ति ये
नूनं यान्ति सदृक्षतामहह ते व्यर्थं तुषाघातिभिः ॥५०॥

śāstrābhyāsasamārjita: suvimalō bōdhōdayō déhibhi:
karmāṇyācharitānyapeeha bhuvané yatsādhanānyéva hi
tāmaprāpya ramésa ! bhakthimamalām théshvéva rajyanti yē
noonam yānti sadrukshātāmahaha té vyartham tushāthāthibhi:
(50)

Oh! Lord! Beloved of the Goddess Ramā! Clear and unambiguous knowledge of the Sāstras and profound faith in Karma (action) cultivated by mortals are but stepping stones to Bhakthi which alone can ultimately lead to Mukthi (Liberation). Men with thorough knowledge of the methods of Jnāna and Karma if they fail to realise the path of Bhakthi, their efforts are worthless and amounts to pounding paddy husk to get rice.

Cf : Srimadbhāgavatham (brahmasthuthi :)

Ref : same work ' Bhakthimañjari (tenth sathaka)

अम्भोजाक्ष! नरस्य यस्य पिबतः कर्णौ जगन्मङ्गलं
त्वद्गाथामृतमत्र नैव भुवने तौ गर्ततुल्यौ ध्रुवम् ।
जिह्वा यस्य च नो जपत्यविरतं रम्याणि नामानि ते
मण्डूक्येव हि सा वृथा प्रलपति प्राप्तौ परं प्रावृषः ॥५१॥

ambhōjaksha ! narasya yasya bibata: karṇou jc ganmaṅgaḷam
twadgāthāmruthamatra naiva bhuvané thou garthatulyow dhruvam
jihvā yasya cha nō japtyavirathaṃ ramyāṇi nāmāni té
maṇdookyéva hi sā vruthā pralapati prāptow param prāvrusha:
(51)

Oh!Lotus eyed Lord! the ears that fail to hear the ambrosia of songs in praise of You are but mere holes in the human body. The tongue that does not chant Your divine and sacred name is like that of the frog's that goes on croaking during the rainy season.

Cf : Srimadbhāgavatham (2, 3, 20) "bilé... ....chōpagāyathyurugāyagātha :

मौलिर्यस्य च पादपद्मयुगले कुर्यात् प्रणामं न ते
लक्ष्मीकोमलपाणियुग्ममृदिते निर्व्याजहर्षाकुलम् ।
उन्नम्रद्युतिरत्नदीप्रमकुटेनाप्यञ्चितं तं वृथा
भारं तावदवैमि नूनमवनेः श्रीपद्मनाभ! प्रभो! ॥५२॥

mouliryasya cha pādapadmayugalé kuryāt praṇāmam na té
lakshmeekōmalapāṇiyugmamruditē nirvyājaharshākulam
unnamradyutiratnadeepramakutēnapyañchitam tam vruthā
bhāram tāvadavaimi noonrmavané: sri padmanābha ! prabhō !
(52)

Oh ! My Lord ! Padmanābha : A head that does not readily bow with profound faith and devotion at Your Lotus feet that are being massaged by the tender hands of Goddess

Lakshmi, that head though adorned with a crown made of the most precious and lustrous gems is only a burden to mother Earth.

Cf : Srimadbhāgavatham (2-3-21)

"Bhāra : param...........naménmukundaṁ

सन्तप्तोत्तमहेमकङ्कणवरेणालङ्कृतावप्यहो
यौ बाहू जलजाक्ष! नैव कुरुत; प्रेम्णा सपर्यां तव।
तौ मन्ये विपिने भयानकतमै; शार्दूलमुख्यैर्मृगै-
र्जुष्टे रिक्तजने समुच्छ्रिततरो; शाखोपमावित्यहम् ॥५३॥

San'aptōttamahémakaṅkaṇavaréṇāl aṅkrutāvapyahō
Yow bhāhoo jālajāksha ! naiva kwruta: prémṇā sapryām tava
Thou manyé vipiné bhayānakatamai: śārdoolamukhyairmrugair-
Jusḥ é riktajané samuchchritatarō: śākōpamāvityahm.

(53)

Those hands that are adorned with the most valuable gold bracelets but yet not engaged in divine worship are comparable only to the worthless branches of the huge trees in the dence forests bereft of human presence and full of wild animals like lion, tiger etc:

नेत्रे यस्य न पश्यत! सकुतुकं दिव्यानि रूपाणि ते
विश्वानन्दकराणि दानवरिपो: पिञ्छायिते ते ध्रुवम्।
पादौ यस्य च मन्दिरं न भजतः शौरे! मुहुस्तावकं
नूनं हन्त महीरुहां वनभुवां तौ जन्मभाजौ हरे! ॥५४॥

Nétré yasya na paśyata: sakutukam divyāni roopāṇi té
Viswānandakarāṇi dānavaripō ! piñchāyité té dhruvam
pādou yasya cha mandirm na bhejatha: Sowré! muhustāvakam
Noonam hantha maheeruhām vanabhuvām tou janmabhājou haré:

(54)

Oh ! Sowré ! Hari : The eyes that do not see eagerly Your most beautiful forms (I cons of the Lord) are as worthless as the eyes on the peacock feather. So also, the legs that are not used to walk to your shrines are only like the worthless trees in the midst of dense forests.

यत्सङ्गात् समवाप जह्नुतनया सर्वाघविध्वंसने
वैदग्ध्यं मुनिमानसाब्जनिलये ये राजहंसायिते ।
सम्पर्कान्नु तयोस्त्वदीयपदयोः स्फीतं तुलस्याः परं
सौरभ्यं न हि वेद योऽत्र मनुजो जीवन्मृतोऽसौ दृढम् ॥५५॥

Yatsaṅgātsamavāpa jahnuthanayā sarvaghavidvamsai é
Vaidagdhyam munīmānasābjanilayé ye rājahamsāyi é
Samparkkānnu tayōstwadeeyapdadyō: spheetam tuḷasyō: param
Sourabhyam na hi vēda yōtra manujō jeevanmrutōsou drudham
(55)

The river Ganges acquired its ability to wash away all the sins of those who take a dip in it, because it originates from Your lotus feet, which like the royal swans (flamingos) on Mānasarōvar swim about in the minds of great sages. A man who has never enjoyed the fragrance of the Thuḷasi leaves, enhanced by contact with those Lotus-feet, is dead for all practical purposes.

स्यानन्दूरपुरेश! साधु कलितैस्त्वन्नामधेयाक्षरै-
र्विश्वेषां श्रवणद्वयीपुटसुधाधाराभिषेकप्रदैः ।
नो वा विक्रियते मुखं न कुतुकं नानन्दबाष्पो दृशोः
सर्वाङ्गे पुलकश्च यस्य न मनस्तस्याश्मतुल्यं ध्रुवम् ॥५६॥

syānandūrapuréśa ! sādhukalithaistwannāmadhéyāksharair
viswéshām sravaṇadvayeeputasudhādhārabhishékapradai:
nō vā vikriyaté mukham na kutukam nānadabhāshpō druśō:
sarvāgé pulakascha yasya na manastasyāśmatulyam dhruvam
(56)

Oh : Lord Padmanābha : on hearing Your divine names pronounced with the chosen accent by noble and virtuous people, if a man does not go into a state of ecstacy with the facial expression changed, tears of joy trickling from the eyes,and a bristling of the hairs. in the body. his mind is surely as hard as the rock.

रम्यापि ध्वनिमण्डितापि यमकप्रासोज्ज्वलापि प्रभो!
प्रौढार्थाप्यनवद्यगद्यगणयुक्पद्यान्वितापि ध्रुवम् ।
श्रीजाने! यदि साहिती तव गुणालापैरलं वर्जिता
धिक् तां मोघतमां वृथाप्रलपितप्रायामिहाधोक्षज! ॥५७॥

ramyāpi dhvanimaṇḍitāpi yamakeprāsōjjwalāpi prabhō!
proudhārthāpyanavadyagadyagaṇayukpadyānvitāpi dhruvam
sreejānė yadi sāhitee tava guṇālāpairalam varjithā
dhik tām mōghatamām vruthā-pralepitaprāvāmihādōkshajā !
(57)

A literary composition which is perfect confirming to science of poetics, studded with poetic embellishments like yamaka and prāśa and dhvani. pregnant with profound ideas and full of beautiful prose and verse embellishments, if it does not contain any reference to Your glory, it deserves to be condemned only as a jumble of words.

Note : This slōka is a typical example of the influence of Srimadbhagavatham on the royal composer.

Yamakānuprāsālaṅkarou (Jayéndrakavi-Chandrālōkam Slokas 5, 3, and 8)

"Āvruthahavarnasampūrṇam..............Vachasō Vidu :

निर्दोषेण सतां मतेन विधिना सम्यक्तयानुष्ठितं
वैकल्यं च विना विरोधफलदं मन्त्रस्य तन्त्रस्य वा ।

अन्यूनोत्तमदक्षिणं च सुमहत् कर्मापि नो चेदहो
लक्ष्मीनाथ! भवत्परं विफलतामेवाप्नुयात् तद् ध्रुवम् ॥५८॥

nirdhōshéṇa satām maténa vidhinā samyaktayānushitham
vaikalyam cha vinā virōdhapaladam mantrasya tantrasya vā
anyoonōttamadakshiṇam cha sumahat karmāpi nō çédahō
lakshmeenatha ! bhavatparam vipalatān évapnuyāttat dhruvam
(58)

Oh ! Lord of the Goddess of wealth : even great religious and vēdic rites performed under the guidance of great pandits devoid of errors of omission and commission in the chanting of manthras as well as rituals, with liberal gifts for the vaidiks who actually do the rites; would prove futile if they are not dedicated to you.

देशे यत्र वसन्ति नैव भगवंस्त्वत्पादभक्ता जना
यत्राहो न गृहे गृहे सकुतुकं प्रस्तूयते ते कथा ।
कल्प्यन्ते न च यत्र तावकमुदे सर्वोत्तमाश्चोत्सवा
देशोऽयं त्रिदिवोपमोऽपि सहसा त्याज्यो नरैः साधुभिः ॥५९॥

déśé yatra vasanti naiva bhagavamstvatpādabhakthā janā
yatrāhō na gruhé gruhé sakutukam prastooyaté té kathā
kalpyanté na cha yatra tāvakamudé sarvōttamāsçōtsavā
déśōyam tridivōpamōpi sahasā tyājyō naraī; sādhubhi:
(59)

A country which does not have Your Bhakthas, where in each house Your stories are not being narrated and heard eagerly, where in Your honour great festivals are not organised, that country though it may vie with heaven in splendour should be speedily vacated by men of virute.

Cf : Neelakanta Dikshitha

Thvathsannidhānarahitō mama māsthu désa :

Thvatvabōdharahithā mama māsthu vidyā
Tvathpādabhakthirahitō mama māsthu vamśa :
Tvathchintayā virahitham mama māsthu chāyu :

यस्मिन्नीश! दिने क्षणार्धमपि वा नास्वाद्यते सादरं
त्वद्गथामयनिर्भरामृतझरी संसारतापापहा ।
तन्मन्ये बत दुर्दिनं भुवि नृणां भोगीन्द्रशायिन्! मुधा
मेघच्छन्नदिनस्य दुर्दिनमिति ख्यातिर्बुधैः कल्पिता ।।६०।।

yasminneeśa: diné kshaṇārdhamapi vā nāswādyaté sādaram
twadgathāmayanirbharāmrutajharee samsāratāpāpahā
tanmanyè bata durdhinam bhuvi nruṇām bhōgeendraśāyin ! mudhā
még'ha:hchannādinasya durdhinmithikhyātirbudhai; kalpitā

(60)

A day, in the course of which even a moment is not spent in enjoying the ambrosia of the tales of Your glory which will surely destroy worldly sorrows, that day, oh ! Lord, reclining on the serpant king : I consider as a bad day. A cloudy day considered by learned men as bad is just a fancy.

Note : Mégachchannam thu durdhinam The śāstras and Nikantūs declare the day devoid of sunshine as inauspicious. The royal composer says that any day when the Lord is not propitiated is a bad day, though blessed with sun-shine.

अन्नं स्वाद्वपि षड्रसोज्ज्वलतरैः पीयूषसंस्पर्धिभि-
र्युक्तं वाप्युपदंशकैश्च विविधैः श्रद्धावितीर्णं च वा ।
भक्त्या चेत् तदनर्पितं हि भवते निश्शेषविश्वात्मने
चण्डालालयकूपतोयवदपि त्याज्यं बुभुक्षान्वितैः ।।६१।।

annam swādwapi shadrasōjjwalatharai;peeyooshasamspardhibhir
yuktham vāpyupadamsàkaischa vividhai;sraddhāviteerṇam cha vā

bhakthyā chétdanarpitam hi bhávaté nisśeshaviswātmané
chaṇḍā'ālayakoopatōyavadapi tyājyam bubhukshānwitai:
(61)

Food comprising of very tasty rice along wite flavoured and well prepared side-dishes and served with delight, care and affection, if not first offered to God with reverence and deep devotion, should be shunned even by those hungry, just as drinking water is to be avoided from a chandāḷa's well.

Cf : Bhagavthgeetha (3, 13) "Buñchaté téthvadhyam pāpa yé pachanthyāthmakāraṇāth"

"Uchchishtamapi chāmédhyam bhōjanam thāmasapriyam" (Geetha 17)

"Yagñasishtāśina : santhō muchyanté sarvakilbishai :"

"Yagñasishtāmruthabhuja : yānthi brahma sanāthanam" (Geetha 3-13, 4-32)

लोकान् वानुपपीड्य हन्त विवशान् न्यायेन चैवार्जितं
पात्रापात्रविवेकसंयुततया देदीय्यमानं च वा ।
द्रव्यं स्याद् यदि नार्पितं ननु यथाशक्तीह तुभ्यं मुदा
नूनं तत् तु कपालसंस्थजलवत् त्याज्यं परं साधुभिः ॥६२॥

lōkān vānupapeeday hantha vivaśān nyāyéna chaivārjitham
pātrāpātrāviékasamyutatayā dédeeyamānam cha vā
dravyam syād yadi nārpidam nanu yathāsakteeha tubhyam mudā
noonam tat tu kapālasamstajalavat tyājyam param sadhubhi:
(62)

Wealth though acquired by righteous earning without harming other's interests, and given away in charity to the deserving, should not be accepted by the virtuous, if it is not offered in earnestness and faith in Your grace. It should be refused as the water offered in a skull.

संफुल्लोत्पलपद्मगर्भविलसत्किञ्जल्कसंवासितं
संयुक्तं त्रिगुणात्मकेन सलिलेनाध्वन्यखेदापहम् ।

रम्यं चापि सरः स्वपादरजसा विश्वं पुनानैर्न चे-

ज्जुष्टं भागवतैस्तु वायससरः प्रायं विदुस्तद् बुधाः ॥६३॥

samphullōtpalapadmagarbhavilastiñkçōlkasamvāsitvm
samyuktham trigunātmakēna salilēnāddhv anyakēdāpaham
ramyam chāpi sara: swapādarajaśā viswam punānairna chē
jjushtam bhāgavataistu vāyasamara: prāyam vidustabudha:
(63)

A beautiful lake though fragrant with the pollen of the lilies ānd lotuses growing in it, with water that is cool, soft and sweet that removes the thirst and fatigue of travellers on foot, Oh ! Padmanabha ! is considered by the learned as compaıable to a detestable pool used by crows if it is not made pure by the dust from the feet of Your staunch devotees (if not used by your Bhakthas)

Reference. Srimadbhāgavatham

I Skantha 10, chapter 89 padyas 11 & 12

II Skantha 9, chapter 9 slōkas 5 & 6

III Skantha I chapter 13 slōka 10

तन्त्रीनादविमिश्रितं लययुतं तारस्वनात्युज्ज्वलं

श्रोत्रानन्दकरं चरिष्णुभिरलं ग्रामत्रयेऽपि स्वरैः ।

गीतं तावकनामनिर्भरसुधाजुष्टं न चेत् तत् पुन-

र्व्यर्थं व्यर्थमरण्यरोदनमिव प्रायो रमावल्लभ! ॥६४॥

tanthreēnadavimisritam layavutam tāraswanātyujjawalam
srōtranandakaram çarishnubhiralam·grāmatrayēpi swarai:
geetham tāvakanāmanirbharasudhājushtam na cēt tat punar
vyartham vyarthamaraūyarōdanmiva prāyō ramāvallabha
(64)

Music, though harmoniously blended with the right pitch, sweetly accompanied by the veena, sung with ease and per-

fection at higher octaves, shadja, madhyama and gāndhāra notes ānd absooutely pleasing to the ears, if not filled with the nectar of Your divine names is only as worthless as crying in the wilderness, Oh ! Lord of Goddess Lakshmi !

दाता चाश्रितवत्सलश्च सदयः सत्यक्षमामण्डितो
ज्ञाता धीरगुणो जितेन्द्रियगणो गम्भीरचेतास्तथा ।
त्राता चाप्यनुजीविनोऽथ निखिलादापत्समूहात् प्रभुः
पाता त्वच्चरितामृतस्य न यदि त्याज्यो दृढं सज्जनैः ॥६५॥

dātā çāsritavatsalaşca sadaya; satyakshamāmaṅditō
jñātā dheenaguṇō jitēndriyagaṇō gambeeraçētāstatā
trātā çāpyanujeevinōtha nikhilādāpatsammoohāt prabhu:
pātā twātçaritāmrutasys na yadi tyājyō drudham sajjanai;

(65)

A master may be endowed with the noblest of qualities. He may be charitable, affectionate, compassionate, honest, patient, very knowledgeable, stable and broad minded, deep, might have overcome desires for worldly pleasures and always be protecting his dependents from all adversities. But nevertheless, if he does not eagerly listen to your divine tales, he would be despised by the virtuous.

दानाम्भस्स्रवसिक्तगण्डविलसन्मातङ्गषण्डं पुन-
र्व्यावल्गत्पवमानवेगतुरगान् सौधांस्तथाभ्रङ्कषान् ।
बिभ्राणोऽप्यथ सम्पदं च भुवने सङ्ख्यातिगां मानव-
स्त्वद्भक्त्या रहितो यदीह स दृढं गर्ह्योऽतिनिःस्वादपि ॥६६॥

dānāmbhasravassiktagaṇdavilasanmāt aṅgashaṇdam punar
vyāvalgatpavāmānavēgaturagān sowdhāmst athābharṅkashān
bibhrāṇōpyatha sampadam cha bhuvarē saṅkyāthigām mānava
stwadbhaktyā rahitō yadeeha sa drudham garhyōtiniswādapi

(66)

A very wealthy person who owns herds of elephants, the swiftest of horses, palaces as lofty as the clouds and enormous riches, can yet be considered only as poor, if he does not have bhakthi in you.

स्यानन्दूरपते! व्ययेन महता तन्तन्यमाना भृशं
वादित्रारवगीतनर्तनमुखैरानन्दसन्दायिनः ।
विश्वोत्कृष्टमहोत्सवा अपि कृतास्त्वत्प्रीतये नो यदि
भ्राजन्ते न हि चन्द्रिकेव वितता शून्ये महाकानने ॥६७॥

syānandùrapatē ! vyayėna mahatha tant anyamāı ā bhruśc m
vād't rāra ageetanartanamukhairāndasandāyina;
viwōtkrishta mahōtsavāpi krutāśwathpreetayė nō yadi
bhrājantė na hi chandrikėva vitatā śoonyė mahākānanė

(67)

Oh: Lord of the sacred city of Trivandrum: great festivals organised at enormous cost attended with pomp and splendour, music and dance recitals, are as useless as moonlight on a desolate dense forest if they are not held in Your honour.

सर्वज्ञस्य गुरोरपीह वचनं त्वद्भक्तिलाभाय नो
हेतुः स्याद् यदि हेयमेव तृणवत् तत् सारमप्यञ्जसा
बालेनापि यदुक्तमेतदिह चेत् त्वद्भक्ततासाधकं
तद् वेदोदितवद् रमेश! समुपादेयं मुहुः श्रद्धया ॥६८॥

sarvajñasya gurōtapeehavachanam twadbhakthilabhāya nō
hėthu: syād yadi hėyamėva truṇavat tat sāramapyañjasā
bālėnāpi yaduktamėt adiha çet twadbhakt at ās ādhakam
tad vėdōditavad ramėsha ! samupādėyam muhu: sraddhayā

(68)

The teachings of ā very learned preceptor however interesting should be ignored like a blade of grass if it does not cause bhakthi to germinate and sprout. On the contrary Oh ! Beloved of the Godess of wealth : the utterings even of a small child should be accepted like the verdict of the scriptures, if they are capable of promoting bhakthi

नैवेयं जननी न चैष जनको न स्वादयं सद्गुरु-
नैतन्मित्रमिदं न शास्त्रममलं न स्यादयं च प्रभुः ।
या संसारमहाम्बुराशितरणस्योपायभूतां हरे!
भक्तिं प्रापयितुं त्वयीह बिभृयान्नैवेश! निष्णातताम् ॥६९॥

naivéyam jananee na çaishojanakō na syādayam sadgurur-
naitanmitramidam na śāstramamaalm na syādayam cha prabhu:
yā samsāramahāmburāśitaraṇasyōpayabhootām harė !
bhakthim prāpayithum twayeeha bibhruyannaivéśa! nishṇātatām
(69)

Oh : Hari : A mother, a father, a preceptor, a friend, a science and a master do not deserve their names if they do not infuse bhakthi in a person,

उत्पत्तिप्रमुखा मुकुन्द! सदृशाः षड् भावभेदा नृणां
स्थास्नूनामिह भूरुहां खगमृगादीनामपि प्राणिनाम् ।
भक्त्यैव ध्रुवमेकयात्र पुरुषस्तेभ्यो वरीयान् स्मृत-
स्तस्याः प्राप्तिमृते स्थितस्य पुरुषस्यैषां च भेदो हि कः॥७०॥

utpaththipramukā mukunda ! sadrśā: shadbhāvabėdā: nruṇām
sthasnoonāmiha bhooruhām khagamrugādeenāmapi prāṇinām
bhakthyaiva dhvuvamėkayāthra purushastébhyō vareeyān smruth..
stasyā: prāptimrutė sthithasya purushasyaishām cha bhėdō hi ka:
(70)

Oh : Mukunda : In this world the six stages of evolution namely birth, existence, growth, change, decay and death are common to man and all other living beings of the animal and plant kingdoms. Bhakthi, is surely the one emotion that makes man superior to all other creations. Therfore, if a man does not develop Bhakthi, What is the difference between him and other living beings ?

वाचा किं बहुनात्र यद्यदवनौ दत्तं तथेष्टं हुतं
कर्मानुष्ठितमुत्तमं सुमहता क्लेशेन तप्तं तपः ।
तत्तत् त्वन्निरतेन हन्त मनसा नो चेदिहानुष्ठितं
श्रीजाने! समवाप्नुयाद् विफलतामेवेति निस्संशयम् ॥७१॥

vāchā kim bahunātra yadyadavanou dattam thathēsltam hutham
karmānushtitamuttamam sumahatā klēsēna taptam tapa:
tattat twanniratēna hanta manasā nō çēdihānushtitam
srijānē; samavāpnuyād viphalatāmēvēti nissamśayam

(71)

In short, charity given according to the sāstraic injunctions, yāgas and hōmas performed according to the sāstras, penances and sacred vows observed with great concern and severe austerities.........all these meritorious deeds become futile if they are performed without faith in You.

Cf : Srimadbhāgavatham 1, 5, 12 and 22
Upadésa sāram of Nārada

तस्मान्नूनमनन्तपुण्यनिवहैर्जन्मोत्तमं मानवं
प्राप्तेनेह शरीरिणान्यविषयानासक्तचित्तं भृशम् ।
साध्या यत् त्वयि भक्तिरेव सततं सर्वात्मना सर्वथा
तत् तामेव दिश त्वदेकशरणस्याम्भोजनाभाद्य मे ॥७२॥

tasmānnoonamanatapuṇyanivahairjanmōttamam mānavam
prāp:é é'ha sareeriṇānyavishayānāsaktachittam bhruśam
sāddhya yat twayi bakthirēva satatam sarvātmanā sarvathā
tat-tāmēva diśa twadēkaśaraṇasyāmbhōjanābhādya mē

(72)

Having attained the highest birth as a human being, because of the cumulative result of the meritorious deeds done over very many past births, the soul should guard it self from all frailities and worldly temptations and always and by all means strive only towards attaining bhaktti. Oh : Padmanābha : You are my only refuge and I pray, You should bless me with such ardent bhakthi immediately

सा भक्तिर्यदि पद्मनाभ! पदयोः शौरे ! तवासादिता
सद्यस्तद्वशगो भवान् स्ववशगब्रह्माण्डभाण्डोऽप्यहो ।
अन्तःप्रोद्यदपारदिव्यकरुणापूरो हि तेषां नृणां
किं किं वाञ्छितमाशु न प्रदिशति स्वीयाङ्घ्रिसंसेविनाम् ।।

sā bhaktiryadi padmanabha! padayō: śowrē! tavāsāditā
sadyastadvaśagō bhavān swavaśagabrāhmāṇdābhāndōpyahō
ant a: prōdyadapāradiviyakaruṇāpoorō hi tēshām nruṇām
kim kim vāñchhit amāśu na pradiśati sweeyānkhrisamsēvinām

(73)

Oh ! Sowri ! When the bhaktha's devotion becomes deep rooted in your Lotus feet, You, the controller of the entire Universe submit Yourself to the bhaktha. with Your over flowing compassion Oh : Padmanabha : You comply with all the requests of the bhakthas

लोके दुस्सहशीतवाततपनक्लेशांस्तृणीकृत्य ते
कारुण्यामृतलिप्सयैव चरतोः पूर्व किलोग्रं तपः ।

भक्तिं वीक्ष्य हरे ! प्रसन्नहृदयो यद् देवकीशूरयोः
पुत्रत्वं गतवान् स्वयं त्रिजगतां कर्तुश्च कर्ता भवान् ।।७४।।

lōkè dussahaśeethavātatapānaklèśāmstruṇeekrutya tè
kāruṇyāmruthalipsayaiva charatō: poorvam kilōgram tapa:
bhakthim veekshya harè: prasannahrudayō yaddèvakeeśoorayō:
putratvam gatavān swayam trijagatām kartuscha kartā bhavān
(74)

Long ago Dēvaki and vasudève (Sura) did severe penance facing all the fury of the elements of nature with the sole aim of obtaining Your boundless compassion. Immensely pleaed, Oh : Hari : You the creator of Brahma, the creator of the three worlds, were born to them as their son krishna : (Is there any greater favour that a bhaktha can aspire for ?

अङ्के त्वामधिरोप्य मूर्ध्नि च समाघ्रायाच्युतानुक्षणं
स्वाङ्गुल्यग्रतलेन हन्त चिबुके तौ स्पृष्टवन्तौ यदा ।
तावत् कोमलसृक्कयुग्मविगलद्गोक्षीरबिन्द्वन्वितं
दृष्ट्वा ते हसितं भृशं जहृषतुः कोऽन्यो हि धन्यस्ततः ।।७५।।

aṅkē twāmadirōpya moordhni cha samāghrāyāchyutānukshaṇam
swāṅgulyagratalèna hant a chibukè tou sprushtavanthow yadā
tāvat kōmalasrukvayugmaviga adgōksheerabindwanvitam
drushtvā tè hasitam bhruśam jahrushatu; kōnyōhi dhanyastata:
(75)

Oh : Achyutha : Fondling you........child krishna ..... on their laps, kissing Your head and carassing Your chin with the tips of their fingers and watching You smile through the droplets of cow's milk trickling from Your mouth, Yaśōda and Nandagōpa experience boundless happiness. There certainly can never be, oh : Lord : any body as blessed as this couple.

मय्येवार्पितदृष्टिरेष पृथुको मन्दं हसत्यादरा-
दित्येवं सविवादयोः किल मिथः पित्रोस्तवानुक्षणम् ।
भाग्यं वर्णयितुं बतोद्यमकृतां लोके कवीनामति-
प्रौढानामपि पद्मनाभ ! शिथिलायन्ते न केषां गिरः ॥७६॥

mayyēvārpitrādrushtirēsha pruthukō mandam hasastyādarā-
ditēvam savivādayō: kila mitha; pitrōstavānukshaṇam
bhāgyam varṇayitum bathōdyamakrutām lōkē kavināmati
proudhānām apі padmanābha ! sithilāyantē na kēshām gira:.

(76)

Your parents, Yaśōda and Nandagōpa are always engaged in a prattle, each claiming that Krishna has fixed His gaze only on them individually, and that the Lord had chosen to smile at only one of them. Oh ! even the words of the greatest of poets cannot describe this greatest good fortune of Your parents.

Ref : Nārayaṇeeyam: 10. 41 8 & 10, 10. 42. 9. The author of Nārayaneeyam, Sri Naṛāyana Bhattathri is reminded by the phrase "Kaveenamathiproudānāmapi"

लालास्यन्दिमुखारविन्दविगलद् व्यक्तेतरं भाषितं
पायम्पायमतीव कर्णयुगलेनाम्बेति तातेति ते ।
रोमाञ्चोदयहर्षबाष्पसहितस्ताभ्यामवाप्तो हि यः
स्वानन्दस्तमिहाप्नुयात् किमु नरो लोकाधिपत्येऽपि वा ॥७७॥

lālāsyandimukhāravindavigalad vyaktētaram bhāshitam
payam pāyamateeva karnavugaḷēnāmbēti tātēti tē
rōmāñchōdayaharshabāshpasahitastābhyāmavāptē hi ya:
swānandastamihāpnuyat kimu narō lōkādhipatyēpi vā.

(77)

Your parents experienced rapturous thrill and tears of joy trickled down, on repeatedly hearing your beckoning them 'Mamma' and 'papa' in Your sweetly inarticulate utterances. Even the attainment of the overlordship of the entire world, Oh ! Lord ! surely can not give one as much bliss as this.

Ref : Nārāyaṇeeyam 10. 45. 11 & 12. Note the phrase "pāyam pāyamatheeva karnayugaḷé nambōthi thatéthicha"

शौरे ! प्राक्तन एव जन्मनि दृढं त्वत्पादसंसेवया
संप्राप्तत्वदुपान्तसेवनमहाभाग्योदयानां हरे ! ।
गोपीनां च तथा निकाममकरोः कं कं प्रसादं न वा
लोके यत् सुमहीयसापि तपसा हन्तानवाप्यं जनैः ॥७८॥

sowré ! prāktana éva janmani dhrudam twatpādasamśevayā
sampaāptatwadupāntasévanamāhābhāgyōdayānām haré !
gōpeenam cha thathā nikāmamakarō: kam kamprasādam na vā
lōkē yat sumaheeyasapi tapasā hantānavāpyam janai:

(78)

Oh ! Sowri on the merit of serving your lotus feet with steadfast devotion' in their previous births, the gopikas had the greatest good fortune of being with You and serving You without break. As in the case of your parents, You blessed them, a rare privilege unattainable even by severe penance

Note : This verse displays marked infuence of the Srimad-bhāgavatham on the royal composer :

I Brahmasthuthi 10- 14. 32.

II Brahmageetha- Uddava vachana (10. 47. 61. 63)

Also Nārāyanatheertha's Krishnaleelatharangini

"anékajanmasahasrātāpasā parithōshitha :

āvirbootha : sa bhagavān gōyāmasyām sujanmani"

नृत्यन् पल्लवकोमलेन चरणेनासां पुरो मञ्जुलं
गायन् वेणुरवेण किञ्च नवनीताप्त्यै तदङ्के लगन् ।
तद्गेहस्थितशिक्यसंस्थितपयश्चौर्येषु तासां पुनः
श्रुत्वा कोपवचांसि मोदमगमः स्तोत्रे यथा सात्वताम् ॥७९॥

nruthyam pallavakōmaḷēna charaṇēnāsām purō mañjuḷam
gāyan vēṇuravēṇa kiñcha navaneetaptyai tadaṅkē lagan
tadgēhasthitaśikyasamsthitapayaschouryēshu tāsām puna:
srutvā kōpavachāmsi mōdamagama: stōtrē yathā sātwatām.

(79)

Oh : You danced on Your tender feet in front of the gōpikas. You played on Your lute sitting on the laps of the gōpikas all for the 'butter' they had. When You stooped to steal butter and milk in their homes they used to abuse You profusely, But You accepted the abuses with pleasure as if they were the praises offered by the satvik Bhakthas.
Cf : Krishnaleelatharaṅgini (song 10) yēhi mudham dēhi sri krishna krishna, mām pahi gōpalabāḷa krishna krishnā"

कालिन्दीपुलिने रमेश! दिवसम्मन्यास्वहो यामिनी-
ष्वेकैकत्रतुषारदीधितिरुचा ताभिः प्रवृत्तो मुदा ।
कर्तुं रासरतोत्सवं परमदाः कं कं प्रमोदं न वा
तासां यस्तु बभूव केशव! सुरर्षीणामपीर्ष्यास्पदम् ॥८०॥

kāḷindīpulinē ramēśa ! divasammanyāswahō yāminee
shvēkaikatra tushāradeeditiruchā tābhi: pravruththō mudā
kartum rāsarathōtsava paramadā: kam kam pramōdam na vā
tāsām yasthu babhoova kēśava ! surarsheenāmapeershyāspadam

(80)

राष्ट्रीय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक 9696

On the dune banks of the river Kalindhi during nights rendered bright as days by the clear moon light, You danced and played with the gopikas in pure delight and blessed them to the envy of even the celestials and sages.

Note The expression 'surasheerṇāmapcershyāspadam' reminds us of Nārāyaṇatheertha and Narāyaṇa Bhatathri. Nārāyaṇeeyam 10.69.11 "kāminīrithi hi yāmineeshu kalu......
......kamaneeya krishna paripāhi mam.
Leelatharaṅgini 'srimuraripōrvadanapadmakarandam.........
.........bahuramanté.

तस्मादेव मुहुर्मुहुः सविनयं कारुण्यवारान्निधिं
त्वां सर्वज्ञमपीह मन्दधिषणः सोऽहं त्वदेकाश्रयः ।
याचे त्वत्पदभक्तिमेव सततं सर्वार्थदां सस्पृहं
तत्प्राप्तौ न लिम्बलेशमपि हा सोढुं समर्थोऽस्म्यहम् ॥८१॥

tasmādēva muhurmuhu: savinayam kāruṇyavārānnidhim
twām sarvajñamapeeha mandadhishaṇa sōham twadīkāsraya:
yāchē twatpadabhakthimēva satatam sarvārthadām saspruham
tatprāptow na vilambalēsamapi hā sōdhum samrthōsmyaham
(81)

You are omniscient and You know what is good for me. You are an ocean of compassion and You are my only refuge. A dull wit I am; I go on repeating my humble requests for the boon of deep and unfailing devotion in Your lotus feet. oh; Lord Padmanabha; How can I brook even the slightest delay in getting this wish fulfilled?

सा भक्तिश्च मता द्विधा बधजनैस्त्वत्तत्त्वसन्दर्शिभि-
स्तत्रैका तु सकामभक्तिरपरा निष्कामभक्तिः स्मृता ।
त्रैलोक्येश! तयोर्वृणे परमहं निष्कामभक्तिं दृढं
तच्छ्रैष्ठ्यावगमेन हेतुभिरितः संवक्ष्यमाणैः परम् ॥८२॥

sā bhakthiścha matā dwidhā budhajanaistwattatvasandarśibhi
statraikā thu sakāmabhaktir parā nishkāmabhakthi: smruthā
trailōkyēśa: tayōr vrunē paramaham nishkāmabhakthim dṛdam
tachchaishtyāvagamēna hētubhirita: samvakshyamānai: param

82

Oh ! Lord of the three worlds ! philosophers and those who had realised 'brāhman' have divided bhakthi into two types. One is 'Sakāma bhakthi' (Bhakthi with the object of fufilling earthly desires) and the other is 'Nishkāma bhakthi' (Bhakthi for its sake only). The latter is superior for reasons that shall be explained in the stanzas that follow. It is supefluous to emphasize that I yearn for Nishkāma bhakthi,

सेवां प्राप्य तवाङ्घ्रिपङ्कजयुगस्यैके जनाः सस्पृहं
याचन्ते भुवि कामितं हलहल क्षुद्रं सुखाभासदम् ।
लब्ध्वा कल्पतरुं समस्तफलदं मर्त्यो यथा याचते
स्तोकं वस्तु दरिद्रभोग्यमवमं भाग्येन हीनो भृशम् ॥८३॥

sēvām prāpya tavāṅghripaṅkajayugasyaikē janā: saspruham
yāchantē bhuvi kāmitham hala hala kshudram sukhābhāsādam
labdhwā kalpatarum samasthapaladam marthyō yathā yāchatē
stōkam vastu daridrabhōgyamavamam bhāgyēna heenō bhruśam

83

Having acquired the good fortune of serving Your lotus-feet with devotion, it is indeed pitiable that some people ask of You trivial and transient pleasures. This is just like the individual having the Kalpaka (tree yielding whatever desired) longing for small favours at the ordinary individual's level,

Note : The expression 'Hala-Hala'. It may also be taken as 'Hara-Hara'.

Cf: Mùkasaṅkarāchārya 'śiva śiva paṣyanthi samam sri kāmākshi katākshithā : purushā:. (Kamākshi stōthra) also.

Padmapurāṇam 'Āscharyēpi bhayė śōkė kshudhitē nama vā mama vyajéna vā smarėdhyasthu mama sayujyamāpnuyāth.

पादाम्भोजयुगं स्वकीयमनिशं सर्वात्मनाभ्यर्चतां
मर्त्यानां सकलार्थदं दृढममी त्वामर्थयन्ते तु यत् ।
भोगान् क्षुद्रतमान् जगत्त्रयपते! नैतद्विचित्रं घटो
गृह्णाति ध्रुवमल्पमेव सलिलं पूर्णेऽपि रत्नाकरे ॥८४॥

pādāmbhōjayugam swakeeyamaniśam sarvātmanābhyarchatām
martyānām sakalārthadam drudamamee twāmarthayantē tu yat
bhōgān kshudratamān jagattrayapatė ! naitadvichithram ghatō
grahnāthi dhruvamalpamėva salilam poornėpi ratnākarė

84

Oh! Lord of all the three worlds; There is nothing strange about these Sakāma bhakthas asking for trivial worldly pleasures from You, who fulfills all the desires of the bhakthas, After all, a pot can not hold more than its own capacity even though immersed in an ocean.

राष्ट्रे हस्तगते धनेऽपि विपुले भोगेषु चान्येषु वा
त्वत्सेवाभवसम्मदस्य कणमप्यद्धा न विन्देत यत् ।
मर्त्यो हन्त वरीयसी ननु ततो निष्कामरूपैव ते
भक्तिः सैव ममोदयत्वविरतं लक्ष्मीपते! चेतसि ॥८५॥

rāshtrė hastagatė dhanėpi vipulė bhōgėshu chānyėshu vā
twatsėvābhavasammadasya kaṇamapyaddhā na vindėta yat
martyō hanta vareeyasī nanu tatō nishkāmaroopaiva tė
bhakthi: saiva mamōdayatvaviratam lakshmeepatė chėtasi

85

The fulfilment of acquiring a kingdom, fabulous riches and all kinds of pleasures are not even fractions of the limitless bliss obtainable through serving You. Oh! Sripathi! therefore Nishkāma bhakthi is superior. Bléss me. May that Nishkāma bhakthi ever remain steadfast in my mind.

तत्रापीश! परं त्रिमूर्तिषु तवैवाङ्घ्रिद्वयाराधनं
सर्वोत्कृष्टमिति स्म वेदितुमलं सन्ति प्रमाणान्यहो ।
लक्ष्मीनाथ! बहूनि वेदवचसां सारात्मकेषु प्रभो !
श्रीमद्भागवतादिषु प्रतिपदं दृश्यानि निस्संशयम् ॥८६॥

tarāpeesa param ! trimoortishu tavaivāṅghridwayārādhanam
sarvōtkrishtamithi sma vēditumalam santi pramāṅanyahō
lakshmeekantha ! bahooni vēdavachasām sārātmakēshu prabhō
sreemadbhāgavatādishu pratipadam drusyāni nissamśayam.

(86)

Oh Lord Almighty! In the matter of worship also, it has been established with authority, that among the triad of Brahama, Vishnu and Siva, the worship of Your lotus-feet (Vishnu's) is the loftiest. Oh! Lord of the Goddess of wealth! almost every word in the sacred Bhāgavatham which contains the essence of the Vēdas clearly emphasises this.

भक्ताधीन! पुराणसङ्ग्रह इति ख्याते हि सर्वोत्तमे
ग्रन्थे सर्वपुराणसन्ततिवचस्सारात्मके सादरम् ।
नूनं त्वन्महिमैव कैटभरिपो! निस्संशयं वर्ण्यते
तच्चासीदयि नः प्रमाणममलं त्वन्मुख्यतावेदने ॥८७॥

bhakthādeena! purāṇasaṅgraha iti khyātē hi sarvōttamē
granthē sarvapurānasantativacha ; sārātmakē sādaram

noonam twanmahimaiva kaitabharipō ! niśśamśayam varnayatē
tachchāseedayi na: pramānamamalam twanmukhyatāvēdanē

(87)

Oh ! Lord Sēvaka of the bhakthas ! The well-known sacred Literary work 'Purāṇasaṅgraha' contains the essence of all the Puranas. Oh' - slayer of Kaitaba ! Your greatness has been very clearly described therein bringing Your eminence among the Triad.

स्यानन्दूरपुराधिनाथ! भगवन् ! यन्मन्त्रशास्त्रस्य चा-
द्यादौ नीलतनोस्त्रिमूर्त्यधिकता प्रोक्ता तवैव स्फुटम् ।
शौरे! तन्निजगाद किञ्च सकलं त्वामेव नान्यं यत-
स्तस्मात् त्वत्पदभक्तिरेव सकलश्रेयःप्रदेति ध्रुवम् ॥८८॥

svānandurapurāthinātha ! bhagavan ! yanmanthraśāstrasya chā-
pyādou neelatanostrimoorthyadhikata prokta tavaiva sphutam
sowrē ! tannì jagāda kiñcha sakalam twāmēva nānyam yata-
stasmāth twatpadabhakthirēva sakalaśrēya: pradēti dhruvam

(88)

Ch Lord of the city of Syānandūra ! At the beginning of the Text on Manthra sāstra. You the blue-bodied Lord. have been clearly declared as the most superior of the Triad Besides, the Text hails You as the only complete God and therefore Oh ! Sowri ! certainly the worship of Your Lotus-feet is capable of delivering all good fortune

Ref : Sañkarabhagavadpāda (Prapañchāsarām, prathamapatalam) "ananthabhogé vimalé...... svamūrthim cha vyadarśayath"

स्वामिन्! वर्जितपक्षपातकणिकाः श्रीशङ्करस्वासिन-
स्त्वामेवाच्युतमामनन्ति सकलेष्वाद्यं जगत्कारणम् ।

त्वन्निष्ठोरुसहस्रनामविलसद्व्याख्यास्वरूपं पुन-
श्चक्रुस्ततंजयमङ्गलाभिधमहो ग्रन्थं च ते तुष्टये ॥८९॥

swāmin varjitha pakshapātakanikā: sree sañkaraswāmina-
stwāmēvāchyutamāmananti sakalēshvādyam jagatkāranam
twannishtō·usahasranāmavilasadhyākhyāswaroopam puna
schakrustatamjayamañgalābhidhamahō grantham cha tē tushtayē
(89)

Oh ! Lord ! Sri Ādiśañkara. the incārnation of Lord Siva. considers You as the unfathomable primary cause of this Universe. He has also brought forth a detailed commentary Jayamañgala on the Vishnusahasranāma - the hymn of thousand names of Vishnu.

एकैकं विबुधव्रजे त्वदितरानाराध्य शौरे ! नरा
एकैकं समवाप्नुयुर्ननु वरं गोविन्द! नातोऽधिकम् ।
भक्तानां सकलेष्टदे त्वयि परानन्दैकमूर्त्तौ स्थिते
तानेवेह भजन्ति केचिदथ तत् तेषां न किं मन्दता ॥९०॥

ēkaikam vibudhavrajē twaditarānārāddhya sowrē ! narā-
ēkaikam samavāpnuyurrnanu varam govinda ! nātodhikam
bhakthānām sakalēshtadē twayi parānadaikamoortou sthithē
tānēvēha bhajanthi kēchitathā tat tēsham na kim mandatā
(90)

Oh ! Sowri ! People worship particular Gods other than You for particlar favours and get the individual wishes fulfilled and get satiated. Oh ! Govinda ! When You the personification of supreme and eternāl bliss are there ready to grant all their desires without reserve, it is difficult to understand why some people worship other gods.

तस्माद्यत् तव सेवयैव मनुजस्तापत्रयाद् दूरतो
मुक्तः सर्वसुखं श्रमेण रहितो भुङ्क्तेऽन्यथा दुर्लभम् ।

तन्मे त्वत्पदभक्तिरेव सहसा भूयादिति श्रीपते!
याचे त्वामरविन्दनाभ! जगति स्वादीयसी सा हि मे ॥९१॥

tasmāth yat tava sévayaiva manujastāpatrayād doorato
mukta: sarvasukham śramēṇa rahitō bhunktēnyathā durlabham
tanmé twadpadabhaktiréva sahasā bhooyāditi sreepaté !
yāché twāmaravindanābha ! jagati swādeeyasī sa hi mé

(91)

Oh : Sreepathi : just by serving You, a man can easily get rid of the three-fold sorrows and get all happiness and welfare otherwise difficult to obtain. There fore. I ask that Ī be granted fast devotion in You. This Oh! Padmanabha, is the most agreeable to me than anything else in this world.

भक्ताश्च त्रिविधाः स्मृतास्तव पदद्वन्द्वैकरक्ताशया
लोकेषूत्तममध्यमाधमगुणैर्युक्ता बताधोक्षज! ।
तेषां भेदमहं त्वदीयकृपया किञ्चिद्वदामि प्रभो!
श्रीमद्भागवतेऽनुदृष्टमधुना स्कन्धे किलैकादशे ॥९२॥

bhakthāscha trividhā: smratāstava padawandvikaraktaśayā
lōkéshūttamamaddhyamādhamāguṇair yukthā batādhōkshaja
téshām bhēdamaham twadeeyakrupayā kiñchit vadāmi prabhō:
srimadbhāgavathénudrushtamadhunā skandhē kailaikādasé

(92)

Bhakthas have been classified in to three categories according to the degree of their involvement; namely, those of the highest (Uttama) the middle(madyama) order and the lowest (Adhama). In the following verses each category is being explained with reference to Srimad bhagavatham.

सर्वेष्वत्र चराचरेषु भगवन् ! भूतेषु पश्येत् सुधी-
स्त्वद्भावं भुवनेऽम्बुजाक्ष! रहितो यो भेददृष्ट्या पुमान् ।

सर्वाणि त्वयि यश्च देव! कलयेद् भूतानि विश्वात्मके।
सान्द्रानन्दसुधाम्बुधौ मुररिपो! भक्तोत्तमोऽसौ स्मृतः ॥९३॥

sarvēshvatra characharéshu bhagavan ! bhootéshu paṣyēth sudhee
stwatbhavam bhuvanēmbujāksha!rahitō yō bhedadrushtyā pumān
sarvāṇi twayi yascha déva ! kalayéd bhuthani viswātmaké
sāndrānandasudhāmbudhou muraripō ! bhaktōttamōsou smrutā:

(93)

Oh ! Lotus-eyed - Lord : A bhaktha who discerns Your presence in all Your creations without bias. and also sees the spirit of all living-beings in You, the ocean of supreme bliss, he. Oh ! Murai ! is the bhaktha to be ranked as Uttama (highest order).

ईशे तं समनुश्रितेष्वथ जडेष्वद्धा द्विषत्सु क्रमाद्
भक्तिं सौहृदभावमङ्ग! करुणां कुर्यादुपेक्षां च यः।
भावेनाच्युत! तारतम्यसहितेनाम्भोजनाभ! प्रभो!
पूर्वोक्तेष्वथ तेषु तेष्वयमहो भक्तः स्मृतो मध्यम : ॥९४॥

īśé tam samanusritēshvatha jadēshwadhvā dwishatsu khramād
bhakthim souhrudabhāvamaṅga!karuṇām kuryādupékshām cha ya:
bhāvénachyutha ! tāratamyasahiténāmbhōjanābha, prabhō !
poorvōktéshvatha tēshu tēshvayamahō bhaktha: smruthō
madhyamā: 94

Oh ! padmanabha. the supreme master ! A bhaktha who discriminateiy feels devotion to God. love for His bhakthas, pity towards the non-bhakthas and hatred towards those who are hoostile to Him, is considered to be a Bhaktha of a middle order (madhyama)

चित्ताम्भोरुहसम्भृतप्रतिनवप्रेमोदयेनादरात्
त्वद्रूपार्चनमेव यो भुवि पुमान् श्रद्धालुरत्रेहते।

त्वद्भक्तेषु तथेतरेषु रहितो मैत्र्या निकामं बुधैः
सोऽयं विश्वजगन्निवास! भगवन्! भक्तः स्मृतः प्राकृतः॥९५॥

chittambhōruhasambhrutha pratinavaprēmōdhayē nā darāt-
twadroopārchanamēva yō bhuvi pumān sraddhaluratréhatē
twadbhaktēshu tatētarēshu rahithō maitryā nikāmam budhai
sōyam viswajagannivāsa ! bhagavan ! bhaktha: smrutha: prākruta:

(95)

Oh ! Lord Omnipresent ! A bhaktha who believes only in doing pooja to your icons with great faith and his heart filled with new devōtional fervour (caused by some extraneous factor) and does not feel any love for Your bhakthas or other fellow-beings, is considered by wisemen as the bhaktha of the lowest order. (adhama)

तासु त्वं वितराशु कैटभरिपो! सर्वोत्तमामेव मे
भक्तिं काममहम्ममेत्यतिदुराधर्षाभिमानापहाम् ।
कारुण्यामृतधारया निजपदानम्रावनोद्युक्तया
स्वामिन्! दुस्तरमोहवारिधिमहावर्ते परिभ्राम्यते ॥९६॥

tāsu twām vitarāśu kaitabharipō ! sarvōttamāmēva mé
bhakthim kāmamaham mamētyatidurādharshābhimānāpahām
kāruṇyāmrutadhārayā nijapadānamravanōdyuktayā
swāmin ! dustaramōhavāridhimahāvarté paribhrāmyaté

(96)

Oh ! Slayer of Kaitabha ! with Your avowed endeavour to save those who take refuge in You, with the incessant showers of Your compassion, You grant me now; Oh ! Supreme Master! that bhakthi of the highest order which alone is capable of removing the conceit of 'I' and 'Mine' in me, and saving me from the fathomless ocean of delusion.

शौरे! स्यादधिकारिता मम कथं भक्तेरिहास्याः परं
प्राप्यायाः पुरुपुण्यराशिभिरिति प्राप्नोमि नो कुण्ठताम् ।
लोके यन्न हि दुर्लभं किमपि सम्प्राप्ते त्वदीये पुनः
कारुण्ये भविनामधोक्षज! समस्ताभीष्टसन्दायके ॥९७॥

sowré! syādadhikāritā nama katham bhaktērihāsyā: param
prāpyāyā: purupuṇyarāśibhirithi prāpnōmi nō kuṇtatām
lōké yannāhi durlabham kimapi samprāpté twadeeyé puna:
kāruṇyé bhavināmadhōkshoja ! samastābheeshtasandāyaké

(97)

I have no reason to worry whether I desrve this Uttama-bhakthi, which is within the reach of only the most virtuous who had accumulated vast store of merits. Once Your compassion-sure of granting abundantly all the wishes of the bhakthas-is won, Oh ! Sowri : there is nothing unattainable in this world.

वाचाटो भवति क्षणेन मनुजो मूकोऽपि यद्वैभवाद्
मूर्खः पण्डिततामुपैति सहसा पङ्गुर्गतौ पाटवम् ।
भिक्षाशी च कुबेरतां मुररिपो! लोके दरिद्रः पुमां-
स्तत्तादृक्करुणारसे तव पुनर्लब्धेऽत्र किं दुर्लभम् ॥९८॥

vāchātō bhavati kshaṇēna manujō mookōpi yad vaibhavād
moorka: paṇditātamupaiti sahasā pāṅgur gatou pātavam
bhikshāśī cha kubēratām muraripō: lōké daridra: pumām
stattādrukkaruṅārasé tava punar labdhētra kim durlabham

(98)

Oh ! Murāri : with Your grace, a dumb person can instantly become blessed with a pliable tongue; a dull-wit, a scholar; a lame person will begin walking; and a beggar may become a millionaire. with the Blessings ensured, Is there any thing beyond reach in this world ?

Cf : Subhāshitham "Mookam karōthi vāchālam paṅgum laṅgayaté girim yathkrupā thamaham vandé paramānandamādhavam

आरूढे दिननायके सति तमस्तिष्ठेन्नु पूर्वाचलं
मेघे वर्षति निर्भरं न विरमेत् किं चातकानां तृषा ।
रोगाः किं प्रशमं न यान्ति सहसा लब्धे हि दिव्यौषधे
प्राप्ते त्वत्करुणारसे किमु लयं नो यान्ति सर्वापदः ॥९९॥

āroodé dinanāyakė sati tamastishtėnnu poorvāchalam
mēghé varshati nirbharam na viramét kim chātakānam trushā
rōgā: kim praśamam na yānti sahasā labdhé hi divyoushadhē
prāpté twatkaruṇārasé kimu layam nō yōnti sarvāpada:

(99)

When the Sun rises over the eastern mountain, how can darkness still linger there ? When the clouds are pouring down heavily, how can the thirst of the Chataka birds remain unquenched ? When a sure potent medicine is administered, how can sickness remain unabated ? Oh ! Padmanābha ! when Your grace has been enlisted, how can sorrows remain undestroyed ?

अन्तर्यामितया समस्तजगतां ते प्रेरकस्याधुना
किं वाच्यं बहु देव! मन्दमतिना भोगीन्द्रशायिन्! मया ।
कारुण्यामृतवारिराशिलहरीसंप्लाविताङ्घ्रिद्वया-
म्भोजानम्रसमस्तलोक! कुरु मां त्वद्भक्तिपूर्णान्तरम्॥१००॥

antaryāmitaya samasta jagathām té prérakasyādhunā
kim vāchyam bahu dēva ! mandamatinā bhōgeendraśāyin ! mayā
kāruṇyāmruthavārirāśilahareesamplāvitāṅkkridvaya
mbhōjānamrasamasthaloka! kuru mām twadbhakthipoornāntaram

(100)

Oh ! Lord ! reclining on the serpant king ! There is very little that I can tell, the incapable half-baked mortal. But I feel Your touch in me.........the touch that energises the entire Universe ! The ocean, the nectar of Your compassion affords a dip to every longing individual. I pray, Your lotus feet Oh ! Lord ! fill my heart with profound devotion.

—: o :—

द्वितीयशतकम्

SATAKA II

श्रावं श्रावं परमकरुणावैभवं तावकीनं
भक्तेष्वद्धा प्रकटितमये हन्त सङ्ख्यातिगेषु ।
उद्वान्तातिप्रचुरपुलकं पद्मनाभाधुना मे
चेतो मज्जत्यतुलिततमे सान्द्रमोदाम्बुराशौ ॥१॥

srāvam srāvam paramākaruṇāvāibhavam thāvakīnam
bhakthéshvaththā prakatithamayé hantha sankyāthigéshu
udvānthāthiprachurapulakam padmanābhā adunā mé
chéthō majjathyathulithathamé sānthramōthāmburāśou

(1)

Oh Lord ! Having heard of your limitless and unmatched benevolence from those who love you, I am thrilled and my heart throbs being full to the brim,

सर्वेष्वस्मिन्नजित! भुवने वस्तुषु स्तोकभावं
प्राप्तेष्वंहोदलन! करुणापेक्षया ते मुरारे! ।
वक्ष्ये साम्यं सुदृढमवनौ केन वा माधवास्या
निश्शेषार्त्तिप्रसरवनदावच्छटाकालिकायाः ॥२॥

sarvéshvasminnajitha ! bhuvané vasthushu sthōkabhāvam
prāpthéshvamhōdhalana ! karuṇāpékshaya té murāré:
vakshyé sāmyam sudhruḍamavanou kena vā mādhavāsyā
niśśésharthiprasaravanathāvachchatākālikāyā:

(2)

Slayer of the demon Mura ! Dispeller of all the sins of the devout ! Lord Invincible ! Nothing in the Universe can match Your Grace. The benign Grace of the Lord is the holy shower that extinguishes the huge forest conflagration of sins. Where can a parllel be found ?

ध्यातुं वा त्वन्निरुपमकृपापूरपीयूषसिन्धु-
प्रौढस्रोतोगतिमहह यन्नैव शक्तं मनो मे ।
लक्ष्मीजाने! तव गुरुकृपाभारमीशाद्य वोढुं
सामर्थ्यं स्यादपि कथमणोरस्य मे मानसस्य ॥३॥

dhyāthum vā thvannirūpamakrupāpurapīyūshasindhu
prowdasrōthōgathimahaha yannaiva sakthamṁ manō mé
lakshmī jāné ! thava gurukrupābhāramīśādhya vōdum
sāmarthyam syāthapi kathamaṇōrasya mé mānasasya

(3)

My humble imagination cannot even visualise the quickflow of the boundless current of Divine Grace. How can this fragile human mind comprehend the boundless quantum of Grace ?

वाचाप्येतां कथमयि हरे! शंसितुं चेद्यतिष्ये
वाचो दिव्या अपि न पटवो वर्णने हन्त तस्याः
एवम्भावे गिरिधर! परं मौनमेवात्र कार्यं
यद्यप्येतं निशमय तथाप्याशयं मे मुरारे! ॥४॥

vāchāpyétham kathamayi haré ! śamsithum chédhyathishyé
vāchō divyā api na patavō varṇané hantha thasyā:
yévambhāvé giridhara ! param mounamévāthrakāryam
yadhyapyétham niśamaya thathāpyāśayam mé murāré

(4)

Lord, the panacea of evils ! I am not confident of undertaking even the pleasant duty of narrating Your greatness. Vēdas, Purāṇas and Ithihāśas have failed to bring out Your Grace. You are the Lord that lifted mount Gōvardhana to serve as the roof of the faithful. To be silent, appears to be the proper attitude. Pray Lord, slayer of demon Asura ! Take pity, and lend me Your ears divine,

जातं पुष्टं वरद! रहितं चाथ रोगैरसह्यै-
रेतद्वर्ष्म त्रिभुवनजनाराध्य! शक्तयैव यस्याः ।
शौरे! तस्या नुतिमिह यथा शक्त्यहो त्वत्कृपाया
नो कुर्वे चेद् भवति हि कथं शारदा मे त्वनिन्द्या ॥५॥

jātham pushtam varadha ! rahitham cātha rōgairasahyai
réthadhvarshma thribhuvanajanārādhya ! sakthyaiva yasyā:
sowré ! thasyā nuthimiha yathāśakthyahō thvathkrupāyā
nō kurvé chēd bhavathi, hi katham śāradā mé thvanindyā
(5)

Lord of Śūravamśa ! Worshipped by all in the Universe ! Protector of the faithful ! I realise that I owe my birth and healthy life to Your divine grace. If I fail to express my gratitude, I will be the most ungrateful wretch that the world had ever seen or heard.

Note : The royal house of Travancore was longing for a male heir. Between A,D, 1810 and 1813, the Kingdom was under regency. The British schemed to annex it to their Empire. The Mother of Sri Swāthithirunāl-Mahārāja was due to deliver and the British resident hope fully reported that a male -child will be born, Hence His Highness affectionately came to be known as "Garbha Srīmān". The royal composer seems to strike a personal note.

नित्यं लक्ष्मीमुरसि सरसं बिभ्रतापि त्वयाति-
प्रीत्या मुष्टिः पृथुककलिता स्वीकृता यत् कुचेलात् ।

तस्मादज्ञस्य च मम वचः प्रीतये नो कथं ते
देवर्षीणामपि नुतिपदातीतभूम्नोऽप्यजस्रम् ।।६।।

nithyam lakshmīmurasi sarasam bibratāpi thvayāthi
preethyā mushti; pruthukakalithā sveekruthā yath kuchēlāth
thasmādyegñasya ça mama vaça; preethayé nō katham té
devarishīṇāmapi nuthipadātheethabhoomnō apyajasram

(6)

Oh Lord ! The Goddess of wealth ever lives in Your navel ! You willingly ate the roasted rice brought by the brahmin Kuchēla. It is true that sages and savants, despite their knowledge and learning fail to exhaust the import of Your acts of divinity. But, I am sure, You would also accept what little merit that I could muster in a similar endeavour, Cf : yā preethirvidurārpité

............rachitéapyathrāpi thām thām kuru
(Leela Sukar)

namō navadhanasyāma kāma...........
Kamalākāmasowdāma kaṇakāmuka géhiné
ya: pūrṉananda magnō. ....
........kruthiriyam mālikā mallikānām
(Laguchandrikā of Brahmānanda Saraswathi)

इन्द्रद्युम्नाह्वयनरपतिश्चन्दनाद्रौ रमेश!
त्वत्सेवायां निरतहृदयः प्रागपश्यन् मुनीन्द्रम् ।
प्राप्तोपान्तं महिततपसं त्ववौर्वशेयं प्रशप्त-
स्तेन श्रीमन्नतुलितरुषा हस्तिभूयं प्रपेदे ।।७।।

indradyumnāhvayanarapathischandanādrou ramēśa !
thathsévāyām nirathahrudaya; prāgapaśyan munīndram
prāpthōpāntham mahithathapasam thvavourvaaśēyam praśaptha
sthéna srīmannathulitharushā hasthibūyam prapēdē

(7)

Lord of Wealth ! Birthplace of all riches ! Once, the King called Indradyumna propitiated You at Chandana hill The great sage Agasthya, appeared before the King. Being totally involved in Thapas the king failed to welcome the sage. The sage cursed him to be born an elephant and the King was reborn as an elephant.

Note :

Indradayumna is a Pāṇḍya King. Reference to Chandana-hill is made in Srimad Bhagavatham-eighth skantha-fourth-chapter;-

"Sa vai pūrvamaboorth rājā........
........samaryayāmāsa kulā chalāsrama:

भूयस्तावत् सुबहु विहरन् शैलवर्ये त्रिकूटे
दुग्धाम्भोधेरयि सहचरैर्मध्यभाजि स्वकीयैः ।
प्राप्ते ग्रीष्मे मिहिरकिरणैर्व्याकुलात्मा निकामं
स्वेच्छं स्वच्छे सरसि कुहचिद् यूथपोऽवातरत् सः ॥८॥

bhūyasthāvath subhahu viharan śailavaryé trikūté
dhugdhāmbōdhérayi sahacharairmadhyabhāji svakeeryai;
prāpthé grīshmé mihirakiraṇairvyākulāthmā nikāmam
svēchcham svachchē sarsi kuhachid yūthapōavātharath sa:

(8)

The King having been born as an elephant at mount Trikūta, was roaming about the forest with other elephants. During a hot summer, he was afflicted with accute thirst. To quench his thirst, he stepped into a large lake of water.

हूहूनामा मुरहर! तदा कोऽपि गन्धर्ववर्यो
नक्रात्मत्वं सपदि गमितो देवलस्याथ शापात् ।

तिष्ठंस्तस्मिन् सरसि सहसा तं गजेन्द्रं पदाग्रे
जग्राहासौ हहह दशनैर्लोहसूचीशिताग्रैः ॥९॥

hū hū nāma murahara ! thadā kōapi gandharvavaryō
nakrāthmathvam sapadi gamithō dēvalasyāta śāpāth
thishtamsthasmin sarasi sahasā thum gajēndram padāgrè
jagrāhāsou hahaha daśanairlōhasūchīśithāgrai:

(9)

Slayer of Murahara ! A Gandarva by name Huhu had been cursed by sage Dēvala to be born as a crocodile. He lived in that lake. He firmly held the thirsty elephants' leg. when the latter entered the pond, with his sharp teeth.

भूयो युध्यन् स तु गजपतिस्तेन सार्धं सहस्रं
वर्षाण्यार्त्तो हृदि समुदितातीतजन्मोत्थभक्तिः ।
त्वामभ्यर्चंस्तनुतरतनुः पुष्करैः पुष्करात्तै-
रप्यस्तावीत् प्रणतसुखदं निर्गुणेन स्तवेन ॥१०॥

bhūyō yudhyan sa thu gajpathisthēna sārdham sahasram
varshanyārthō hrudi samudhithāthīthajanmōththa bhakthi:
thvāmabyarchasthanutharathanu : pushkarai: pushkarāththai
rapyasthāveeth praṇathasukadam nirguṇēna sthavēna

(10)

The elephant-lord struggled for thousand years to get relieved from the clutches of the Crocodile. His body and mind were sub-jected to strain. Being an ardent devotee of Lord Vishnu, be turned his faith to Him. He plucked the lotus flower with his trunk and adored You. He praised Your greatness with flawle ss verses.

"Sōutha: sarasyu rubaléna gruheetha ārthō
nārāyanākila gurō bhagavan namasté
(Bhāgavatham, Skantham 8, Chapter3)

श्रुत्वा स्तोत्रं प्रमुदितमना वैनतेयाधिरूढः
प्राप्योपान्तं निहततमसा हन्त चक्रेण नक्रम् ।
हत्वा सद्यो जगदभयसन्दायिना पाणिना तं
स्पृष्ट्वा दन्तीश्वरमगमयः स्वीयसारूप्यमाशु ॥११॥

sruthvā sthōthram pramudithamanā vainatéyādhirooda:
prāpyōpāntham nihathathamasā hantha chakréṇa nakram
hathvā sadhyō jagadabhayasandāyinā pāṇinā tham
sprushtvā dhantheesvaramagamaya: sveeyasārūpyamāśu

(11)

Oh Lord ! How quickly You responded to the filial appeals of Gajendra ! With the help of the Disc that dispels darkness, You killed the Crocodile, and with the touch of the hand that assures the safety of the Universe, Gajēndra was blessed with divine form and assured liberation.

लीलालोलां जलधितनयामप्यनादृत्य तावद्
मुञ्चन् देवीमयि सरभसं हन्त नीलामिलां च ।
मञ्चं चारात् फणिपतिमयं तेऽत्यजद् यो हि वेगः
सन्त्राणेऽस्य द्विपकुलपतेः कं न सम्मोदयेत् सः ॥१२॥

leelālōlām jaladhithanayāmapyanāthruthya thāvad
muñchan dēvīmayi sarabhasam hantha neelāmilām cha
mañjam chārāth paṇipathimayom téathyajād yō hi vēga;
santhrāṇéasya dvipakulpatē: kam na sammō dayéth sa:

(12)

Oh Lord ! Your concern for the lord of the elephants was so great that You hurried without even noticing the eagerness of Goddess Lakshmi to spend the time with You in love prattle. Neelā-dēvi and Iḷā dēvi were left dazed. You

sacrificed the bed provided by Ādisésha. Such great concern extended to the filial could not but make any mortal indebted to You.

आर्तत्राणे तव हि भगवन्! बद्धदीक्षत्वमुच्चै-
र्लोकेशातः परमयि हरे! किं त्वया द्योतनीयम् ।
यद् गोप्तुं तं गजपरिवृढं वेगतोऽगाः प्रियाश्च
त्यक्त्वा मञ्चात् क्षुधिततृषितं वत्सकं गौरिवार्त्तम् ।।१३।।

ārthathrāṇé thava hi bhagavan ! bhaddadhīkshathvamuchchai
lokéśātha: paramayi haré ! kim thvayā dyōthanīyam
yad gōpthum tham gajaparivrudam vēgathōagā: priyāscha
thayakthvā mañchāth kshudhithathrushitham vathsakam
gowrivārthtam (13)

Worshipful Lord ! Lord of the Universe ! You liberate men from all sins. There is no longer the need for You, to remind men of Your readiness to redeem them. Like the Cow rushing to the starving calf, You rushed to the rescue of the Lord of the elephants, leaving the serpant bed and beloved spouses;

तस्मान्नूनंतव चरणयोर्यः समासक्तचेता
एषोऽनाथोऽप्यहह न भजेद्वाच्यतां तत्पदस्य ।
यन्नाथेनाच्युत! स भवता विष्टपानां त्रयाणां
स्यानन्दूराधिप! दृढतरं नाथवत्तामुपैति ।।१४।।

thasmānnūnam thava charaṇayōrya; samāsakthachéthā
yéshō anāthōapyahaka na bajéthvāchyathām thathpadasya
yennāthénāachyutha ! sa bhavathā vishtapānām thrayāṇām
syānandhūrādhipa ! thrudatharam nāthavaththamupaithi
(14)

Lord of Syānanthūru (Trivandrum) : Oh, Lord Immortal, An orphan if only pins his faith on You, he will be fathered and nurtured. He becomes one of Your wards, since You are the Lord of the three worlds. I claim to be one such devotee.

मध्येभूपं विधुतवसना याज्ञसेनी सुदीना
कौरव्येणाच्युत! कुमतिना हन्त दुश्शासनेन ।
हा कृष्णेति व्यसनभरिता देव! चुक्रोश यावत्
तावत् प्रादाः सदयममितां मालिकां वाससोऽस्याः ॥१५॥

madhyébhūpam vidhuthavasanā yāgyasénī sudhīnā
kauravyéṇāchyutha ! kumathina hantha duśśāsanéna
hā krishṇēthi vyvasanabharithā dēva ! chukrōśa yāvath
thāvath prādhā; sadayamamithām mālikām vāsasōasyā:

(15)

Lord ! The devout had never been forsaken. Amidst Kings in the Court, Draupathi was derobed by the scion of the clan of Kurūs, Duśśāsana. With unbearable agony, she appealed to You, the Lord of Dwāraka. Did you not instantly respond to the call, by supplying an unending series of robes to protect her !

Note : The Brahmins who are to perform oblations are reminded thrice in a day to repeat the words in the Mahabhāratha : "Saṅka chakra gathāpāṇē dwārakā nilayāchutha..............charaṇāgatham".

प्राप्ते तस्याः सदयिततेर्हन्त घोरेऽवमाने
क्षोणीशानां सदसि महतामीश! दौष्टयाद् रिपूणाम् ।
वेमव्यापारमपि च तुरीस्पर्शलेशं बिना या
श्रीमन्! वासांस्यतनुत जयेत् सा कृपाचातुरी ते ॥१६॥

prāpté thasyā; sadaiyithathatèrhantha gōré avamāné
kshōnīśānām sadasi mahathāmīśa ! doushtiyath ripuṇām

vé mavyāpāramapi cha thurīsparśalēśam vinā yā
srīman ! vāsāmsyathanutha jayēth sā krupāchāthuree té

(16)

Oh, Lord of Limitless wealth ! The vile gang of Kurūs like Duryōdhana and Duśśāsana, humiliated Draupathi in the Court, where her own husbands and great and learned men were assembled. With the dawn of your grace, there was no need for spinning or weaving clothes to protect her. What else can be impossible of achievement when Your grace shields ?

यः शोकेभ्यो बत जनममुं मोचयेद् दारुणेभ्यो
नोवाञ्छन् प्रत्युपकृतिलवं सोऽयमेवात्र बन्धुः ।
अन्ये तावद् धनहृतिपरा बन्धवो नाममात्रात्
त्वन्निष्ठातो भवति विशदा बन्धुता पद्मनाभ! ॥१७॥

ya: śōkébyō batha janamamum mōchayēd dhāruṇēbhyō
nōvāñchan prathyupakrithilavam sōayamēvātra bandhu:
anyé thāvad dhanahruthiparā bandhavō nāmamāthrāth
thvannishtāthō bhavathi viśadā bhandhuthā padmanābha!

(17)

An individual who readily extends help without in the least mindful of gains in return, justifies the claim of a 'bandhu' (relative) Those who seek gains in return for the help extended, are really bandits, They are 'relatives' only in name. You are the only illustration of a true 'relative' for those in need.

किञ्चामुष्मिन् स्थिरचरमये त्वद्वशे सर्वलोके
ये नाथत्वेन च भुवि नरा बन्धुबुद्ध्या च मर्त्यान् ।
तुल्यावस्थान् जनिमृतिजुषस्तुल्यबाह्वङ्घ्रिशीर्षान्
भो मन्यन्ते न किमियमहो मन्दतैवेह तेषाम् ॥१८॥

kiñchāmushmin sthiracharamayé thvadvaśē sarvalōké
yé nāthathvēna cha bhuvinarā bandhubudaya cha marthyān
thulyāvasthān janimruthi jushasthulya-bhāhvaṅgriśeershān
bō manyanté na kimiyamahō mandathrivéha théshām

(*18*)

You are the Lord of the Universe and creatoins movable and immovable. All men have identical iimbs and steer through different stages of life with efflux of time. Curiously, some among them claim ledership. It is absolutely out of tune with the basic law of creation and assumptions of such men are the products of total ignorance.

किं वा स्निग्धैः फलमसुसमैः किं फलं ज्ञातिभिर्वा
किं वित्तेनापि च बत बहुक्लेशलब्धेन जन्तोः ।
काले वामे तदिदमखिलं व्यर्थतामेव यायात्
तत्राप्येनं पुरुषमवितुं त्वत्कृपैवेह दक्षा ॥१६॥

kim vā snigdhai; palamasusamai : kim palam gñāthibhirvā
kim vitthēnāpi cha batha bahuklēsalabdhēna janthō:
kālé vāmé thadidamakilam vyarthathāméva yāyāth
thathrāpyēnam purushamavithum thvathkrupaivēha dhakshā

(19)

What is the use of having many bosom friends? or for that matter kinsmens what is the use of wealth hard earned? when the law of karma operate? and torments men, it is only Your divine grace that can redeem the suffering individual.

तस्मात् सर्वैरिह हि मनुजैः सर्वथा सर्वकाले
कार्यो यत्नो जगति सुमहांस्त्वत्कृपाप्त्यै निकामम् ।
तस्यां भूयस्तरसुचरितैर्माधवासादितायां
लभ्यं शर्मेरयितुमहिराडप्यतीवाप्रगल्भः ॥२०॥

thasmāth survairiha hi manujai: sarvathā sarvakālé
kāryō yathnō jagathi sumahāmsthavathkrupāpthyai nikāmam
thasyām bhuyastharasucharithairmādhavāsātdithāyām
labyam śarmērayithumahirātapyatheevāpragalpa:

(20)

Oh, Lord; Hence all men should striveto win Your grace. If as a result, Your grace is earned, truly even the multi-tongued Ādisésha will not be able to express such experience in full.

स्यानन्दूरेश्वर! ननु पुरा पन्नगाधीशमञ्चे
श्रीभूमीभ्यामनुपमरसं प्रोल्लसन्तं भवन्तम् ।
द्रष्टुं प्राप्ताः सनकमुखयोगीश्वराः पार्षदाभ्यां
रुद्धा जाता जयविजयसंज्ञायुताभ्यां तवैव ।।२१।।

syānandurésvara ! nanu purā pannagādheeśa mañchē
srī bhumībyāmanupamarasam prōllasantham bhavantham
drushtum prōpthā: sanakamukayōgīsvarā: pārshadābhyām
ruddhā jāthā jayavi jayasamkyāyudhābhyām thavaiva

(21)

Oh, Lord of Syānandūra ! Sages led by Śanaka once waited on You, to have a glimpse of You along with Sridēvi and Būdēvi as You reposed on the serpant bed (Ādisésha). They were stopped by the gate keepers Jayan and Vijayan.

तेषां तावद्विषयपटलीनिस्पृहाणामपि द्राक्
कोपश्चक्रे ननु हृदि पदं प्रेरणात् भोस्तवैव ।
तैस्तौ सद्यो हरिचरणसंसेवनायुक्तचेष्टौ
शप्तौ योनिं भजतमचिरादासुरीमित्युपेन्द्र! ।।२२।।

thēshām thāvadvishayapataleenispruhāṇāmapi drāk
kōpaschakrē nanu hrudi padam prēraṇāth bhōsthavaiva

thaisthou sadyō haricharaṇasamsévanāyukthachēshtou
sapthou yōnim bhajathamachirādāsureemithyupēndra

(22)

Lord; Born as Indra's brother, You saved him (reference to Vamanāvathār). Sages led by Śanaka, who had renounced all pleasures, were irritated because of Your will. They cursed Jayan and Vijayan on the spot, to be born as demons.

शोकोद्रेकाकुलितहृदयौ पार्षदौ तावदेतौ
नत्वानत्वा मुहुरपि विभो! पादयोर्हन्त तेषाम् ।
प्राप्ते घोरे सुररिपुजनुष्यप्यजस्रं भवेन्नौ
विष्णोः पादस्मृतिरिति भृशं प्रार्थयामासतुस्तान् ॥२३॥

śōkōdrēkākulithahrudayou pārshathow, thāvadēthow
nathvā, nathvā muhurapi vibho ! pādayōrhantha téshām
prāpté gōré suraripu janushyapya jasram bavénnow
vishṅō; pādasmruthirithi bruśam prārthayāmāsathusthān

(23)

Oh, Lord ! Jayan and Vijayan were indeed shocked on being cursed. They prostraed before the sages and begged of them the boon that though born as demons they should be endowed with the privilege of chanting Your name always

प्राप्तस्तावद् बहिरयि भवान् पत्रिराजाधिरूढो
लक्ष्म्या युक्तो मुनिवरततिं वीक्ष्य हृष्टः स्तुवानाम् ।
दृष्ट्वा दीनौ निरवधि निजौ पार्षदौ मामुपेतं
कष्टं जन्मत्रितयविरतावित्यवोचद् दयार्द्रम् ॥२४॥

prāpthasthāvad bahirayi bhavān pathrirājādhiroodō
lakshmyā yukthō munivarathathim veekshya hrushta: sthuvānām
drushtvā deenow niravadhi nijou pārshadou māmupétham
kashtam janmathrithayavirathāvithyavōchad dhayārdram

(24)

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drushtvā deenow niravadhi nijou pārshadou māmupētham
kashtam janmathrithayavirathāvithyavōchad dhayārdram

(24)

Oh, Lord; At that moment you appeared before the assembly of Ṣanaka and his sages and the repenting door-keepers. You grace-fully blessed Jayan and Vijayan to regain their status after enduring three births as ordained.

जातौ भूयो दितिसुततया काश्यपात् पार्षदौ तौ
तत्रैकोऽभूदगणितबलान्धो हिरण्याक्षनामा ।
अन्यो नाम्ना कशिरपुरसुरोऽभूद्धिरण्यादिशब्द-
स्तावत्यन्तं भुवनमखिलं पीडयामासतुर्द्राक् ॥२५॥

jāthow bhūyō dithisuthathayā kāśyapāth pārshadou thow
thathraigō-abūdakaṇithabalāndhō hiraṇyōkshanāmā
anyō nāmnā kaśirapurasurō abūdhiraṇyādisabda
sthāvathyantham bhuvaṇamakilam peetayāmāsathurdāk

(25)

Jayan and Vijayan in their rebirth became the children of Kaśyapa and Tithi: dēvi. Of them, one was Hiranyāksha. He was proud of his prowess. The other, was Hiranyakaśipu. The world suffered at their misrule.

धात्रीं तोये मुरहर! तयोर्दानवः पूर्वमुक्तो
मग्नां चक्रे हहह कुमतिर्यावदत्यन्तखिन्नाम् ।
तावद् धात्रा धरणिधरणायार्थितस्त्वं तदीया-
न्नासारन्ध्रादयि समभवः सूक्ष्मवाराहरूपः ॥२६॥

dhāthrīm thōyé murahara ! thayōrdhānava; purvamukthō
magnām chakré hahaha kumathiryāvadathyanthakinnām
thāvad dhāthrā dharaṇidharaṇāyārthithasthvam thadīyan
nāsārandhrādayi samabhava; sūkshmavārāharupa;

(26)

Lord, Slayer of Murāśura! Hiraṇyāksha caused the Earth to be submerged into the ocean. Lord Brahma, sought Your grace to rescuc the Earth. You appeared as a tiny boar through the nostril of Brahmadēva.

Cf : "ithyabhidhyāyathō nā sā vivarā
varāhathōkō niragādaṅgushtaparimāṇaka:
(Bhagavatham 3-13-18)

सद्यो जातो गिरिसमवपुः स्वीयदंष्ट्राग्रभागे
बिभ्रत् क्षोणीं बहिरुपगतो वीक्ष्य युद्धार्थिनं तम् ।
दैत्यं हत्वा भुजधृतगदं रोषवेगारुणाक्षं
श्रीमन्नेतत् त्रिजगदगदं चाकरोस्त्वं सलीलम् ।।२७।।

sadhyō jāthō girisamavapu; sweeyadamshtrāgrabāgé
bibhrath kshōṇeem bahirupagathō veekshya yudvārthinam tham
daithyam hathvā bhujadhruthagadm rōshavēgāruṇāksham
srimannéthath thrijagadagadcm chākarōsthvam saleelam
(27)

Lord of wealth : The tiny boar soon assumed a huge size and lifting the Earth through the tip of the nose, it emerged out. Hiraṇyāksha, who was enraged, ventured to confront You in battle. He was slain and the world was rid of the fear of his misrule.

Cf : "Iththam vichinthayathi dhathari śailamāthra:
sadhyō bhavan kila jagarjitha gōragōram"
(Nārāyaṇeeyam 3-12-5)
"gajamāthra : pravavrudhé thadadbhutha mabhoonmahath'
(Bhāgavatham 3-13-19)

Evidently, the royal composar in this context had been influenced by Nārayaṇeeyam.

शौरे! तावत् प्रमुदिततमा निर्जरेशाः सशङ्का
मन्दारद्रुप्रसवपटलीं मूर्ध्नि तेऽवाकिरन्तः ।
दिव्यैः स्तोत्रैर्निगमवचसां सारभूतैर्भवन्तं
लक्ष्मीजाने! नुनुवुराधिकं यज्ञरूपं परेशम् ।।२८।।

śouré ! thāvath pramudithathamā nirjaréśā; saśakrā
mandāra druprasavapataleem moordhni téaākirantha !
divyai ! sthōthrairnirgamava chasām sāṛabuthairbhavantham
lakshmī jāné ! nunuvurādhikam yagñarupam paréśam

(28)

Lord : Scion of the clan of Suras : Lord of wealth : The dēvas with their Lord Indra were happy. They adored You by showering manthāra flowers of the Kalpakātree. They sang Your praise and the Boar-incarnation.

एवं भूमेरपि सुमहितात् सङ्कटाद्रक्षितुर्वै
त्वत्तो नान्या गतिरतिद्दढं प्राणिनां माद्दशां यत् ।
भागं तस्याः कमपि जगदाराधनीयाश्रितानां
तस्मान्नित्यं तव तु करुणापूरमेवाश्रयेऽहम् ॥२६॥

yēvam bhumérapi sumahithāth saṅkatādrakshithurvai
thavaththō nānyā gathirathidrutam prāṇinām mādruśāmyath
bhāgam thasyā; kamapi jagadārādhanīyāsrithānām
thasmānnithyam thava thu karuṇāpuramévāsrayéham

(29)

O, Worshipful Lord : You rescued the vast Earth. We are but specks that occupy a spot on the Earth. For us there is no better place to live than the Earth. You graciously rescued. I surrender unto that inimitable grace.

कल्पेकल्पे खलविहतये सत्परित्राणहेतो
रूपाण्येवं सरसमुररीकृत्य चेतोहराणि ।
तत्तत्कालेष्वजित! करुणामच्युताविष्कृतां ते
को वा दाक्ष्यं जगति बिभृयाद् वक्तुमम्भोजनाभ! ॥३०॥

kalpé kalpé kalavihatayé sathparithrāṇakēthō
rupāṇyēvam sarasamurareekruthya chēthō harāṇi

thāthath kālēshvajitha karuṇāmachyuthāvishkruthām té
kō vā dhākshyam jagathi bibhruyād vakthumambhō janābha
(30)

Lord Invincible ! Immortal Lord ! In every Kalpa You assume different forms to protect the righteous and punish the wicked. Who can do full justice to the theme of Your incarnation and express the boundless grace in words ?
Note : Kalpa : Four yugās comprising of a day reckoned in thousands.

ज्ञात्वा कृत्तं झटिति भवता भ्रातरं दानवेन्द्रः
सद्यो जातः कनककशिपुः कोधशोकाकुलात्मा ।
तिष्ठंश्चक्रे सदसि कुमतिर्दानवानां प्रतिज्ञां
जेष्याम्याराद्जित! सहसा त्वामितीशान्धबुद्धिः ॥३१॥

gyāthvā kruththam jatithi bhavathā bhrātharam dhānavéndra:
sadhyōjātha; kanakakaśipu; krōdhaśōkākulāthma
thishtamschakré sadasi kumathirdhānavānām prathigyām
jéshyāmyārādhajitha ! sahasa thavāmithīśāndhabuddhi:
(31)

Lord Invincible : Hiranyakaśipu was greatly annoyed on hearing the death of Hiranyāksha. He addressed the assembly of demons and vowed that he will overpower You at the earliest opportunity.

तप्त्वा घोरं तदनु स तपः प्रीणयित्वा विरिञ्चि
तुष्टात् तस्मात् सुरनरमृगाद्यैरवध्यत्वमाप्तः ।
दृप्तः शक्रादहरत दिवं त्वामनादृत्य तावद्
विश्वं चैतत् सकलमचिरात् पीडयामास गाढम् ॥३२॥

thapthā gōram thadanu sa thapa; preeṇayithvā viriñchim
thushtāth thasmāth suranaramrugādhyairavadyathvamāptha;

thruptha; chakrādaharatha divam thvāmanādruthya thāvad viśvam chaithath sakalamachirāth pēetayāmāsa gātam

(32)

Thereupon Hiranyaksipu propitiated Brahmadéva and obtained the boon of immortality from Him. He wrested the territory of Swarga from Lord Indra. He oppressed the world unrestrained.

Cf : "vidhāthāram gōram sa kalu..........
............divam thvāmaganayan"

(Narayaneeyam

"Bhooté bhyasthvadvisrushtébhyō mruthyurmā bhoonmama Prabhō

.................surāsuramahō ragai:

(Bhaghavatham 7-3. 35 to 37)

Narayaneeyam's influence on the royal composer is obvious.

प्रह्लादाख्यः समजनि सुतस्तस्य गर्भस्थितावे-
वाप्तत्वत्पादकमलरतिर्नारदात् तापसेन्द्रात् ।
सोऽयं जात्यासुरशिशुरपि त्वान्निविष्टाशयत्वा-
दासीद् भक्तिप्रसरसुमहानाटके सूत्रधारः ॥३३॥

prahlādākya: samajani suthasthasya garbhasthithāvé
vāpthathvath pādakamalarathirnāradāth thāpasēndrāth
sō ayam jāthyāsuraśiśurapi thvannivishtāśayathvā-
dāseed bhakthi prasarsumahānātaké sudradhāra:

(33)

Hiranyakaśipu was blessed with a son, who became Your ardent devotee due to constant touch with Sage Narda even while in his mother's womb. Though born in the family of demons, he was destined to play the role of an ardent devotee proclaiming to the world the greatness of Bhakthimārga.

भूमन्! बाल्येऽत्यसुरपटलीमध्यगस्यास्य चास्या-
न्नो निर्यातं किल तव गुणालापतोऽन्यत् कदापि ।

यत् तद् युक्तं तृणकलुषजम्बालमृत्कण्टकानां
मध्यस्थोऽपि त्यजति सहजं किं मणिः कान्तिभारम् ॥३४॥

bhuman ! bālyeapyasurapataleemadhyagasyāsya chāsyā-
nnō niryātham kila thava guṇālāpathōanyath kadāpi
yath thad yuktham thrunakalushajambālamruthkaṇdakānām
madhyasthōpi thyajathi sahajam kim maṇi: kānthibhāram

(34)

Lord omnipresent ! Though he lived amidst the demons, Prahlada the child of Hiraṇyakasipu always spelt Your Lord's greatness. He never for once uttered any thing else. Though a pearl is covered by weeds and shrubs, yet it never looses its natural lustre.

Note : The simlie is known as 'Arthānthiranyāsa'.

दृष्ट्वा पुत्रे तव चरणयोर्भक्तिमज्ञातपूर्वां
स्वीयैः सद्यः किमिदमिति सव्याकुलो दानवेन्द्रः ।
ऐच्छत् तं त्वय्यथ विरहितं हन्त भक्त्या विधातुं
तेजोभङ्गं रचयितुमिव प्रौढपञ्चास्यसूनोः ॥३५॥

drushtvā putrê thava charanayōrbakathimagyāthapurvām
sweeyai: sadya: kimidamithi savyākulō dānavêndra:
yēchchath tham thvayyatha virahitham hantha bhakthyā vidhāthum
thêjō baṅgam rachyithumiva praudapañchāsyasūnō:

(35)

Hiranyakaśipu, the leader of the demons noticed the unprecedented and matchless devotion of his son towards You He was greatly annoyed over the loss of prestige. He failed to realise that he is trying to nullify the Lion's prowess, when he attempted to dissuade Prahlāda from propitiating You,

शण्डामर्काह्वयदितिसुतौ कल्पयामास भूयः
प्रह्लादस्याच्युत! गुरुतया दानवाचार्यशिष्यौ ।
ताभ्यां भक्तेस्त्वयि स पृथुको वारितोऽप्यर्भकेभ्यो
भक्तेस्तत्त्वं दृढमकथयद् देशिकासन्निधाने ॥३६॥

śaṇḍāmarkahvayadithisuthou kalpayāmāsa būya:
prahlādasyāchutha ! guruthayā dhānavāchāryasishyow
thābyām bhakthésthvayi sa pruthukō vārithōapyarbhakébhyō
bhaktésthachvam thrudamakathayad déśikāsannidhāné

(36)

Lord ! Protector of the faithful ! Hiraṇyakaśipu arranged Sandan and Anarkkan, disciples of Sukrācharya as teachers of Prahlāda. The preceptors dissuaded Prahlada from propitiating You: But Prahlada, in the absence of the preceptors, baptised all his fellow students to the cult and made them praise You.

Note : Srimad Baghavatham mentions that the teachers of Prahlāda were the sons of Sukrāchārya:

"Paurōhithyāya, bhagavan vrutha: kāvya: kilā Surai:......
..........anyāmschāsurabālakān
(Baghavatham 7-5-182)

Narayaneeyam mentions "Guru prōktham (7-24-5)
" gurubhi: śukraputhrābhyām śaṇḍāmarkābhyām prōktham. (Commentary Bakhapriyai-mentions them as sons of Sukrārya)

आहूतोऽसावथ गुरुगृहादेकदा भक्तमौलिः
पृष्टः पित्रा वद पृथुक! मे किं न्वधीतेषु सारम् ।
प्रोचे तावत् सजलनयनो हन्त रोमाञ्चिताङ्गः
सारं शौरेः पदभजनमेवेति निस्संशयं सः ॥३७॥

āhuthō asāvatha gurugruhādēkadā bhakthamouli:
prushta: pithrā vada pruthuka ! mé kim nvadheetēshu sāram

prōchē thōvath sajalanayanō hantha rōmāñchithaṅga:
sāram śaurē: padabha janamēvēthi nissamśayam sa:

(37)

Once Hiraṇyākaśipu called the child from the gurukula and asked him to recite most interesting of the things he had learnt. With emotion choking his voice, and tears filled in eyes, he replied that devotion to the Lord Padmanābha is the most interesting lesson he had learnt.

श्रुत्वा वाक्यं वदनगलितं दुस्सहं हन्त सूनो-
स्त्वपादाब्जाद् विमुखमतिभिर्दानवः पापकृत्यैः ।
सेहे नैव त्रिभुवनपते! स्वादु दुग्धं विमिश्रं
प्रालेयाभालसितसितया रम्ययारोचकीव ॥३८॥

sruthvā vākyam vadanagalitham dussaham hantha sunō
sathvath pādāpjād vimukamathibhirdānava; pāpakrithyai;
sé hé naiva tribhuvanapathé ! swadu dukdham vimisram
prālēyābhālasithāsithayā ramyayārōchakeeva

38

Lord of three worlds ! Prahalad's reply though was like snowwhite milk sweetened with sugar, sounded like the food of aversion to the afflicted. Hiraṇyakaśipu felt it hard to digest.

रोषित्वाथ कनककशिपुर्देशिकाभ्यां प्रकामं
नूनं ह्येषा सहजमतिरेवात्मजस्येति जानन् ।
नानोपायान् व्यतनुत परं तस्य हत्यै दुरात्मा
त्वत्पादाब्जे निहितमनसो हन्त मोहान्धचेताः ॥३९॥

rōshithvātha kanakaśipurdēśikābhyām prakāmam
noonam hi yēshā sahajamathirēvāthmajasyēti jānan ;
nānō pāyān vyathanutha param thasya hathyai durāthmā
thvatpādabjé nihithamanasō hantha mōhāndhachēthā:

(39)

Hiraṇyakṛśipu was angry with the teachers. Soon he learnt that Prahlad's devotion to the Lord had been generaed right from the time of his birth. His heart being full of ill-will, he decided to destroy his own child steeped in devotion to Your divine self.

आहूयारात् प्रतिभयतरान् दानवान् शस्त्रपाणी-
नेतान् प्रोचे स्वकुलहतकं सत्वरं तं हतेति ।
घ्नन्तः शस्त्रैर्वपुषि तममुं हन्त भिन्नास्त्रगात्राः
पेतुर्वज्रस्थिरतरकृपा कञ्चुकेनावृते ते ॥४०॥

āhūyārāth prathibhayatharān dānavān śasthrapāṇī
néthān próché svakulahathkam sathvaram thum hatéthi
gnanthe; śisthrasvapushi thamum hantha binnāsthragāthra:
pethurvajrasthirathara krupā kañchukénāvruthé té

(40)

He set strong and wicked asuras bearing arms to kill Prahlada, whom he considered as the destroyer of his clan, The Asuras attacked Prahlada with saharp weapons without knowing that he is being shielded by Your limitless grace. Consequently, the wicked Asuras fell completely exhausted.

भग्नोद्योगस्तदनु दनुजो दन्दशूकान् सुतीव्रान्
दृष्टिघ्राणेष्वपि विषमयान् प्रेरयामास हन्तुम् ।
प्रह्लादं तं त्वयि धृतरतिं पन्नगारातिकेतौ
मातङ्गेन्द्रं बत बिसगुणेनेव बन्धुं मदान्धम् ॥४१॥

bhagnōdhyōgasthadanu danujō danthaśūkān sutheevrān
drushtigrāṇéshvapi vishamayān prérayāmāsa hanthum
prahlādham thum thvayi tdrutharathim pannagārāthikēthou
māthangēndram batha bisaguṇénaiva bandhum madāndham

(41)

Lord, with the flag bearing the Garuda(Eagle) emblem; Hiranya- kaśipu next sought to trample Prahlada with an elephant. He summoned for deadly snakes and his endeavour was like the effort of binding an elephant which had run amuck with the slender chords of the Lotus stem.

तस्याज्ञां तां तदनु फणिनः काममाहृत्य सर्वे
व्यातन्वाना अहमहमिकां तं दशन्तः सरोषाः ।
भग्नप्राया गलितरुधिरा वैनतेयैरदृश्यैः
प्राप्योपान्तं दितिकुलपतेः सन्नता एवमूचुः ॥४२॥

thasyagyām thām tadanu panina: kāmamādhruthya sarvé
vyāthanvānā ahamahamikām thum daśantha: sarōshā:
bhagnaprāyā galitharudhirā vainatéyairadruśyai;
prāpyōpānthām dithikulapatē: sannathā évamaochu:

(42)

The snakes, as if being afraid of the command of Hiranyakśipu hastened to harm prahlada. The eagles despatched by Your benign grace, remaining incognito, repulsed the snakes. Beaten to the blue, the snakes returned to their master and spoke thus:-

दैत्येन्द्रामी वयमिह भवत्पुत्रघाते न शक्ताः
फूत्कारोद्यद्गरलशिखया सागरोच्छोषिणोऽपि ।
इत्युक्त्वैते पुनरथ गताः पूर्वमुद्धुष्य दार्क्ष्यं
नैतच्चित्रं द्विधवचनं हा द्विविजिह्वाधिपनाम् ॥४३॥

daityéndrāmi vayamiha, blavathputhraghaté na śakthā:
poothkarōdyathgaralaśikayā sāgarōchoshinōapi
ithyukthvaité punaratha gathā: pūrvamuthdhushya dākshayam
naithachchithram dvividhavachanam hā dvijihvādhipānām

(43)

"Oh, King; we have the potential to dry up the ocean by spitting fire from our poisoned fangs. Yet, we are helpess, all our efforts have proved futile in this attempt on your son's life". It is true that the snakes have forked tongues, and there is no wonder they replied ambiguously.

श्रुत्वा वाक्यं तादिदमधिपो व्याकुलो दानवाना-
माहूयारात् सुतमकथयद् देव! सामोक्तिभेदैः ।
त्वत्पादाब्जे रतिमतुलितानन्ददां हन्त भङ्क्तु
सोऽयं विष्णौ रतिमखिलदे कस्त्यजेदित्यभाणीत् ॥४४॥

sruthvā vākyam thadidhamadhipō vyākulō dhānanvāna
māhooyarath suthamakathayad déva ! sāmōkthibédhai:
thavath pādābjé rathima tulithānandhātam hantha ! bankthum
sōayam vishṇou rathimakiladé kaśthyajédhithyabhāṇeeth

(44)

Vexed with the reports of snakes, Hiranyakaśipu beckoned Prahlada by his side and tried to dissuade him and divert his attention from Your Lotus feet deeply embedded in his heart. Prahlada replied that none can resist the temptation of worshipping You, the omnipresent, harbinger of prosperity to humanity.

भूयः क्रुद्धो द्विपपरिवृढान् पीनशुण्डोग्रदन्तान्
हन्तुं पुत्रं निजमतिखलः प्रेरयामास दैत्यः ।
ते तं रोषान्निरवधि यथाशक्ति संपीडयन्तो-
ऽप्येनं किञ्चिद् व्यथयितुमपि श्रीश! शक्ता न चासन् ॥४५॥

bhūya: kruddhō dvipaparivrudān peenaśundōgradhanthān
hanthum puthram nijamathikala: prérayāmāsa daithya:
té thum rōshānniravadhi yathāsaktvi sampeetayanthō
apyénam kiñchid vyatsayithumapi sreeśa ! sakthā na chāsan

(45)

Lord of wealth ! The Asura King was much annoyed at the son's reply. The wicked King ordered that his son be trampled to death by elephants with sharp ivory tusks and himālayan strength. But Lō; Prahlada was the least affected by the violent attacks.

तिष्ठन् पश्चादथ गुरुकुले दानवेभ्यः शिशुभ्यो
गुह्यं तूपादिशदयि परं तत्त्वमेवैष भक्त्या ।
श्रुत्वा चादापयदथ गरं तच्च सूदैः स तस्मै
सोऽयं पीत्वा तदपि समभून्निर्व्यथः प्राग्वदेव ॥४६॥

thishtan paschādatha gurukulé dhānavébya: śiśubyō
guhyam thoopādiśadayi param thathvamévaisha blakthyā
sruthvā chādāpayadatha garam thachcha sñdai; sa thasmai
sōyam peethvā thadapi samabhoonnirvyatha: prāgvadéva.

(*46*)

Undaunted by the attitude of the father and the attacks he suffered, Prahlada continued to impart bhakthi to his fellow students in t he school. The king vexed with thea ction of the prince odered that the latter's food be poisoned and he be killed. Prahlada drank the milk poisoned by the deadliest of mankillers and yet remained cheerful and unaffected.

भूयो ज्ञात्वा तव पदयुगादप्रकम्पाशयं तं
पुत्रं हर्म्याज्जितहिमगिरेः पातयामास यावत् ।
तावत् क्षोणी ननु भगवती कोमलाभ्यां गृहीत्वा
पाणिभ्यां तं व्यतनुत भवत्यस्य भक्तेः प्रशंसाम् ॥४७॥

bhūyō gyāthvāthava padayugādaprakampāśayam tham
puthram harmyājjithahimagiré: pāthayāmāsa yāvath
thāvath kshōṇī nanu bhagavathī kōmalābhyām gruheethvā
pāṇblyām thum vyathanutha bhavathyasya bakté: praśamsām

(*47*)

Hiranyakaśsipu was imformed that the devout son continued to live even after consmuing the deadliest of poisons. Intensely enraged, he threw the son down from the top of his white palace. The venerable Mother Earth held him in Her outstretched arms hailing Prahlada's unflinching devotion to You,

भग्नोद्योगः पुनरपि खलो नागपाशेन बद्ध्वा
रात्रौ सिन्धौ तनयमसुरैः क्षेपयामास यावत् ।
तावन्नागा गरुडदलिताः सोपहारः समस्तौत्
सिन्धुश्चैनं स च सुविमलं त्वद्वपुर्द्रष्टुमैच्छत् ॥४८॥

bagnōdhyōga: punarapi kalō nāgapāśēna badvā
rāthrow sindhow thanayamasurai: kshēpayāmāsa yāvath
thāvannāgā garuḍadaḷithā: sōpahāra: samasthouth
sindhuschainan sa cha suvimalam thvathvapudrashtumaichchath

(48)

Having failed in all his attempts to end the life of Prahlada, the king Hiranyakaśipu once again made an attempt This time Prahlada was bound by serpants (used as ropes for binding) and thrown into the ocean by the demons. The divine Eagle destroyed all the ropes(snakes) that bound the prince. The Lord of the seas appeared and hailed Prahlada's magnificent and unmatched devotion, The Prince longed for the blessing of realisation of Your full stature.

स्थित्वा सिन्धौ स्तुवति भगवंस्त्वामथास्मिन् समोदं
प्रत्यक्षस्त्वं खलु नयनयोस्तस्य भूत्वा क्षणेन ।
प्रादा भक्तिं विषयपटलीनिस्पृहायाङ्ग! तस्मै
भूयः सोऽथ त्रिभुवनपते! लोकबाह्यश्चचार ॥४९॥

sthithvā sindow sthuvathi bhagavamsthvāmathāsmin samōdam
prathyakshasthvam kalu nayanayōsthasya bhoothvā kshaṇēna
prādā bhakthim vishayapataleenispruhāyānga: ! thasmai
bhūya: sōatha ttibhuvanapatē ; lōkabhāgyaschchachāra

(49)

Lord of the Three worlds ! Lord worshipful ! Prahlada continued to praise You while still in the midst of the ocean. You appeared before him, and affirmed the unimpeachable devotion of the prince. Thereafter, he totally surrendered himself unto You.

पित्रा पृष्टः सदसि च समानीय यं सेवसे त्वं
विष्णुं क्वासाविति स तु तदा सर्वगं त्वां जगाद ।
तर्हि स्तम्भे कितव! न कुतो दृश्यतेऽत्रेति रोषात्
स्तम्भं हस्तोद्धृतवरकृपाणेन चाघट्टयत् सः ॥५०॥

pithrā prushta : sadasi cha samāneeya yam sēvasē thvam
vishṇum kvāsāv*ithi sa thu thadā sarvagam thvām jagāda*
tharhi sthambē kithava ! na kuthō drusyatē athrēthi rōshāth
sthambham hustōthdhruthavarakrupāṇēna chāgattayath sa:

(50)

Hiranyakasipu summoned Prahlāda to his court and posed the question "Where is that Vishnu whom you so ardently worship ?" Whereupon the prince replied that You are omni present. "If that be so" said the father "Why is he not seen in this pillar" ? Hiranya Kaśipu struck the pillar violently with his sword.

आसीत् सद्यो भुवनमखिलं कम्पयन् कोऽपि शब्दः
कुर्वन् भीत्या कनककशिपुं नष्टचेष्टं क्षणार्धम् ।
तेनारावेण तु बत चचालासनात् पद्मजन्मा
तावत् स्तम्भात् समजनि भवद्रूपमत्यन्तघोरम् ॥५१॥

āsīd sadhyō bhuvanamakilam kampayan kōpi śabda:
kurvan bheethyā kanakakaśipum nashtachéshtam kshaṇārdham
thēnārāvēṇa thu bata chachālāsanāth padmajanmā
thāvath sthambāth samajani bhavadhrūpamathyanthagōram

(51)

Thereupon arose a thunderous sound that dazed Hiranya Kaśipu and shook the entire universe. Lord Brahma, the creator stood on his heels. At that moment, a frightful form of Your divine stature emerged from the pillar.

श्रीमन्! कण्ठादुपरि मृगराजात्मकं तस्य चाधो
बिभ्रद्रूपं त्रिभुवनततं मानवं घोरदंष्ट्रम् ।
व्योमस्पर्शिप्रचुरधवलश्रीसटाजालमाला-
म्राक्षं तत् ते वपुरयि परं नारसिंहं नमामि ॥५२॥

srīman kaṇdādhupari mrugarājāthmakam thasya chādhō
bibhradrūpam tribhuvanathatham mānavam gōradhamshtram
vyōmaspaiśipraçuradhavalasrīsatā jālamāthā
mrāksham thath té vapurayi param nārasimham namāmi

(52)

Lord of wealth ! In this incrrnation, Your divine form had taken the huge human body occupying all the Universe, with the face of a Lion super-imposed with locks of mane, canine teeth and blood-shot eyes. I bow to this divine incarnation unparalleled.

दृष्ट्वा तं त्वां प्रतिभयतराकारमत्यन्तभीतो-
ऽप्यन्तर्धैर्यं बहिरभिनयन् दानवेन्द्रो दुरात्मा ।
खड्गैः शूलैः सुमहितगदासायकैश्चैव युध्यन्
ज्ञात्वा कम्पं तव तु पुरतश्चापतद् भग्नयत्नः ॥५३॥

drushtvā thum thvām prathibhayatharākāramathyanthabheethō
abyanthardairyam bahirabhinayan dhānavéndrō durāthmā

katgai : śūlai : sumahithagadāsāya kaischaisha yudyan
gyāthvā kampam tha vathu purathaschāpathad bagnayathna:

(53)

Oh, Lord ! Hiranyakaśipu was evidently shaken, yet feigning valour, he attacked You with his deadliest of weapons, spear, sword, mace and arrows. Overcome by prowess of the divine presence, he fell breathless.

गृह्णन् दैत्यं स्वयमथ निजे पातयन्नूरुयुग्मे
भित्त्वा वक्षः कुलिशपरुषैस्तस्य तूर्णं नखाग्रैः ।
पायंपायं रुधिरमचिरात् तं विहायासुरौघं
कृत्स्नं हत्वाप्ययि न समभूः शान्तकोपोग्रवह्निः ॥५४॥

gruhṇan daithyam svayamatha nijé pāthayannūruyugmé
bhithvā vaksha: kuliśaparushaisthasya thūrṇam nakāgrai:
pāyam pāyam rudhiramachirath thum vihāyāsuraugam
kruthsnam hathvamyayi na samabhu; śānthakōpōgravahni:

(54)

Lord ! There upon You caught hold of Hiranyakaśipu, laid him on Your lap, tore his chest open with sharp nails strong as iron, drank the blood that gushed out with grace, and threw the dead body out. Your frenzy remained unquenched even after the destruction of all the followers of Hiranyakaśipu.

Note : The royal composer pictures the Lords' action of drinking the blood of Hiranyakasipu as follows :
"pāyam pāyam rudhiram" "rudhiram nipeeya"

Cf : Narayaneeyam, Daśaka 25, Sloka 6

Sri Narayana Battathri in Narayaneeyam describes the Act as "pāyam pāyamudairaya : " The influence of Nārayaneeyam on the royal composer is obvious in this context. Srimad-Bhagavatha of Vyāsa is silent about the incident of 'drinking of the blood'. Evidently, at the 'Dvāpara Yuga' the

cannibalic gesture must have been detested. How it came to be admitted in the 'Krutha yuga' in Kerala, is a question that remains to be tackled.

ब्रह्मेशाद्याः सकलमरुतः कम्पमाना विदूरे
स्थित्वा मौलौ मुकुलितकरा मानसाम्भोजजातम् ।
मोदं हत्या त्रिभुवनरिपोर्दानवेन्द्रस्य वक्त्रे
किञ्चिन्मात्रं प्रकटयितुमप्यप्रगल्भा बभूवुः ॥५५॥

brahmé śādhyā; sakalamarutha; kampamānā vidūrè
sthithvā moulou mukulithakarā mānasāmbōjajātham
mōdam hathyā tribhuvanaripōrdānavéndrasya vakthié
kiñchinmāthram prakatayithumapyapragalbhā babūvu:

(55)

Brahma, Rudra and all the angels were dazed and stood at a distance with folded hands. The slaughter of Hiranya Kaśipu, the arch enemy of the Universe, obviously had made them rejoice. Despite the joy of relief being latent, they were too dazed to express it patently.

सद्यो धात्रा मुरहर! तव प्रीणनायार्थितो हि
प्रह्लादस्ते चरणयुगले द्राक् पपाताथ यावत् ।
तावद् भक्तेक्षणविगलितामेयमन्युस्तदीये
कृत्वा मौलौ करमयि! वरानप्यदास्त्वं वरेण्यान् ॥५६॥

sadhyō dhāthrā murahara ! thava preeṇanāyārthithō hi
prahlādasté charaṇayugalé drāk papāthātha yāvath
thāvad bhaktékshaṇavigalithāmeyamanyusthadeeyé
kruthvā moulou karamayi ! varānapyadhāsthvam varéṇyān

(56)

Lord, Slayer of the demon Mura ! Lord Brahma requested Prahlada to propitiate You and quench the

frenzy. The Prince prostrated and the Lord, immensely pleased, blessed him by placing His palms on the head of Prahlada.

भक्ताधीने भवति शनकैः शान्तमन्यावमर्त्याः
सेन्द्रा मौलौ सुरतरुसुमान्यच्युतावाकिरन्तः ।
रेजुर्भेरीं परमकुतुकद्योतिकां वादयन्तो
गन्धर्वाश्च श्रुतिलययुतं कीर्त्तिपूरं जगुस्ते ।।५७।।

bhakthādeeré bhavathi śanakai: śānthamanyāvamarthyā:
séndrā moulow suratharusumānyachyuthāvākirantha:
rējurbéreem paramakuthukadhyōthikām vādayanthō
gandharvāscha sruthilayayuthham kīrthipūram jagusté

(57)

Lord ! Saviour of the devout ! witnessing that You regain Your natural poise, Lord Indra and all the Dévas worshipped You with the flowers of the Karpaka tree, They sounded the instrument béri, symbolic of mirth. Heavenly singers, sang Your praise flawlessly.

ये ये पूर्वं त्रिदिवनिलया दैत्यराजेन दौष्ट्या-
न्नानारूपां निरुपमशुचं प्रापितास्ते च सर्वे ।
तुष्टा नष्टया त्रिजगदहितस्यास्य दैत्यस्य तावत्
प्रत्येकं तुष्टुवुरयि हरे! नारसिंहाकृतिं त्वाम् ।।५८।।

yé yé purvam thridivanilaya dhaithyarājéna dhoushtyā
nānārūpām nirupamaśucham prāpithāsté cha sarvé
thushtā nashtayā trijagadahithasyāsya dhaithyasya thavath
prathyékam thushtuvurayi haré ! nārasimhākruthim thvām

(58)

Lord ! Destroyer of evils. Hiranya Kaśipu had driven out Indra and the dévas from their posts and tormented them. They were all happy over the death of Hiranya-

Kasipu who had been a terror to all the Three worlds. They admired Your Man-lion form and praised You whole-heartedly.

इत्थं भक्तेष्वजित! दृढमाविष्कृतायाः कृपाया
एकं वा ते विलसितमहो को भवेद् वक्तुमीशः ।
एवम्भावे क्व तव गणनातीतकारुण्यभूमा
क्वेयं वाचो विततिरिह मे बालिशस्याम्बुजाक्ष! ॥५९॥

iththam bakthéshvajitha ! drudamāvishkruthāyā; krupāyā
ékam vā té vilasithamahō kō bavéd vakthumīśa:
évambhāvé kva thava gaṇanātheethakāruṇyabhooma
kvéyam vāchō viththiriha mé bāliśasyāmbujāksha!

(59)

Lord Invincible ! Lotus eyed ! None is equipped to picture Your matchless grace extended to Draupathi, Gajéndra, Būdévi and Prahlāda. I am the most ill equipped amidst them all.

दृष्ट्वाप्येवं तव करुणया दारुणाभ्यो विपद्भ्यो
मुक्तान् भक्तानपरिगणितान् यस्य नोदेति बुद्धिः ।
सम्प्राप्तुं तामयि परमवाग्गोचरानन्ददात्रीं
कोऽन्यो लोके भवति हि ततोऽप्यार्त्तबन्धो! विगर्ह्यः ॥६०॥

drushtvāpyévam thava karuṇāya dāruṇābyō vipadbhyō
bhakthān bhakthānapariganithān yasya nōdéthi buddhi;
samprāpthum thāmayi paramavāggōcharānandhadhāthrīm
kōanyō lōké bhavathi hi thathōpyārthabhandhō ! vigarhya;

(60)

Lord ! Friend of the afflicted ! Having heard of the limitless bounty of Your grace extended to the filial, if a mortal fails to realise its supreme joy that cannot be exhausted in mere description, he is the most despicable of human species.

एवं भक्तेष्वपरिगणितेष्वीश! सन्दर्शिताया
लेशेनापि स्नपय भगवन्! मां कृपाया मुरारे! ।
तेनैवायं भवति कमलानायकात्यन्तधन्यः
किं नो दद्यात् सुखमनुपमं बिन्दुमात्रं सुधायाः ॥६१॥

yévam bhaktéshvaparigaṇiéslveeśa ! sandlaśitlāyā
léśēnāpi snapaya bhagvan ! mām kaupāya murāré !
ténaivāyam bhavathi kamlānāyakāthyantladlanya:
kim nō dadhyāth sukamanupenam lindnrtlan sudlāyā:

(61)

Lord of Lakshmi ! Slayer of Murāśura ! worshipful Lord ! I yearn for but a trickle of the ocean of grace that You had extended, If that is granted, I consider myself as the most blessed in the universe. The resultant incomparable joy, cannot be obtained even by tasting the divine nectar.

त्रैलोक्येशं निरुपमतमानन्दसान्द्रस्वरूपं
त्वां को विज्ञापयितुमहकं पद्मनाभात्मवाञ्छाम् ।
यद्यप्येषा मम खलु परा प्रार्थना दीनबन्धो!
कार्यो नित्यं ननु मयि मदीयोऽयमित्येष भावः ॥६२॥

trailōkyéśam nirupamathamānandasāndrasvarūpam
thvām kō vigyāpayithumahokam padmanābhātlmavāñchām
yadhyapyéshā mama kalu parā prārtkanā deenabankko !
kāryō nithyam nanu mayi madeeyōamithyéska bhāva;

(62)

Lord ! Friend of the poor ! You are the Lord of the Universe. You are the source of joy unbound. I feel too little to make bold to appeal to You. My humble request is that my most humble self Ramavarma is to be deemed as Your servant for ever.

ब्रह्मा शक्रोऽपि च हरिदधीशास्तथान्ये च यस्याः
स्फूर्त्यैवेदं भुवनमहितं सान्द्रसाम्राज्यमापुः ।
या वा लोके सकलपरितापापहन्त्री जनानां
सेयं नित्यं शिशि मां त्वत्कृपा शाङ्र्गपाणे! ॥६३॥

brahmā chakrōpi cha haridadhīśāsthathāynyé cha yasyā
spootthairvēdam bhuvanamahitham sāndhrasāmrājyamāpu:
yā vā loké sakalaparithāpāpahanthree janānām
séyam nithyam śiśi mam thavathkrupā śārṅgapāṇé

(63)

Lord ! Bearer of the Bow Sāraṅga, Brahma, Indra and the lords, of diks Agni, Vāyu, Varuna and Sōma are all blessed by You and owe their positions to You. It is Your grace that dispels the clouds of afflictions. Let me also be blessed likewise.

दैत्याराते! झगति मनुजैर्दुर्लभानत्र भोगान्
विश्वैर्मान्याममितसुखदां सार्वभौमस्थितिं वा ।
भाग्यावाप्तं निधिमपि धनेशस्मयध्वंसिनं वा
तुच्छान् मन्ये तव हि करुणापेक्षया निर्विशङ्कम् ॥६४॥

daithyārāté ! jagathi manujairdurlabhānathrā bhōgān
visvairmānyamamithasukadām sārvabaumasthithim vā
bhāgyāvāptham nidhimapi dhanéśasmoyadhvamsinam vā
thuchchan manyé thava hi karuṇāpékshayā nirviṣaṅkam

(64)

Lord ! Terror to the wicked ! I sincerely consider the luxaries. praises, Kingship and limitless wealth-all the results of course of Your divine grace, are unequel to the experience of contemplation of Your limitless largesee.

प्राप्यं स्याच्चेद् भुवि समधिकं शर्म भोगादिषु प्रा-
ग्उक्तेष्वीश ! त्वदुरुकरुणालभ्यसौख्याद् महान्तः ।

स्फीतं राज्यं सुबहु विनिधायात्मजेषु क्षणेन
प्राप्ताः कस्माद् वनमवनिपास्ताप सैस्तुल्यशीलाः ॥६५॥

prāpyam syāchchēdh bhuvi samadhikam śarma bhōgyadishu prā
gukth heshvisa thvadurukaruṇālabhyasaukyād mahāntha;
speetham rājyam subahu vinidhāyāthmajēshu kshaṇēna
prāpthā: ! kasmād vanamavanipāsthāpasaithulyaṣeelā:

(65)

Lord ! If enjoyemnt of earthly pleasures is superior to the divine exprience of Your benign grace, it is indeed difficult to understand the behaviour of Emperors of old like Raghu and Muchukundan, renouncing their riches and retiring to the forests like sages.

अस्ति श्रीमन्निह परिमितिः शर्मणामप्यमर्त्ये-
न्द्रावाप्यानां मखशतलसत्पुण्यपाकोदितानाम् ।
को वा कुर्याज्जगति भवदीयानुकम्पालवस्य
प्राप्त्या जन्यस्य तु परिमितिं शर्मणः पङ्कजाक्ष! ॥६६॥

asthi sreemanniha parimithi: ṣarmaṇāmapyamarthyé
ndrāvāpyānām makaśathalasathpuṇyapākōdithānām
kō vā kuryāthjagathi bhavadeeyānukampālavasya
prāpthyā janyasya thu parimithim ṣarmaṇa; paṅkajāksha !

(66)

Lotus eyed Lord of Wealth ! Indra, the Lord of the Dēvas performed over hundred horse-sacrifices (Aśvamēda). The covetable prestige he enjoys has also a limit. Is there any limit to the bliss that a speck of Your Grace can confer?

भक्तव्राताधिहर! भवतैवर्पिते स्वाधिकारे
स्थित्वा भोगांस्त्रि भुवनदुरापान् रमेशाश्नुवानाः ।

अप्यम्भोजासनहरमहेन्द्रादयः कामयन्ते
यामेवास्याः किमिह मधुरं भूतले त्वत्कृपायाः ॥६७॥

bhaktahvrāthādhihara ! bhavathaivārpitē svādhikārē
sthithvā bhōgāmsthribhuvanadurāpān ramēśāśnuvānā:
apyambhojāsanaharamahēndradaya: kāmayantē
yāmēvasyā: kimiha madhuram bhuthalē thvathkrupāyā:

(67)

Lord ! Saviour of the Faithful ! Brahma, Rudra, Mahéndra and other celestials have been enjoying the positions they hold by Your grace and continue to long for earning Your favour: As such, there is no doubt as to the fact that there is nothing more valuable than Your divine grace.

यस्याः प्राप्त्यै नियतमवनौ विश्ववन्द्या महान्तो
दानस्नानव्रतजपमखादीनि कर्माणि कृत्वा ।
नूनं विन्दन्त्यपरिगणितं शर्म यल्लेशलाभे
कस्तां वाञ्छेन्न हि तव कृपां मादृशो बालिशोऽपि ॥६८॥

yasyā: prāpthyai niyathamavanow visvavandhyā mahānthō
dānasnānāvrathajapamakādheeni karmāṇi kruthvā
nūnam vindathanyaparigaṇitham śarma yellēśalābē
kasthām vāñchēnna hi thava krupāmō mādruśō bāliśōpi

(68)

Lord; To earn Your blessing, mortals of this world gift land and money to the deserving, bathe in holy rivers, observe rituals and perform sacrifices. Ā casual glimpse of Your beningn look suffices and they enjoy the fruits. Your matchless grace has limit-less values to them. When men of great attainments toil to earn Your grace, how can I, a humble speck keep silent?

स्यानन्दूरेश्वर! जयति ते दिव्यकारुण्यरूपं
ध्वस्तापायं किमपि हि धनं राजचोराद्यहार्यम् ।

नित्यं तृष्णाजनकमपि लोकेश! योगीश्वराणां
निर्द्वन्द्वानां निखिलविषयावाङ्मुखानामगण्यम् ॥६९॥

syānandūrésvara ! jeyathi té divyakāruṇyarūpam
dvasthāpāyam kimapi hi dhanam rājachōrādhyahāryam
nithyam thrushṇājanakamapi lōkésa ! yōgeesvarāṇām
nirdvandhvānām nikilavishayāvāṅgmukānāmagaṇyam

(69)

Lord of syānandūra ! The wealth of Your grace is free from the flaws that other forms of wealth are notorious for. It is permanent. None could steal too. Sages of the cadre of Śanaka, Nāradha, Vyāsa and Suka who had renounced everything else, yearn for its possession. Your Grace, indeed has no parallel.

सर्वाभीष्टान् वितरति नृणां यत्नलेशं विनाहो
मूलादुत्पाटयति सहसा पादपं पापरूपम् ।
रक्षत्येतान् मुरहर! तथा दारुणाभ्यो विपद्भ्यः
किं किं सौख्यं भुवि न जनयेद् देहिनां तेऽनुकम्पा ॥७०॥

sarvābeeshtān vitharathi nruṇām yathnalésam vināhō
moolādhuthpātayathi sahasa pādapam pāparūpam
rakshathyéthān murahara ! thathā dāruṇābhyō vipadbhya:
kim kim soukhyam bhuvi na janayéd dēhinām téanukampā

(70)

Lord ! Slayer of Demon Mura ! With least effort, Your grace is earned by people who reap bliss. Sins are destroyed right from the roots. Redeems those in deep crisis. what is it that mortals had failed to reap as reward?

यस्याः प्राप्त्या परमकृपणोऽप्यत्र मर्त्यः क्षणेन
प्राप्नोत्युच्चैः श्रियमखिलसम्पूज्यतां चार्तबन्धो! ।

यस्यां किञ्चित् परमपुरुषावाङ्मुखायां कुबेरोऽ-
प्यस्वो हि स्यात् स्रजति न मुदं कस्य वा सा कृपा ते ॥७१॥

yasyā: prāpthyā paramakrupaṇōapyathra marthya: kshaṇēna
prāpnōthyuchchai; sriyamakilasampūjyathām chārthabhandhō
yasyām kiñchith paramapurushāvāṅmukāyām kubērō-a
pyasvō hi syāth srajathi na mudam kasya vā sā krupā tē

(71)

Lord ! Unfailing Saviour of the suffering. A pauper on enlisting Your divine grace becomes wealthy and the society praises him. The moment Your grace is lost even the Lord of wealth (Kubéra) becomes a pauper; It is indeed difficult to grasp the real import of Your deeds.

पारावारः परिलसति ते सान्द्रकारुण्यपीयू-
षात्मा स्वच्छः सततमचलो नित्यपूर्णो ह्यभङ्गः ।
मग्ना येऽस्मिन् कलिततरणास्थे दृढं मोहसिन्धो-
र्ये चामग्नाः सुनियतममो हन्त मोहाब्धिमग्नाः ॥७२॥

pārāvāra: parilasathi tē sāndrakāruṇyapīyū
shāthmā svaahcha; sathathamachalō nithyapūrṇō hyabaṅgo;
magnā yēasmin kalithatharaṇāstē dhrudam mōhasindhō
ryé chāmagnā; suniyathamamī hantha mōhābdhimagnā:

(72)

Lord ! The oceanic nectar of Your divine grace is blemishless, steady, always full to the brim and permanent, Those who have a holy dip in this ocean, are made fit for emerging out of the sea of ignorance. Those who fail to get this chance, are immersed in the gutter of ignorance and suffer perpetually.

Note : Canons of the Alaṅkāraśāsthrā such as Virōdāpāsam, Rupakam, Vyadhīreeam are deftly handled by the royal composer.

लोके लब्धुं वरद! विविधानीप्सितान् साधनीभू-
तेयं शौरे! तव हि करुणेत्याहुरेके महान्तः ।

नायं पक्षो मम तु सकलापेक्षयास्या वरत्वाद्

एतन्निष्ठे ध्रुवमवितथे साध्यतासाधनत्वे ॥७३॥

lōkė labdhum varada ! vividhāncepsithān sādhaneebhū
tėyam śaurė ! thava hi karuṇėthurėkė mahāntha:
nāyam pakshō mama thu sakalāṛėkshayāsyā varathvād
yėthannishtė dhruvamavithatė sādhyathāsādhanatvė

(73)

Lord ! Giver of boons ! Scion of śūra ! Men of merit declare that Your grace alone can earn good life on this Earth. I beg to differ; since I consider Your grace as superior to anything desirable on this Earth. It is the only thing worthwhile obtaining.

त्वत्कारुण्ये दिशति सकलं वाञ्छितं मानवानां

याच्ञापेक्षालवविरहितं विश्वपूर्णे ह्यनन्ते ।

ये याचन्ते सुरपरिवृढोद्यानदेशैकनिष्ठं

मन्दारद्रुं नियतमधमास्ते मृगेभ्योऽपि भूमन्! ॥७४॥

thavathkaruṇyė diśathi sakalam vāñchitham mānavānām
yāñchapėkshālavavirahitham visvapūrṇė hi anantė
yė yāchantė suraparivrudhyānadėsaikanishtam
mandāradhrum niyathamadhamāstė mrugėbhyōpi bhūman

(74)

Lord Omnipresent ! You gift to people all they desire on mere appeal. Your grace is all pervasive and endless. Such being the case, it is not understandable why people flock to the garden of Indra that houses the Kalpaka tree and beg for boons. Are they not ignorant as animals ?

पापात्मानं रचयति कमप्यत्र पुण्येन पूर्णं

निस्स्वं कञ्चित् कलयति तथा सर्वसाम्राज्ययुक्तम् ।

प्रज्ञाहीनं कमपि च विधत्ते हि वागीशतुल्यं
किं किं चित्रं प्रकटयति वा त्वत्कृपा नेन्द्रजालम् ।।७५।।

pāpāthmānam rachayathi kamapyathra puṇyéna pūrṇam
nissvam kañchith kalayathi thathā sarvasāmrājyayuktham
pragyāhīnam kamapi cha vidhyathtē hi vāgeeśathulyam
kim kim chithram prakatayathi vā thvathkrupā néndrajālam
(75)

Lord ! Your blessings transform the wicked into virtuous; the pauper to a prince and the ignorant to a wise man. Your blessings prove to be a magic touch and yet real.

पर्याप्तिः स्यादजित! चिरकालोपभोगेऽखिलेषु
श्रीमन्! वस्तुष्वपि बत सुधासन्निभेष्वत्र पुंसाम् ।
नित्यं भूयोऽप्यघहर! समास्वाद्यमानं प्रमोदं
दातुं दक्षं नवमिव विना तेऽनुकम्पां किमन्यत् ।।७६।।

prayāpthi: syādhajitha ! chirakālopabhōgé-akiléshu
srīman ! vasthushvapi bhatha sudhāsannibhéshvathra pumsām
nithyam bhūyoapyagahara ! samāsvādhyamānam promōdham
dhāthum dhaksham navamiva vinā té anukampām kimanyath
(76)

Lord, Invincible ! repository of all riches ! Forgiver of sins ! men get satiated after enjoying all the pleasures of the Earth, even if it be nectar. Diminishing utility' never applies while basking under the sunshine of Your grace. Nothing could be compared to Your divine grace that bestows eternal happiness.

लक्ष्मीजाने! जगति करुणा नित्यपूर्णा प्रपा ते
नूनं पुंसाममृतमनिशं मोदसान्द्रं दिशन्ती ।
यज्जायन्ते वरद! रहितास्तृष्णया यामवाप्ताः
स्यानन्दूरेश्वर! ननु भवग्रीष्मकालोष्णखिन्नाः ।।७७।।

lakshmījāɪé ! jagathi karuṇā nithyapūrṇā té
noonam pumsāmaruthamniśam mōdasāndram diśanthī
yajjāyanaté varada ! rahithāsthrushṇayā yāmavāpthā:
syānandūrésvara ! nanu bhavagrīshmakālōshṇa kinnā:

(77)

Lord of Syānandūra ! Grantor of Boons ! Your blessings continue to keep the faithful blessed and peaceful. I consider it as a charitable watershed. Those afflicted by the severe summer ōf mundane existence (Samsāra), enjōy drinking Your sweet grace. Your blessings prove to be water offered to the thirsty in severe summer.

Note ! 'rūpākalaṅkāta' deftly handled by the Royal-Composer

घोराज्ञान प्रचुरतिमिरं नाशयन् दस्युजालं
रागद्वेषादिमयमचिराद् धावयन् हन्त दूरे ।
पापश्रेणीमयमरमधः पातयंस्तं दिवान्धं
साधुस्तोमाम्बुजसुखकरो भ्राजते त्वत्कृपार्कः ॥७८॥

gōrāgyāna prchurathīmiram nāśayan dasyujālam
rāgadvéshadimayamachirād dhāvayan hantha dūré
pāpasréṇimayamaramadha; pāthayamstham divāndham
sādhusthōmabujasukakarō bhrājaté thvathkrupārka:

(78)

Lord ! Your grace is like the Sun. It dispels the darkness of thickest ignorance. It drives out bandits like desire, hatred, illwill and pride. It confines the owl of sins to its abode ddevoid of sight during the noon-day sunshine. It brings delight to the lotuses of virtuous men by showering lustre.

Note : The grace of the Lord is likened to the bright Sun (Rupākalaṅkāra)

नो दक्षोऽहं किमिह बहुना त्वत्कृपाया विलासं

स्तोतुं भोगीन्द्रशयन! मनोवागतीतं निकामम् ।

किन्त्वैतावत् परमहमवैम्यार्त्तबन्धो! नराणां

भूरिश्रेयोवितरणविधौ तत्समाना तु सैव ॥७६॥

nō dhakshōham kimiha bahuna thvathkrupaya vilasam
sthōthum bhōgīndraśayana! manōvagathitham nikamam
kinthvaithavath paramahamavaimyarthabhandō ! naranam
bharisréyovitharanavidhou thathsamana thu saiva

(79)

Lord ! Reposer on the Serpant ! Friend of the afflicted-Souls ! What is the use of prattling endlessly ? I am unequal to the task of picturing the greatness of Your grace. Yet, I believe that Your grace has no parallel in granting the appeals of mortals. In this regard my faith is firm.

Note : 'Divine grace' is matched with His largesse.
(Ananvaya' Alaṅkāra)

तस्माद् याचे त्रिभुवनपते! त्वत्कृपामेव सोऽहं

निश्शेषार्तिप्रशमनपरां देव! दासस्त्वदीयः ।

सर्वाभीष्टान्ययि वितरतस्ते किलायाचितान्य-

प्यस्येच्छापूरणमयि कियन्मे कृपावारिराशे! ॥८०॥

thasmath yaçé tribuvanapaté ! thvathkupaméva sō hum
nisśésharithipraśamanparam déva ! dasasthvadeeya:
sarvabeeshtanyayi vithartaste kilayachithanya
pyasyéchchapūraṇamayi kiyanmé krupavarirasé

(80)

Lord of all the three worlds ! Lord Merciful ! I would be Your slave and beg Your blessings which alone will wipe out all sins. By disposition You always grant the boons of the faithful. It could never be difficult for You to bless me.

अज्ञत्वादप्यजित! सुगुणैर्वर्जितत्वात् कृपायाः
पात्रत्वं मे यदि न हि तव श्रीधरास्तां तदेतत् ।
जागर्त्येको ननु मम गुणो यत् त्वदेकाश्रयत्वं
सोऽयं दोषान् हरति सकलान् पात्रतां चावहेन्मे ॥८१॥

agyathvādhapyajitha ! sugunairvarjithathvāth krupāyā:
pāthrathvam mé yadi na hi thava sridharasthām thadéthath
jāgarthyékō nanu mama gunō yath thvadékāsrayathvam
sō ayam dōshān harathi saklān pāthrathām chāvahé mé

(81)

Lord Invincible ! Bearer of Consort Lakshmi in the bosom. Be that I am ignorant and unfit to earn Your grace. But it can never be questioned that I surrender unto You absolutely. This virtue alone can overweigh all other short comings. Pray ! make me fit to deserve Your grace.

दोषैर्युक्तोऽप्ययि परिजनश्चेदिहानन्यनाथो
जातु त्याज्यो न भवति हृषीकेश! तत् स्वामिनासौ ।
लोके माता बहुषु तनयेष्वेकमत्यन्तमूढं
कच्चिज्जिह्याद्युत मम सुतो नायमित्युल्लपेद्वा ॥८२॥

dō shairyukthōapyayi parijaschédihānanyanatho
jāthuthyājyo na bhvathi hrusheekésa ! thath swāminásou
loké māthā bahushu thnyaéshvékamathyanthamoodam
kacchijjahyādutha mama suthō nāyamithyullapédva

(82)

Lord ! Your grace controlls the senses ! A faithful slave, despite being short of all virtues, is never discarded by the master. A mother, likewise will never ill-treat one of her own children even-though the particular child proves to be ignorant.

Cf : "kuputhrō jayétha kvachidapi kumāthā na bhavathi"
(Sri Sankara bhagavathpada)

अम्भोजाक्ष! प्रतिपदमहो नित्यमागस्सहस्रं
तन्वानानामलमविदुषां मादृशां चापराधान् ।
तुच्छीकुर्वन्नव करुणया निस्तुलानन्ददात्र्या
नो चेत् का वा गतिरयि हरे! नस्त्वदेकाश्रयाणाम् ॥८३॥

ambhōjāksha ! prathipadamahō nithyamāgasahasram
thanvānanāmavidvshām mādruśām chāparādhan
thuchchīkurvannava kāruṇayā nisthulānandhadhāthryā
nō chét'i kā vā gathirayi haré ! nasthvadékāsrch yāṇām

(83)

Lotus eyed Lord ! Redeemer of the sinners ! people like me are always immersed in ignorance and are never tired of doing evils. Blessing the wicked and virutous alike is your vocation. I pray for the extension of Your grace. Need I overstate the fact that You alone is my refuge and I know none other ?

ईशे किञ्च त्वयि विकिरति स्वानुकम्पासुधाया
लेशं तापत्रयहर! मयि श्रीधरानन्यनाथे ।
पापाज्ञानप्रसरकलुषक्रोधमोहादयो मे
चित्ते स्थानं कथमिव परानन्दमूर्ते! भजेयुः ॥८४॥

īśé kiñcha thvayi vikirathi svānukampāsudāyā
léśam thāpth ayahara ! mayi sridharānanyanāte
pāpā yānaprasarakalushakrōdhamohādayō mé
chithé sthānam kathamiva parānada moorté ! bajéyu;

(84)

Lord ! You are the seat of brilliance unsurpassed ! You alone save the mortals from the three varieties of desire ! Lord of wealth, I am your slave, basking under the little drop of bliss so graciously conferred. How can I imagine indulging in wickedness, fool-hardiness, anger and similar shortcomings ?

स्यादेकत्राच्युत! ननु तमस्तेजसोः किं निवासो
दारिद्र्यस्यापि च भुवि तथा सम्पदः सम्भवेत् किम् ।
अज्ञानस्यापि च किमु भवेत् तद्वदीश! श्रुतस्य
त्वत्कारुण्यस्य च किमु भवेत् तद्वदंहःकुलस्य ॥८५॥

syādēkathrāchyutha ! nanu thamastéjasō: kim nivasō
dārid ayasyāpi cha bhuvi thathā sampada: sambhavēth kim
agyānasyāpi cha kimu bhavēth thathvadeeśa sruthasya
thvathkāruṇyasya cha kimu bhavēth thathvadamha: kulasya

(85)

Oh ! Immortal Lord ! Light and darkness can never co-exist. Likewise, wealth and poverty can never be seen together. In the same manner, ignorancc and enlightenment cannot co-exist. It is obvious therefore, that Your divine grace and the hoard of sins can never co-exist.

किञ्चाप्तायां मुरहर! मया तेऽनुकम्पासुधायां
किं भूयोभिर्मम गुणगणैरब्धिजाभूमिजाने!
तस्यामेव क्षितिधर! मया द्रागनासादितायां
किं वा लोके फलमिह मदीयैर्गुणानां सहस्रैः ॥८६॥

kiñchāpthāyām murahara ! mayā té anukampāsudhāyām
kim bhūyōbirmama guṇagaṇarabdhijābhūmijāré
thasyāmēva kshithidhara mayā drāganāsādithāyām
kim vā lōkē palamiha madeeyairguṇānām sahasrai:

(86)

Lord Murari ! Lord of Bu and Sri devīs ! Saviour of the Earth in the boar form. If once Your grace is earned, all my personal traits get dissolved in it. Otherwise, though endowed with many virtues, all of them will become futile, if I fail to earn Your grace.

दैत्याराते! जगति सुधियस्त्वत्कृपामर्जयेयु-
र्भक्त्या योगेन च ननु तपस्सम्पदा वा महान्तः ।
अप्यज्ञानां मुरहर! पुनर्मादृशां चाप्रमेयं
दातुं शर्मार्हसि करुणया दीनबन्धो! त्वमेव ॥८७॥

daityārātē ! jagathi sudhiyasthvath krupāmarjayēyu
bhakthyā yōgēna cha nanu thapassampadā vā mahānthaḥ;
apyagyānam murahara ! punarmādruśām chāpramēyam
dāthum śarmārhasi karuṇayā dīnabandhō thavamēva

(87)

Foe of the Demons ! Lord Murari ! Friend of the poor : Well informed sages, by means of devotion and control of the senses earn your grace Men like me are not at all equipped to follow such means. We solely depend on Your grace to earn eternal bliss.

कुर्वन्त्यद्धा किमपि करुणां स्वीयभृत्येषु देवा
अन्ये लोके यदि चिरतरं सेविताः क्लेशपूर्वम्
एषा नैव प्रकृतिरयि ते विश्वपूर्णानुकम्पा-
सिन्धोर्यत् तत् कुरु मयि कृपां माधव! स्वीयदासे ॥८८॥

kurvanthyaddhā kimapi karuṇām sveeyabhruthyēshu dēvā
anyē lōkē yadi chiratharam sēvithāḥ ! klēśapūrvam
yēshā naivam prakruthirayi tē visvapurṇānukampā
sindhōryath thath kuru mayi krupām mādhava sveeyadāsē

(88)

Lord Mādhava : Mortals worship You and other Gods of similar station. Other Gods too do bless their devotees. You are well know for showering unlimited blessings. I yearn for Your limitless grace in appreciation of my total surrender unto You.

त्वं मे माता त्वमसि जनकस्त्वं गुरुस्त्वं हि बन्धु-
स्त्वं भो दैवं परमिति जगत्सार्वभौमानुवेलम् ।
त्वय्येवालं निहितहृदयं मन्दमप्याश्वमन्द-
प्रेमोद्भूतप्रचुरकृपया मामवानन्यनाथम् ॥८९॥

thvam mé mā hā thvam asi janakasthvam gurusthvam hi bandhu
sthvam bhō daivam p amithi jagathsārvaboumānuvélam
thvayyévālam nihithahrudayam mandamapyāsvamanda
prémōthboothaprachurakrupayā māmavānanya nātham

(89)

Oh, Lord of the Universe ; You are my mother-father, kinsman, preceptor and unmatched source of refuge. I tacitly believe in your omnipotence. I am ignorant. My faith in you is absolute. Pray, bless me.

शौरे! दृश्यं जगति किमपि त्वन्निषेवां विना नो
दातुं दक्षं शुभमिति रमानाथ! निश्चित्य बाढम् ।
त्वामेवेशं शरणमुपयातं स्वकीयानुकम्पा-
स्रोतोवृष्ठ्या शिशिरय जवात् पद्मनाभादरान्माम् ॥९०॥

chauré druśyam jagathi kimapi thvannisl évām vinā nō
dāthum daksham subhamithi ramānātha ! nischithya bādam
thvāmévéśam saraṇamupayātham svakeeyānukampā
srōthovrushtyā śiśraya javāth padmanābhādarānmām

(90)

Scion of the clan of sūras ! Lord of wealth ! The only way of reaping the rewards of eternal bliss is to worship Your feet. I had surrendered unto You, fully aware of the truth. Pray : Shower on me Your blessings and relieve me of all desires.

दास्यं वाञ्छन्त्यमितधिषणा यस्य सन्न्यस्तदण्डा
यन्महात्म्यं निगमवचसामप्यतिक्रान्तवर्त्म ।
तं त्वामीशं भुवि कुशलदं विष्टपानां त्रयाणां
प्राप्तोऽस्म्यद्धा शरणमथ मे किं त्वदन्याश्रयेण ॥९१॥

dāsyam vāñchanthyamithadhishaṇā yasya sanyasthadhaṇḍā
yanmāhāthmyam nigamavachasāmapyathikānthavarthma
tham thvāmeeśam bhuvi kuśaladam vishtapānām thrayāṇaam
prāpthōsmyaddhā śarnṇamatha mé kim thvadanyāsrayéṇa.

(91)

The paramahamsa sanyasins who possess intimate knowledge of Your advaidic and inestimable form have rejected the paraphernalia of sagehood. Yet, they have never failed in worshipping Your Lotus feet. Even the Vēdas fail in their attempt to picture You. Rightly, I had surrendered myself unto You, the harbinger of prosperity and fame unbound.

Note : "Nā dandam, na śikām, nā chchādanam, na baikshām, chārathi paramaham sa : is the description of a paramahamsa in Mohoupānishad. The royal composer uses the expression "Sanyasthadāṇdā". In this context we are also reminded of the tradition being followed in the temple of Lord Padmanabha at Trivandrum. It is said that sage Divākara, performed oblations at the temple and unto this day sanyāsins perform such rituals in the morning as well as evening in the temple. This practice is characteristic of this temple only.

लोके वाञ्छा भवति हि नृणां वस्तुनि श्रेष्ठ एव
श्रीमत्पद्मारमण! सकलापेक्ष्या वीतशङ्कम् ।
श्रैष्ठ्यस्यापीश्वर! ननु परं श्रेष्ठतादातुरन्यं
त्वत्तः कं वा शरणमुपयामीह कारुण्यसिन्धो! ॥९२॥

lōkė vāñcha bhavathi hi nruṇām vasthuni srėshta yēva
srimadpadmāramaṇa ! sakalapėkshayā veethaśāṅkam
sraishtvasyāpeesvara ! nanu param srėshtāthā dāthuranyam
thavaththa; kam vā saraṇamupayāmīha kārunyasindhō
(92)

Lord of Wealth : Ocean of Mercy : The world is full of pleasures to be enjoyed at will. But the wise undoubtedly choose the best. Your grace alone lends lustre to the chosen path. How can I align myself with anything else than the one that lends lustre to the worthiest of possessions.

Cf : "Yadhyadvibhoothi mathsathvam sreemadurgi thamėva vā
Thatha devāvagachcha thvam mama tėjōm śasambhavan.
(Srimad Bhagavathgeetha)

यो वा देवस्त्रिभुवनपते! वर्ण्यते लब्धवर्णै-
स्तस्योत्कर्षो नियतमितरापेक्षया हन्त वाच्यः ।
एवम्भूतं मुरहर! पुनः केवलं पक्षपाता-
दुत्कर्षं भोस्तव न कथये किन्तु सत्यं ब्रवीमि ॥९३॥

yō vā dėvasthribhuvanapatė varnyatė labha varnai
sthasyōthkarshō niyathamitharāpėkshayā hantha vāchya:
yėvambhūtham murahara ! puna: kėvalam pakshapāthā
duhkarsham bhōsthava na kathayė kinthu sathyam braveemi
(93)

Friend of all the Three Worlds ! Lord Murāri ! Wise men with great devotion praise Your divine deeds. There can thus be no doubt of the fact that such a Lord tops the ladder of all things desirable It is evident that I do not praise You out of personal knowledge alone. I am only repeating an established and eternal truth.

जाने नैव प्रणतशुभद! छद्मवादं कदापि
ह्यग्रे वाच्यं प्रियमिति धिया चाथ नैतन्मयोक्तम् ।

यद्वै सत्यं निगमवचसां श्रेणिभिर्यच्च गीतं
यन्मे भातं ह्रदि ननु तव प्रेरणात् तत्त्ववोचम् ॥९४॥

jāné naiva praṇathasubhada ! chadmavadam kadāpi
hyagɾé vāchyam priyamithi dhiyā chathanaitharmayōkathɾm
yadvai sathyam nigamavachasām srēṇibhiryachcha geetham
yanmé bhātham hrudi nanu thava préraṇāth thatvavōcham

(94)

Lord : You unhesitatingly bless the faithful with all prosperity. I am not a hypocrite. I am honest and speak what I practise. The eternal truth is embedded in the Vēdas and the lesson is deep-seated in me. I am only expressing the unassailable truth with unimpeachable conviction.

भूयो भूयः सविनयमहं प्रार्थये सिन्धुकन्या-
जाने! तां ते निरुपमकृपाधोरणीमेव नित्यम् ।
दानौत्सुक्यान्मनसि किमपि ह्यर्थिनां चावकाशं
याच्ञोत्पत्तेः परमदिशता किं ममेच्छा न पूर्या ॥९५॥

bhūyō bhūya: ! savinayamaham prārthayé sindhukanyā
jāné ! thām té nirupamakrupādhōraṇeeméva nithyam
dānousukyanmanasi kimapi hyarthinām chavakāśam
yanchōthpathé: paramadiśdthā kim maméchchā na pūryā

(95)

Lord of Wealth ! I repeatedly insist that I should be blessed with Your grace unbound. You always rejoice in granting boons to Your devotees unasked. Thereby, You remove all cravings for desire on their part. I firmly believe that my boon will be automatically conceded.

त्रैलोक्याधीश्वर! मयि कदा स्याद् दृढं तेऽनुकम्पे-
त्येवं नक्तन्दिवमयि परं चिन्तया मे युतस्य ।

वाञ्छारूपा वरद! लतिका त्वत्कृपारूपपीयू-
षासिक्तेयं भवतु सफला पद्मनाभार्त्तबन्धो! ॥९६॥

trailōkyādheesvara ! mayi kadā syād dhrudam téaukampé
thyévam nakthandivamayi param chintayā mé yuthasya
vāñchārūpā varada ! lathika thvathkaruprūpapīyū
shāsikthéyam bhavathu sapalā padmanābārtha bandhō

(96)

Lord of the Universe : Friend of the afflicted : Night and day I long for your grace. Let the Creeper of my earnest sapling of the desire for Your grace be drenched by the showers of Your blessings and bear fruit.

पत्रिव्राता इव हि जननी स्वामसञ्जातपक्षाः
स्तन्यं वत्सा इव च नितरां क्षुत्परिश्रान्तदेहाः ।
प्रालेयार्त्तो नर इव पटं हन्त हेमन्तकाले
त्वत्कारुण्यं स्पृहयति भृशं श्रीपते! मानसं मे ॥९७॥

pathrivrāthā iva hi janaeem svāmasañjāthapakshā;
sthanyam vathsā iva cha nitharām kshuthpariśran thadéhā:
prāléyārvthō nara iva padam hantha lémathakālé
thavathkārunyam spruhayathi bruśam sripathé ! mānasam mé

(97)

Lord of Wealth : Like the wingless young ones of a bird that seek the mother's help, like tired children longing to suck milk from their mothers' breasts, like the man seeking for the blanket to protect himself from winter, my heart yearns for your blessings.

Cf : "ajāthapakshā iva mātharam kagā :
sthanyam yatha vathsatharā kshdhārtha :
priyam priyéva vyushitham vishan na
manō aravindaksha didrukshaté thvām.
(Srimad Bhavatham-6. 11. 26)

छायावृक्षं पथिक इव च ग्रीष्मकालेष्णखिन्नः
सङ्ख्याहीनं निधिमिव नरः किञ्च निस्स्वो नितान्तम् ।
वृष्टिं सारामिव च मनुजो देव! केदारवृत्तिः
सोत्कण्ठं मे हृदयमधुना त्वत्कृपामीश! लब्धुम् ॥९८॥

chāyāvruksham pathika iva cha greeshmkālēshnakinna;
saṅkavaheenam nidhimiva nara: kiñcha nisvō nithāntham
vrushtimiva cha manujō dēva ! kēdāravuthi:
sōthkandam mē hrudayamadhunā thvathakrupāmiśa ! lobodhum

(98)

Lord : like the traveller suffering from the heat of the summer sun hastens to the shade of a tree, like a pauper desiring to gain limitless wealth, and like the farmer depending on rains to enrich the fruits of his labour on land, I long for Your grace.

विद्यालिप्सुर्नर इव भृशं सद्गुरुं विश्वमूर्त्ते!
तेजस्वी निर्मलमिव यशो निष्ठितो जन्यभूमौ ।
कर्त्ता सद्यःफलमिव हरे! कर्मणामुत्तमानां
कारुण्यं ते स्पृहयति भृशं भो मदीयं हि चेतः ॥९९॥

vidhyālipsurnara iva bhruśam sadgurum visvamūrtē !
thējasvī nirmalamiva yaśō nishtithō janyabhūmou
karthā sadhya: palamiva harē ! karmanāmuththamānām
kārunyam tē spruhayathi bruśam bhō madhīyam hi chētha:

(99)

Universal Lord ! Redeemer of the sinners : Like the ardent student desiring to acquire knowledge going in search of a proper preceptor, like the brave warrior seeking to establish his prowess in war and the virtuous and habitual patron desiring to reap immediate rewards; I seek to earn Your good will.

तस्माच्छौरे! विगलितविलम्बं त्वदीयानुकम्पा-
पीयूषाब्धेरभिनवतरा वीचयो मानसं मे ।
कुर्वन्त्वद्धा सुबहु मुदितं विश्वनेत्राधिभार-
छेदोदग्रानुपमसुषमावास! राजीवनाभः ॥१००॥

thasmāth chauré ! vigaḷithavilambam thvadceyānukampā
peeyūshābdérabhinavatharā vecchayō mānasam mé
kurvaṇthvaddhā subahu muditham visvaréthrāḍhibhāra
chédōdagrānupamasushamāvāsa ! rājeevanābha:

(*100*)

Lord ! Chaurė ! You are the seat of the divine touch of removing burdens caused by desiring to possess things detestable and failure to recognise things worthwhile. Let the seā of mercy ever throbbing with waves, fill my heart and herald me eternal bliss.

Note : This verse brings home to the reader the practice of His Highness Sri Swāthithirunāl Rāmavarma Kulaṣēkara vaṇchi - Maharaja. Every day His Highness would visit the temple of Sri Padmanāba at Trivandrum. With folded hands, standing at the monobloc mandapa, he would loose himself gazing at the idol made of twelve thousand Ṣālag-ramas.

तृतीयशतकम्

SATAKA III

श्रीमन् ! भोगीन्द्रशायिन्नचिरविकसितेन्दीवरश्रेणिकान्ति-
स्तोमाटोपप्रकामप्रशमनपटुताशालिनी सा त्वदीया ।
कान्तिर्देहस्य मल्लोचनयुगमनिशं तन्वती सम्प्रहृष्टं
तापं मन्मानसोत्थं त्रिविधमपि हरत्वञ्जसा कञ्जनाभ ! ।।१।।

sreeman ! bhōgeendraśāyinnaçiravikasiténdeevarasrénikānti
stōmātōpaprakāmapraśamana patutāśālinee sā tvadeeyā
kāntirdéhasya mallōçanayugamaniśam tanvatee samprahrushtam
tāpam manmānasōttham trividhampi haretwañjasā kañjanābha!

(1)

Oh : Sreeman (Lord of Wealth) : Oh, Padmanabha ! May the brilliant, incompaarable beauty of Your form, that outshines the beauty of multitudes of freshly bloomed blue-lotuses, eternally give joy to my eyes, and destroy the three fold sorrows-caused by Fate, by the mind and by the different material objects in this word.

ब्रह्मा शम्भुः सुराणामधिपतिर्ऋषयो देवगन्धर्वसङ्घाः
पायं पायं हरे ! यां निजनयनपुटैर्न ह्यतृप्यन् मुरारे !
सेयं ते रूपसम्पन्निखिलजनहृदुन्मादने बद्धदीक्षा
स्तोतुं केनेश ! शक्या भवति जलधिजावल्लभास्यां धरण्याम् ।२

brahmā śambhu; suraṇāmadhipatirrushayō dévagandharvasamgag
pīyam pīyam haré! yām nijanayanaputairna hyatrupyan murāré
séyam té rupasampannikhilajanahrunmādané baddhadeekshā
stōtum kénéśa, sakyā bhavati jaladhijāvallabhāsyām dharaṇyām

(2)

Oh, Lord Murari : Brahma, Siva, Indra, the sages, celestials and Gandharvas have tasted the beauty of Your physical form to the brim. Yet they long for more. Your beauty undeniably has the charm that captivates the devotees. That divine beauty defies description by any mortal : Who can do full justice to the theme ?

माधुर्यादप्यहोयज्जगति सुमधुरं यच्च सारस्यपुञ्जा-
ल्लोकोत्कृष्टान्नितान्तं सरसमपि च यन्मञ्जुलत्वाच्च मञ्जु ।
माङ्गल्याच्चेह यद्वै मुरहर ! सुतरां मङ्गलं तादृशं ते
रूपं कस्येह चेतस्यजित ! न जनयेत्कौतुकं कैटभारे ! ॥३॥

mādhuryādapyahō yajjagati sumadhuram yaçça sārasyapuñjā-
lōkōtkrushtānnitantam sarasamapi cha yanmañjulatwāchchamañjn
māṅgalyaāchchéha yadvai murahara ! sutarām maṅgalam tādrśam té
roopam kasyéha chétasyajita ! na janayét kōutukam kaitabhāré ! (3)

Oh, destroyer of Mura and Kaitabha ! Lord invincible ! Your divine form is sweeter than sweetness, more charming than the loftiest of charms, more beautiful than beauty, and more auspicious than auspiciousness. Who can resist the temptation of enjoying Your divine charm.

येषां चेतो मनागप्यनघ ! वशयितुं नालमीश ! त्रिलोक्यां
वस्तु श्रीभूमिजाने ! किमपि हि नियतं निर्मलज्ञानभाजाम् ।
तेषां योगीश्वराणामपि हृदि सततं मोहसन्दायिनी ते
देहश्रीः केन वा स्याद् भुवि परमुपमेया कवीन्द्रैर्वरेण्यैः ॥४॥

yéshām chéto manāgapyanagha ! vaśāyitum nālameeśa, trilōkyām
vastu sreebhoomi jāné, kimapi hi niyatam nirmalajnānabhājām

téshām yōgeeswaraṇām ·pi hrudi satatam mōhasandāyinee tè déhasree: ké ıa vā syād bhuvi pa am·pamėyā kaveendrair
varényai: (4)

Oh, the Lord of Sridēvi & Bhoodēvi : Your form can captivate even the minds of great sages, whose steadfast devotion cannot be influenced by any object in all the three worlds. How can even the greatest of poets find a sta-n dard of comparison to describe such peerless glory of Your form :

लावण्यं ते मुरारे ! जगति कथयितुं सोद्यमास्तत् कवीन्द्रा
यावच्छक्तीह पङ्केरुहनिलयमुखा अप्यहो ज्ञानवन्तः ।
वाधो घाटीं व्ययीकृत्य च ननु सकलां स्वामथो भग्नयत्ना
जायन्ते हन्त तद्वैभवकथनविधौ कस्य वा दक्षता स्यात् ॥५॥

lāvaṇyam té murāré ! jargathi kathayitum sōdyamāstat kaveendrā
yāvacchakteeha paṅkéruhanilayamukhā apyahō jñānavanta:
vāçōdhāteem vyayeekrutya ça nanu sakalām swāmathō bhagna-
yatnā
jāyanté hantha tadvaibhavakathanavidhow ka sya vā dakshata syāt

(5)

Your glory, Oh, Lord Murari ! is surely beyond verbalisatson. Great poets and even the most learned celestial, Brahma Dėva, with their powerful and rich vocabulary have attempted this task with very little success.

Cf : "Jānantha yėva ... ... thava gōchara :
(Srimad Bhagavatham, Brahmastuti 10. 14. 38)
"Udadhériva rathnani ... ... charithāni té"
(Kālidāśa - Raghuvamṣa 10-31)

किञ्च श्रीपङ्कजाक्ष! त्रिभुवनजनतानेत्रसारङ्गपोत-
व्रातस्याहो वशीकृत्यतिनिपुणतरं वागुरात्वं प्रपन्ना ।

शोभा ते यावदक्ष्णोर्भवति हि पुरतस्तावदेवाश्रुधारा-
रोमाञ्चासीमतागदद्गवचनवशात् को भवेत् स्तोतुमीशः ॥६॥

*kiñça sree-paṅkajāksha ! tribhuvanjanatāi étrasāraṅgapota-
vrātasyāhō ! vaśeekrutyātinipuṇataram vāgurātwam prapannā
śōbhō ! té yāvadakshṇōr bhavati hi puratastāvadévāsrudhārā
rōmāñçāśeematāgadradavaçanavaśāt kō bhavét stōtumeeśa:*

(6)

Oh, Lotus eyed Lord : With the wonderful net of Your dalliance You have ensnared the hearts of Your devotees living in all the three worlds. Whenever they open their eyes to see Your beauty, tears of joy cloud their vision. Overcome with ecstasy and emotion, their words loose clarity. In such a state, Oh, Padmanabha : how can anyone sing your praise !

Cf : "Kathām vina ... ... yaṣya chittham"
(Bhagavātham 11. 14. 23)
"Rāmam mé anugathā drushtiradhyāpi na nivarthaté"
(Rāmāyana of Vālmiki)

स्यानन्दूरेश! यासौ रचयति दृषदा तुल्यमप्यत्र चेतः
स्वायत्तं दारुणांहःकुलशमनचणस्वीयचारित्रराशे! ।
तां ते लावण्यधारामयमधुरसुधाधोरणीं लोचनाभ्यां
भूमन्! पातुं नितान्तं प्रभवति भुवने कः पुमानल्पपुण्यः ॥७॥

*syānandoo*r*éśa, yāsow raçayati durshadā tulyamapyatra çéta;
svāyattam dāruṇāha; kulaśamanaçaṇaswecyaçāritrarāśé !
tam té lāvaṇyadhārāmayamadhurasudhādhōraṇeem lōçanābh
yām
bhooman ! pātum nitāntam prabhavati bhuvané ka: pumānal-
papuṇya: (7)*

Oh, Lord of the city of Syānandūra ! Many are the tales of Your renown and skill at destroying even the most wicked sins, and at softening even those minds that are as

hard as rock. Surely, oh, ! Ehooman ! no one with little merit and virtue, can ever expect to taste the nectar of Your beauty.

चित्रं शौरे! दधानोऽप्ययि तनुसुषमाश्रेणिभिर्हन्त साम्यं
श्लक्ष्णाभिर्निर्जरेन्द्रोपलसमरुचिभिश्चाञ्जनक्ष्माधरस्य ।
रागं चेतस्यसीमं जनयसि भगवंस्तत्त्वबोधप्रदीप-
ज्योतिर्विध्वस्तमोहप्रविततमसां माधवानञ्जनानाम् ॥८॥

çitram souré ! dadhānōpyayi tanusuhamāsrēṇibhirhanta ! sāmyam
slakshṇābhirnirjarēndrōpalasamaruscibhisçāñjanakshmādharasya
rāgam çētasyaseemam janayasi bhagavamstatvabōdha pradeepa
jyōtirviddhvastamōhapravitatatamasām madavañjanānām

(8)

The radiance of Your saphire-blue form makes You appear like a mountain of collyrium. It is a marvel that great sages who are totally devoid of all desire and attachment and who have totally banished darkness and ignorance from their heart have a strong desire to see your dark form :

Note : There is a pun on the words 'rāga' and 'aṇjana' Rāga means desire and the colour red. Aṇjana means attachment, ignorance and the colour black.

येषां तावत् प्रदायामितसुकृतपरीपाकपुञ्जैकलभ्यं
लोके जन्मोत्तमं मानुषमविकलतां चाथ सर्वाङ्गकेषु ।
नेत्राभ्यां ते शरीरप्रतिनवसुषमामेकदापि प्रपातुं
फाले रेखां न विन्यस्यति दृढमदयस्तेष्वहो पद्मजन्मा ॥९॥

yēshām tāvat pradāyāmitasukrutaparcepākapuñjai-kalabhyam
lōkē janmōttaman mānushamavikalatām çātha sarvāngakēsku

nétrābhyam té śaréerapratinavasushamāmékadāpi prapātum
pālé rékhām na vinyasyati drudhamadayastéshwahō padmajanma
(9)

If there are some people, who even after having obtained hard earned human birth, are not blessed with a glimpse of your divine form they indeed are very unfortunate though they do not suffer physical handicap. Brahma, the creator has been really very cruel to them.

पीयूषाम्भोनिधिः किं किमु बत सुजनश्रेणिभाग्यैकसीमा
विश्वेषां लोचनेन्दीवरसुखकरणे बद्धदीक्षः किमिन्दुः ।
माधुर्यस्याप्रमेयस्य तु किमु परमा जन्मभूरित्यहो ते
कान्तिर्डोलायितं नः कलयति हृदयं संशयेष्वीदृशेषु ॥१०॥

peeyooshāmbhōnidhi: kim kimu bata sujanasréṇibhāgyaikaseemā
viswéshām iōçanéndeevarasukhakaraṇé baddhadeesha: kimindhu:
mādhuryasyāpraméyasya tu kimu paramā janmabhoomraityahō té
kāntirdōlayitam na: kalayati hrudayam samśayéshveedruśēshu
(10)

Your resplendence, oh !Padmanabha ! makes us wonder whether it is the ocean of honey, or the collection of all the virtues of virtuous humans, or the moon who always avowedly, pleases everybody's eyes, or the very source of (inconceivable) sweetness. We are confused over the reality.

त्यक्त्वा वाञ्छां समस्तेष्वयि बत विषयेषु क्षणादार्त्तबन्धो!
भूत्वापर्णानिलास्वादनविहितरतिः पर्वतानां गुहासु ।
स्थित्वा तीव्रं तपः श्रीनिलय! कृतवता पूर्वजन्मन्युदारं
प्राप्यं लोके किमन्यत् फलमिह तपसो मूर्त्तिसन्दर्शनात् ते ।११

tyaktwā vāñchām samastéshvayi batā ! vishayéshu kshaṇādārta bandhō !
bhootva parṇānilāswādānavihitarati: parvatānm guhāsu

sthitvā teevram tapa: sreenilayn ! krtavatā poorvajanmanyu dāram
prāpyam lōké kimanyat palamiha tapasō moorthisaudarśanāt té (11)

For a man, who has renounced everything and done severe penance in caves, surviving just on withered leaves and air over many previous births, the only wish in this birth, oh, Lord ! will be to have a vision of your divine form.

अम्भोजाक्षानुवेलं निखिलजनततेर्दर्शनादेव तृप्तिं
दातुं बद्धोद्यमायां तव तनुसुषमारूपपीयूषवेण्याम् ।
यत्नादब्धेरवाप्तं किमपि सुखकरं केवलं पानकाले
पायंपायं प्रहृष्यन्त्ययि सुरभवने हा किमर्थं त्वमर्त्याः ॥१२॥

ambhōjākshānuvélam nikhilajanataté darśanādéva truptim
dātum baddhōdyamāyām tava tanusushamārūpapeeyushavéṇyām
yatnādabdhéravāptam kimapi sukhakaram kévalam pānakālé
pāyam pāyam prahrushyantyayi, surabhavané hā ! kimarttham twamarthyā: (12)

The nectar-flow form Your divine form is capable of granting limitless and permanent bliss to all those who have a glimpse of You Then why, oh Lord ! do the dévas in heaven resort to repeatedly drinking the ambrosia obtained with very great difficulty (by churning the milk ocean), though it gives only short-lived pleasure at the moment of drinking ?

नूनं त्वत्कान्तिरूपामृतरसलहरीकौमुदी निर्मलेयं
भक्तानां मानसोत्थं सकलमपि तमः कुर्वती संविनष्टम् ।
यस्मात् तद्दर्शनेनाच्युत! सुजनसमूहाक्षिनीलोत्पलानि
प्रेमाश्रुस्फीतधारामयथ मकरन्दं जवादुद्गिरन्ति ॥१३॥

no:nam twatkantiroopamrutarasalahareekoumudee nirmalêyam
bhaktānām mānasōttham sakalamapi tama: kurvatee samvinashtam
yasmāt taddarśanénāçyuta ! sujanasamoahākshineelotpalani
pvéāsrusphеetadhārāmayamatha makarandam javādudgiranthi
(13)

The pure rays of Your dalliance, like the flow of nectar and moon beams, totally remove darkness and ignorance from the minds of Your devotees. Like blue lotuses that shed pollen grains out of joy on seeing the moon, the eyes of the devotees shed tears of joy on seeing You.

शुद्धज्ञानामृताम्भोनिधिनवलहरीक्षालितांहः कलङ्का
लोके श्रीनारदाद्या मुनिनिकरवतंसाः सदा लोचनाभ्याम् ।
यां देवास्वादयन्तोऽप्यगधर! युगवन्नेत्रसम्मीलनोत्थं
प्रत्यूहं भावयन्ति क्षणिकमवशयेत् कं न सा तावकाभा।१४।

suddhainānamurutāmbhōnidhinavalahareekshālitāmha: kalankā
lōké sreenā adādyā munikaravatamsā: sadā lōçanābhyām
y i n lé ısw id ıyantōpyagadhara ! yugavannétra sammeelanōttham
pratyooham bhāvayanti kshanikamavaśayét kam na sā tāvakābhā
(14)

Oh, Padmanabha ! Very great sages and devotees like Nārada, who have expiated all sins through the surge of self-realisation, relish quenching their thirst for divine beauty through their eyes. To them, even the reflex movements of the eye-lashes create a void and an obstacle to the flow of vision of your beautiful form that leaves everyone fascinated. Cf : "Atathi yadbhavānahni ... ...

(Bhagavatham 10. 31. 15)
[Gopikāgeetham]

चित्रं कान्तिस्त्वदीया दिनकरतनयातीरराजत्तमाल-
क्षोणीरुट्पर्णनीलाप्ययि शशिधवलां कीर्त्तिराशिं प्रसूते ।

द्रष्टरूणां मानवनां जनयति हृदये किञ्च रागं मुरारे!
चेतोवाचामगम्यं नियतमविरतं दन्दशूकारिकेतो! ।।१५।।

çitram kāntistvadeeyā dinakaratanayāteerarājattamaīa
kshōṇeerudparṇaneelāpyayi śaśidhavalam keertirāśim prascoie
drashtrūṇām mānavānam janayati hrudayé kiñcha rāgam
murāré !
çétōvācāmagamyam n y ıtamaviratam danaśookaril étō ! (15)

The rays from Your lustrous body, that is blue the leaves of the tamala tree on the banks of river Kālindi spread blemishless fame. It is of greater wonder that the' white lustre from Your blue form (blemishless) creates desire (red colour in the hearts of those who perceive your form :

कान्त्या साम्यं तवेहाच्युत! जलदगणो वोढुमाश्वम्बुराशे-
स्तोयं गृह्णन् निकामं नभसि जडमयस्तूच्छ्रितो यावदेषः ।
तावत् स्वस्याकर्षं तव तनुसुषमापेक्षया वीक्ष्य शोकाद्
मुञ्चन्त्यश्रूणि लक्ष्मीप्रियतम! परितो वर्षधारामिषेण ।।१६।।

kāntyā sāmyam tavéhāçyuta ! jaladagaṇō vōdhumāsvamburāśe-
stōyam gruhṇān nikāmam nabhasi jadamayastoochritō yāva
désha:
tāvat swasyāpakarsham tava tanusushamāpékshayā veekshyā
sōkād
mnñçatyasrooṇi lakshmeepriyatama ! paritō varashadhārāmi
shéṇa (16)

The clouds, which foolishly imitate You in colour and beauty, absorb plenty of water from the seas and soar into the sky. But once they reach great heights, they realise that they can never equal Your beauty, and start shedding tears all over in the form of raindrops.

Note : Clouds showering rain is a natural phenomenon. Here it is conceived as "shedding tears".

लब्धुं शोभां त्वदीयां कुलिशभृदुपलादर्शगर्वापनेत्रीं
स्यानन्दूरेश! वाञ्छाभरभरितमनास्यच्युतेन्दीवराणि ।
स्थित्वा नक्तन्दिवं माधव! ननु सरसि स्वच्छतोयौघपूर्णे
मन्येतीव्रं तपस्यन्त्यतिदृढमनसा त्यक्तनिद्राणि रात्रौ ॥१७॥

labdum śōbhām twadeeyām kuliśabhrdupalādarśagarvāparetreem
syānandooréśa ! vāñchābharabharitamānasyaçyuténdeevarāṇi
sthithvā naktandivam mādhava ! nanu sarasi swaççhatōyougha poorṇé
manyē teevram tapasyanty itidrudhamanasa tyakatanindrāṇi rātrow (17)

Oh ! Lord of Syānandūra ! The blue lotuses, wanting tō attain the saphire-like beauty of Your form, appear to be doing severe penance, standing boldly in the pure waters of lakes day and night, having foresaken even sleep at night.

एकीभूयात्र लोके त्रिभुवनसुजनश्रेणिभाग्यैकपुञ्जो
रूपं किञ्चित् समालम्ब्य हि भुवनहितायैव जागर्ति नूनम् ।
एवं चेत् कीदृशं तत् कथय सुरुचिरं रूपमित्यत्र पृष्ट-
श्चेद् वक्ष्ये नीलनीलं विरचितशयनं पन्नगस्वामिनीति ॥१८॥

ékeebhooyātra lōké tribhuvanasujanasréṇibhāgyaika puñjō
roopam kiñçit samālambya hi bhuvanahitāyaiva jagrti noonam
evam çét keedruśam tat kathaya suruçiram roopamityatra prushta
sçéd vakshyé neelaneelam viraçitaśayanam pannagaswāmiueeti (18)

Let us imagine that all the good fortunes of all the virtuous men in all the three worlds have combined to assume a form that is always vigilant about the good of the world. Should the question arise as to how this beautiful

form is, I can only say that is the deep-blue form, reclining on the snake-king, Ādiṣesha.

दूर्वादुर्वारगर्वप्रसरघनघटादूरनिर्वासनात्य-
न्तोद्भ्राम्यन्मारुतन्त्यास्तव हि तनुरुचेरीश! जाता प्रशस्तिः ।
त्रैलोक्यं शर्वभूभृत्समरुचि सहसा कुर्वती वर्णमन्यं
श्वेतिम्नः पीतरक्तादिकमिह नियतं हन्त नष्टं विधत्ते ॥१९॥

doorvādurvarāgarvapasaraghanaghe dād oranirvāśc nātya-
ntōdbhrāmyanmārutantyāstava hi tanuruçéreeśa,jāiāp aśati:
trailōkyam śarvabhoobhrutsamaruçi sahasā kurvatee varṇama-nyam
swétimna: peetaraktādikamiha niyatam, hanta ! nashtam vidhatté

(19)

The fame of Your colour, destroyed the fame of the durva grass like a typhoon destroying the rain clouds. The fame that has pervaded all over, has made the entire world as white as the Himalayas, and other colours like red and yellow have been rendered insignificant.

किञ्चास्यामुद्यतायां तव तनुसुषमासम्भवायां हि कीर्त्यां
जेतुं वस्त्वत्र लोके सकलमपि सितं स्वीयधावल्यभून्ना ।
मन्ये शीतांशुरुच्चैर्भयभरितमना नाथ! पीयूषधारा-
विस्रावच्छद्मनासौ विसृजति नितरां स्वेदबिन्दुप्रवाहम् ॥२०॥

kiñçōsyāmudyatāyām tava tanusushamāsambhavāyām hi keertyam
jétum vastvatra lōkésakalamapi sitam sweeyadhāvalya bhoomna
manyé śeetamśurççairbhayabhritamanā nātha ! peeyooshadhārā
visrāvdcchadmanāsow visrujati nitarām swédabindu pravāham

(20)

Oh, Lord ! The fame that has emanated from the dalliance of Your body, by virtue of its matchless whiteness, is out

to conquer all the fair objects in the world. Realising thls the moon, out of extreme fear, is actually shedding drops of perspiration under the pretext of dewdrops.

कान्त्याः कीर्त्या तवेहाच्युत! भुवनतले पङ्कजाक्षावदाते
पारावाराः परात्मन्! जगति सुविदिताः सप्तसङ्ख्यामितास्ते ।
प्राप्ता वर्णेन साम्यं कलशजलधिना हन्त सर्वेऽपि जिह्वै-
कावेद्यान्योन्यभेदा वरद! समभवन्नित्यवैम्यस्तशङ्कम् ॥२१॥

kāntyā: keertyā tavéhāçyuta ! bhūvanatalé pankajākshāavadādé
pārāvārā: parātman ! jagati suviditā: saptasaṅkhyamitāsté
prāpata varṇéna sāmyam kalaśajaladhinā hanta ! sarvéapijihwa !
kāvédyānyōnyabhédā varada! samabhavannityavaimyasta saṅkau
(21)

When the fame of Your resplendence spread whiteness all over the world, all the famous seven seas also assumed whiteness like the milky-ocean. I believe that it became possible to differentiate between the seas, only by tasting their waters.

Note : Mythologically each of the seven seas of the world had water of different tastes like sweet, bitter, sour, salty etc. etc.

किञ्च त्वद्वर्ष्मकान्त्युद्भवविमलयशोमालिका कृत्स्नमेत-
च्छौरे! ब्रह्माण्डभाण्डं ननु निजमहसा तन्वती सा वलर्क्षम् ।
ध्वान्तं सर्वासु दिक्ष्वप्ययि बत मृगयन्ती न शक्नोति लब्धुं
यत् तद्युक्तं निवासः क्व भवति हि तयोरच्युतैकत्र लोके।२२।

kiñça twadvarshmakāntyudbhavavimalayaśō mālika krutsnaméta
çchowré ! brahmāṇda bhāndam nanu nijamahasā tanvatee sā valarksham
dhwāntam sarvāsu dikshvapyayi bata mrugayantee na śaknōthi-labdhum
yat tadyukam nivāsa: kwa bhavati hi tayōraçyutaikhatra lōké
(22)

The strings of fame emanating from Your lustrous body lights up the entire universe. They spread in all directions to find if there is any remaining darkness to be quelled, but do not find it anywhere. This is obvious because light and darkness can never co-exist.

पीत्वा कान्ति त्वदीयां निजनयनसहस्रेण शक्रेण मुक्तां
चेतः पङ्केरुहोद्यत्प्रतिनवकुतुकद्योतिकां वाष्पधाराम् ।
दृष्ट्वा स्वपर्धिनी काचन दिवि तटिनी सेयमित्येव मत्वा
मन्ये जह्नोस्तनूजा निवसति कुपिता चान्द्रचूडे जटान्ते ॥२३॥

peetvā kāntim twadeeyām nijanayanasrēṇa śakrēṇa muktām
çēta: paṅkēruhōdyatpratitavakutukadyōtikām bāshpadhārām
drshtvā swapardhinee kāçana divi tatinee sēyamityēva matvā
manyē jahnōstanooja nivasati kupitā çāndraçūdē jatāntē

(23)

Indra, the Lord of Heaven, sees You through his thousand eyes and streams forth tears of joy. Seeing this, the river Ganges imagines it to be a rival Gaṅga surging dōwn from Heaven, and I suspect that she, out of anguish, has hidden herself within the locks of Lord Siva, who wears the crescent moon on His head.

पातुं नेत्राम्बुजाभ्यां तव तनुसुषमां विश्वसम्मोहदात्रीं
शौरे ! वीतान्तरायं दृढमनिमिषतां हेतुभूतां सुराणाम् ।
दातुर्धातुः प्रशंसां ननु वचनशतैर्हन्त कृत्वापि तृप्तिं
प्राप्तः को वा नु वाचामधिपतिसदृशोऽप्यत्र गीर्वाणबृन्दे ॥२४॥

pātum nētrāmbujābhyām tava tanusushamān viswasammōha-dātreem
sowrē ! veetantarāyām drudhamanimishatām hētubhootām surāṇām

dāturddhā tu: praśamsām nanu vaçanasatairhanta ! krutwāpi truptim
prāpta: kō vā nu vāçāmadhipathisadrśōpyatra geervāṇabrundė
(24)

Oh, Sowri : You steal the hearts of all those who come into contact. The only obstacle to the incessant viewing of Your divine form is the natural flutter of the eye-lashes. Brahmā has given the gift of avoiding fluttering, to the dėvas; and even Bruhaspati, a dėva scholar considers himself ill-equipped for thanking Brahma for such a priceless boon.

किं दुग्धाम्भोधिकन्यानयनयुगरुचो मेलनादीश ! किं वा
सार्धं गोपाङ्गनाभिः सुबहुविहरणाद्यामुनाम्भस्युदारम् ।
किं वा दूर्वादलाभासमरुचितुलसीदामशोभानुषङ्गाद्
विश्वोन्मादावहां त्वं वहसि ननु तनौ श्यामतां सारसाक्ष! ।२५।

kim dugdhāmbōdhikanyānayanayugaruçō mėlnādeeśa ! kim vā
sārddham gōpāṅganābhi: śubahuviharaṇādyāmunambhasyudāram
kim vā doorvādalābhāsamaruçitulaseedāmaśōbhānushaṅgād
viswōthmādāvahām twam vahasi nanu tanou syāmatām sārasākha
(25)

Oh, Lotus-eyed Lord : Your form has attained a beautiful blue hue that makes people intoxicated with joy on seeing You. Perhaps this is because Your form is always gazed upon by Mahālakshmi, the Goddess of Wealth and the daughter of the milky Ocean, or perhaps because You spent long hours bathing in the river Yamunā, in the company of the Gopikas, or again, perhaps You always wear garlands of Tuḷasi leaves that are of tender, bluish green colour like the 'durva' grass.

भूमन् ! वृन्दावनान्तर्गतनिबिडतमालावलीसंश्रयात् किं
किं वा मायूरबर्हाकलितसुललितोत्तंसशोभानुषङ्गात् ।

किं वा निर्व्याजमोदाकुलतरजननीसाञ्जनाश्रुप्रवाहा
सेकात् त्वं नैल्यमङ्गे वहसि ननु जगन्मानसोन्मादशक्तम् ।२६।

bhooman brundāvānantargatanibidatamālāvaleesamsrayāt kim
kim vā māyoorabarhākalita sulalitōttamsaśōbhānushangāt
kim vā nirvyājamōdākulatarojaraneesāñjanāsrupravāhā-
śékāt twam nailyamangé vahasi nanu jaganmānasōnmādasaktam,
(26)

Or, could the intoxicating blue radiance of Your body, oh ! omnipresent Lord ! be owing to Your having sat under the lushgreen tamala trees at Brindavan, or due to the dalliance of the peacock feather You wear on Your head, or because mother Yaśōda often sheds on You tears of joy mixed with the collyrium in her eyes :?

भक्तोत्तंसोरुपुण्यात्मक ! तव सुषमारूपिणीनिम्नगेयं
भाति श्रीमन्नपूर्वा ननु भुवनतले काप्ययं वीतशङ्कम् ।
या नेत्राभ्यां प्रपातुं जनयति कुतुकं वीततृष्णाकुलानां
योगीन्द्राणां विदूरीकृतहृदयसमुद्भूतवैरिव्रजानाम् ।।२७।।

bhaktōttamsōrupunyātmaka ! tava sushamāroopiṇee nimnagéyam
bhāti sreemannapoorva nanu bhuvantalé kāpyayé veetaśankam
yā nétrābhām prapātum janayati kutukam veetatrushṇākulānām
yōgendrāṇām vidooreekruta-hrwaysamudbhoota-vairivrajānām
(27)

Oh, Lord of all Prosperity ! You are the prosonification of all virtues of devout bhaktas. The radiant beauty of Your form flows like a river, that is so amazingly different from all other rivers. Great sages who have overcome hunger and thirst and destroyed the inner enemies of desire, anger, greed etc., drink from this river of Your splendour and derive eternal bliss from it.

लोके वाङ्मानसागोचरमपिसकलं शर्म जज्ञुर्महान्त
स्तुक्छं यल्लाब्धजन्यानुपमतरसुखापेक्षया निर्विशङ्कम् ।

एनां निर्वाणसौख्यामृतरसलहरीमप्यवाप्ताबतेर्ष्या
यस्मै कुर्वन्ति तस्मात् किमिहि भुवि परंतावकालोकभाग्यात् २८

lōké vāṅgmānasāgōçarmapi sakalm śarma jojyamahānta
stuççham yallabdhijanyānupamatarasukhāpékshayā nirviśaṅkam
é nam nirvāṇa sowkhyāmrutarasalahareemapyavāptā batérshām
yasmai kurvanti tasmāt kimihā-bhuviparam tāvakālōkabhāgyath
(28)

In this world there is no good fortune greater than that of seeing You. Pleasures and joys that are beyond description, and even the bliss of self-realisation are insignificant as against the bliss of Your darshan (vision). Even the evolved souls, who are in the state of liberation, desire Your vision.

भक्त्याभीक्ष्णं प्रसन्नेन हि ननु भवता माधवानन्ययाहो
सन्तो देवार्प्यमाणेष्वपि वरद ! वरेष्विन्द्रभोगादिषु द्राक् ।
भूत्वापेक्षाविहीनाः सकुतुकमनिशं यन्मुहुः कामयन्ते
तस्मात्त्वन्मूर्तिसन्दर्शनभवकुतुकाद् वेद्मि नो सौख्यमन्यत् ।२९।

bhaktyābheekshṇam prasannéna hi nanu bhavatā mādhavatāna-nanyahō
santō dévārpyamāṇéshvapi varada ; varéshvindrabhōgādishudrāk
bhootvapékshāviheenā: sakutkamaniśam yanruhu; kāmayanté
tasmāt twanmoortisand arśanabhavakād védmi nō sowkhya-manyat (29)

Oh, Madhava ! Pleased by the pin-pointed devotion of Your bhaktas, You grant them all the pleasures attained by Indra (the lord of the dévas). But they do not covet these. Their only wish is to have Your darśan for ever. Surely, there is no bliss greater than that.

किञ्च प्रत्येकमङ्गेष्वयि तव भगवन् ! वीक्षितेष्वत्र लोकै-
रन्योन्योत्कर्षवच्चवादनघ ! सुषमया नाथ ! तेषां निकामम् ।

दृष्टिः कुत्रेह देयेत्यनुपमविचिकित्साकुलं जायते नो
लोके कस्येह चित्तं त्रिभुवनजनसंदोहसन्तापहारिन् ! ॥३०॥

kiñca pratyékamaṅgéshvayi tava bhagavan: veekshitéshvatra lōkai
ranyōnyōtkarshavachvādanagha ! sushamayā nātha ! éshām nikāmam
drushti: kutréha déyétyanupamaviçikitsākulam jāyaté nō
lōké kasyéha çittam tribhuvanajanasaandōhasantāpahārin !

(30)

Oh, destroyer of all sorrows : As the dfferent parts of Your body vie with each other in beauty and resplendence, one watching Your form, is in a dilemma as to which part, the eyes should dwell upon.

SREE PADMANABHA'S CROWN

तेजोविष्फूर्तिदूरीकृतबहलत मोराशिमध्याह्नवेला-
भ्राजिष्णुप्रौढपङ्केरुहसखशतकोटिस्मयध्वंसिनीभिः ।
पर्युप्तेनोरुरत्नालिभिरिह मकुटेनाञ्चितस्योत्तमाङ्ग-
स्याभा ते शर्म निर्मात्वनुदिनमयि मे भूरिकारुण्यराशे ! ।३१।

téjōvisphoorttidooreekrutabahalatamōrāśi madhyāhnavélā
bhrājishnuproudhapaṅkéruhasakhaśatakōtismayadhvaṃsineebhi;
paryuptēnōruratnālibhiriha makuténāñcitasyōttamāṅga
syābhā té śarma nirmātwanudinamayi mé bhoorikāruṇyarāśé !

(31)

Oh, Lord ! the fountain of Compassion ! May Your head, adorned with the Crown that is lined with precious stones, whose brilliant lustre outshines that of a thousand million suns at noon, grant me all happiness everyday :

तेषां भासो मणीनां पुरटमयकिरीटाञ्चितानां तव द्रा-
गुत्प्लुत्याकाशदेशे चिरतरममले व्याप्य तत्रेह भूमन् ! ।

नानावर्णौघसम्मेलनमिषमवलम्ब्यालमन्योन्यमेता

मन्ये जन्यं वितन्वन्त्यहमहमिकया गर्वपूर्णान्तरङ्गाः ॥३२॥

tésham bhāsōmaṇeenām puradamayakireetāñcitānām tava drā gu tplutyākāśadéśé cirataramamalé vyāpya tatréha bhooman: nānāvarṇōughasmmélanmishamavalambyālamanyōnyamétā manyé janyam vitanvantyahamahamikayā garvapoorṇānt aranga

(32)

Oh, all pervading Lord Padmanabha ! The lusture of the precious gems on Your gold crown have risen to the pure, spotless skies, and it appears as though each gem, well conceited, vies with the others to establish the superiority of its own brilliance.

लोकानां भूरिकान्ति व्रजनिलय भवद्दिव्यकोटीरजाग्र-

न्नानारत्नौघजातां नभसि विसृमरां पश्यतां कान्तिवेणीम् ।

ताराः शारत्वमापुर्न हि भवति तथेत्येवमाद्यैर्विवादै-

र्जायन्ते भक्तकल्पद्रुसम ! मुखरिता नैव के के दिगन्ताः ।३३।

lōkānām bhoorikāntivrajanilayabhavāddivyakōteerajāgra-nnānārtnoughajātām nabhasi visrmarām paśyatam kantiveneem; tārā: śāravamapurna hi bhavati tatl étyé vemādyair vivādair jāyanté bhaktakalpadrusema: mukharitā naiva ké ké digantā;

(33)

The lusture of the precious stones in the ornament 'Kōteera' worn on Your most resplendant forehead, has pervaded the entire sky. This has given rise to arguments like, "the stars have assumed different hues", and how can the stars ever have different hues" which have spread far and wide. Oh, Lord : You grant all the desires of the bhakthas.

सर्वत्र व्योमदेशे सुबहु विसृमरां किञ्च तां रत्नशोभां

वीक्ष्यामेयां निकामं किमपि ननु महः स्तोकमाकाशसंस्थम् ।

नम्रत्वं प्राप्तमारादपजयभवया लज्जया वाञ्छति स्वं
गोप्तुं मन्ये वलारेर्धनुरिति भुवनख्यातया संज्ञयैव ॥३४॥

sarvatra vyōmadéśé subahu visrumarām kiñcā tām ratnaśōbhām
veekshyaméyām nikām.m k'm. pi nanu maha: stōkamākaśasams-tham
namratvam prāptamārādc pajayc bhavayā lcjj yā vāñchati swam
gôptnm manyé valā érdhanuriti bhuvanakhyātayā samgñayaiva
(34)

Seeing the brilliant lusture of the gems in Your Kôteera pervading the skies, the habitual glow of the sky has bowed its head (with shame) in submission to the superior radiance of the gems. It looks as though it wants to salvage its humbled pride by manifesting itself in the form of the world-renowned bow of Indra (rainbow).

स्यानन्दूरप्रभो ! हाटकमयमकुटोद्भासिनानामणीनां
कान्तिर्व्योमाङ्गणे माधव ! तव वितता साधु कस्येह चित्ते ।
त्वत्प्रीत्यै वासवाद्यैः सकलसुरगणैर्व्योमरूपे विताने
बद्धाया मालिकायाः सुरविटपि सुमानां ना शङ्कां विधत्ते॥३५॥

syānandooraprabhō: hatakamayamakutōdbhāsinānāmaṇeenām
kāntirvyōmaṅgaṇé mādhava: tava vitatā sādhu kasyéha citté
tvatpreetyai vāsavādyai; sakalasuragaṇai vyōmaroopé vitāné
baddāyā mālikāyā: suravitapisumānām na saṅkām vidhatté
(35)

Oh, Lord of Syānandoora : Mādhava : on seeing the lusture of the innumerable gems on Your Crown pervading the sky, one wonders whether it is not the garland of flowers from the Kalpaka tree (wish-yielding tree) hung on the canopy of the sky by Indra and all other celestials for the purpose of pleasing You.

पादाम्भोजावन माखिल परिजन सन्दोहसर्वार्थदाने
नित्यं बद्धोद्यमश्चामितरसफलदः पारिजातो हरे ! त्वम् ।

नानारत्नोरुशोभाञ्चितनवमकुटच्छद्मना पुष्पितोऽसि
प्रायो दातुं फलानीश्वर! सुकृतपरीपाकलभ्यानि लोकैः ।।३६।।

pɪdāmbhō jāvanamɪ ākhilapaɪ ijanʊsandōha sarvārthadāɪ é
nityam baddhōdyamaschāmitarascphalada: pārijātō haré ! twam
nānāratnōruśōbhāñjitanavamakutachchadmanā pushpitōsi
prāyō dātum phalāneeswara ! sukrutapareepākalabhyāni lōkai !
36

Oh, Hari ! In the matter of granting the wishes of Your bhaktas, You are like the Kalpaka tree (pārijāta) that gives forth most delicious fruits in great abundance. The lustrous games in Your crown give the impression that You are always in full bloom perpetually striving to grant the fruits to your bhaktas according to their merit.

सद्यः प्रोद्यद्विवस्वत्पटुकिरणसमूहानुषङ्गप्रकाम-
प्रोत्फुल्लाम्भोरुहान्तर्गतमधुरसपानोद्यतां भृङ्गवेणीम् ।
धिक्कुर्वन् केशपाशस्तव मसृणरुचिर्बाढमाकुञ्चिताग्रः
शौरे! चेतस्यसीमं जनयतु कुतुकं मामके दीनबन्धो! ।।३७।।

sadya: prōdyadivasvatpatukiraṇasamoohānushaṅgaprakāma
prōtpullāmbhōruhāntargatamadhurasapānōdyatām bhruṅgavēṇeem
dhikkurvan kēśapāśastava masruṇaruchirbādhamākuñchitāgra:
śouré! chētasya seemam janayatu kutukam māmakē deenabandhō:
(37)

Oh, Sowri : Friend of sorrowing humanity : The looks of Your hair are much more beautiful than the lines of black bees flocking to suck honey from the lotuses that are fully bloomed by the rays of the sun. May your beautiful, satin-smooth locks that are pleasingly curled at the ends, generate unlimited bliss in my heart.

स्निग्धत्वं सर्वलोकस्य हि जनयितुमीशात्मनीवाप्रमेयं
स्निधत्वं देव! यो वा प्रकटयति परं केशपाशस्त्वदीयः ।

तस्याभां विश्वचेतोहरणपटुतरां शंसितुं कस्य वा स्याद्

दाक्ष्यं भोगीन्द्रशायिन्! सुरपतिगुरुणा सन्निभस्यापि भूमौ ।३८

snigdhatvam sarvalōkasya hi janayitumeeśātmancevāpramēyam
snigdhatvam dēva ! yō vā prakatayati param kēśapāśastvadeeya
tasyābhyām viswachētōharaṇapatutarām śamsitum kasya vā syād
dākshyam bhōgeendraśāyin ! surapatiguruṇā sannibhasyāpi bhoomow (38)

Oh, Lord reclining on the Snake-king Ādisēsha : Your locks have assumed great tenderness (oiliness), as if to fill the heart of all humanity with tender love. Your locks, whith are capable of captivating everybody's heart, defy description by any mortal, even as scholarly as Bruhaspati. Note : The word 'Snigdhatvam' means love, tenderness as well as oiliness

आबद्धानां कचाग्रे तव मसृणतरे चारुमन्दारजाती-

कुन्दादीनां सुमानां प्रचुरपरिमलो व्याप्य सर्वं दिगन्तम् ।

नासायाः कस्य वा नो रचयति नितरां धन्यधन्यत्वमस्मिन्

लोके श्रीभूमिजाने! स्थिरचरकलिते हन्त वाचामगम्यम् ।।३९।।

ābaddhānam kachāgrē tava masrṇātarē chārumandārajātee
kundādeenām sumānām prachuraparimalō vyāpya sarvam digantam
nāsāyā: kasya vā nō rachayati nitarām dhanyadhanyatvamasmin
lōkē sreebhoomijānē ! sthiracharakalitē hanta ! vāchāmagamyam (39)

Oh, Lord of Bhūdēvi and Sridevi : The fragrance of the flowers jasmine, lilies, mandara etc. that adorn the ends of Your smooth locks has spread in all directions, thus enabling the nostrils of all creatures on this earth enjoy the peerless and rare experience of smelling it.

किञ्च श्रीपङ्कजाक्ष! प्रचुरमधुकरश्रेणिनीले कचाग्रे

बद्धाकुन्दादिपुष्पावलिरतिधवला तावके श्लक्ष्णकान्तौ ।

शङ्कां कस्येह चेतस्यजित ! न जनयेन्नाथ! तारागणानाँ
रात्रौ व्योमाङ्गणे निर्भरमसितरुचौ राजतां निर्मलानाम्।४०

kiñcha sree paṅkajāksha ! prachuramadhukarasréṇineelé kachāgré
baddhā kundādipushpāvaliratidhavalā tāvaké slakshṇakāntou
saṅkām kasyéha chétasyajita ! na janayénnātha ! tārāgaṇānām
rātrow vyōmāṅgaṇé nirbharamasitaruchou rājatām nirmalānām
(40)

Oh, Lotus-eyed Lord : The ever ūnconquerable Lord Padmanabha : The pure white-flowers worn on the tips oJ Your dark, smooth locks that resemble swarms of black -bees, create the impression in everyone's mind that they are stars on the dark-night sky.

साफल्यं नेत्रसृष्टेर्भवति भुवि नृणां दर्शनादेव यस्या
या नित्यं दारुणांहोमयतिमिरकुले मित्रलीलां बिभर्त्ति ।
या वै चेतांसि पुंसां कुतुकजलनिधौ मज्जयत्यप्रमेये
सेयं ते वक्त्रलक्ष्मीः प्रदिशतु कुशलं सर्वदा मे मुरारे! ।।४१।।

sāpalyam nétrasrushṭér bhavati bhuvi nruṇām darśanādéva yāsyā
yā nityam dāruṇāmhōmayatimirakulé mitraleelām bibharti
yā vai chétāmsi pumsām kutukajalanidhow majjayatyapraméyé
séyam té vaktralakshmee;pradiśatu kuśalam sarvadā mé murāré
(41)

Oh, Murari : May the radiance of Your face, by whose darshan, human beings realise the very purpose of eye sight whose brilliance destroys groups of wicked sins even as the sun dispelling darkness, and immerses the minds of bhaktas into limitless bliss, Lord : always grant me welfare and happiness.

योगीन्द्राणां तपोनिश्चलतममनसां मीलितानीक्षणानि
स्पष्टं यासौ विधत्ते क्षणमथ विगलन्मीलनान्यार्तबन्धो! ।

तां ते वक्त्रस्य शोभामनघ! कथयितुं लेशमात्रेण वा स्याद्
वैदग्ध्यं कस्य वास्मिन् जगति मधुरिपो! लब्धवर्णस्य भूमन्! ॥

yōgeendrāṇām tapōnischalatamamanasām meelitāneekhanani
spashtam yāsou vidhatté kshaṇamatha vigalanmeelan anyārtta-bandhō

tām té vaktrasya śōbhāmanagha ! kthayitum léśamātréṇa vā syād
vaidagdhyam kasya vāsmin jagati madhuripō ! labdhavarṇasya bhooman ! (42)

Oh ! Madhuripu ! Friend of the suffering mortals : Omnipresent Padmanabha ! The dalliance of Your face can open up the closed eyes of the sages, whose minds are rendered steady and still by severe penance. It is beyond the capacity of any mortal to describe the beauty of Your divine face.

चन्द्राम्भोजे त्वदास्येन हि भुवि समतां लब्धुमात्तप्रयत्ने
अप्राप्यैनां चिरेणाप्यहह परिममे भग्नयत्ने च भूत्वा ।
मन्दाक्षान्नो सहेते दृढमनघ! मिथो दर्शनं तत्र लोके
मिथ्याध्यारोपितं वै कविकुलतिलकैरेतयोर्वैरवत्त्वम् ॥४३॥

chandrāmbōjé twadāsyéna hi bhuvi samatām labdhumāttaprayatné
aprāpyainam çiréṇāpyahaha ! paramimé bhagnayatné ça bhootva
mandākshānnō sahété drudhamanaga ! mithō darśanam thatra lōké
mithddhyārōpiram vai kavikulatilakai étayōrvairavattvam. (43)

Oh ! flawless, inestimable Lord : (Anaga). In this world the moon and the lotus have long been vying with each other to compete You in beauty. Both have failed in their attempts and are ashamed and embarassed. They avoid each other's presence and the poets evidently eluded represent this as the natural enmity between the moon and the lotus.

दोषासक्त्या समेतः सततमपि दधानोऽयमन्तः कलङ्कं
सूर्याविर्भावलीनो विधुरयमखिलामोदसन्दायिना ते ।
साम्यं वक्त्रेण लब्धुं ननु यदि यतते भग्नयत्नः कथं वा
न स्यात् श्रीदानवारे! भुवनगततमोध्वंसबद्धोद्यमेन ॥४४॥

doshā saktyā saméta; satatamapi dadhānōyamanta;kalaṅkam
sooryāvirbhāvaleenō vidurayamakhilamōdasandāyinā té
sāmyam vaktrena labdhum nanu yadi yataté bhagnayatna: kathamva
na syāt sreedānavaré! bhuvanagatatamōdhvamsabhadodhāhyaména
(44)

Oh : destroyer of the demons : The moon who tries to imitate Your beauty is always associated with dark nights (stn) and has dark spots and stains within, and hides himself when the sun rises. (presence of the learned person). On the contrary Your face destroys the darkness (ignorance) and grants light to all. Therefore how can the moon ever expect to succeed ?

योऽसावन्तर्नितान्तं मधुहर! रजसाक्रान्तमूर्त्तिर्मुरारे!
यश्चायं चाप्रसन्नः सुनियतमुदये हन्त राज्ञो द्विजानाम् ।
पद्मः सोऽयं वदास्येन हि भुवि समतां प्राप्नुयाद्वा कथं ते
सत्त्वावासायितेन द्विजमुनिपटलीतापसर्वङ्कषेण ॥४५॥

yōsāvantarnitāntam madhuhara ! rajasākrāntamoortirmurāré
yaschāyam çārprasanna: suniyatamudayé hanta ! rājyō dvijānām
padma: sōyam vadāsyéna hi bhuvi samadām prāpnuyādva katham té
sattvāvāsāyiténa dwijmunipataleetāpasarvaṅkashéna. (45)

Oh : Murari : Killer of Madhu : the lotus contains 'rajas' (pollen, rajōguna) and shrinks (unhappy) when the moon, the king of the twice-born rises. Your face is the abode of satvaguna and is capable of rooting out the miseries of the 'dvija' and the sages. How can the lotus ever aspire comparability with the face of the Lord ?

साम्यं केनापि धर्मेण ह्हि किञ्चपि भवेद् यद्ग्रहो तुल्यता स्याद्
वाच्या तेनेह लोके ननु कविनिकरैर्वस्तुनस्तस्य शौरे! ।
रम्ये वस्तुन्यशेषेऽप्ययि मुखसुषमापेक्षया ते निकृष्टे
भूमन्नेते कथं वा जगति तदुपमानत्वमाप्तुं समर्थाः ।।४६।।

sāmyam kénāpi dharméṇa hi kim·pi bhavéd yadyahō tulyatā syād
vāchyā ténéha lōké nanu kavinikarairvastunastasya sowré !
ramyé vastunyaśēshépyayi mukhasushamāpékshayā té nikrushté
bhoomannaté katham vā jagathi tadudamānatwamāptumsamarthā:
(46)

Oh ! Bhooman ! In this world, if two objects display identical features even to the slightest degree, poets attempt to draw comparisons between them. But Oh ! Sowri ! all the beautiful objects of the world are very much inferior to Your face in beauty. So, how can any object get qualified to be a standard of comparison to Your beautiful face ?

लावण्यस्यांशमात्रं तव मुखकमलस्येह लिप्सुः शशाङ्को
मज्जन् लावण्यपूर्णे दिनमनु जलधावुच्छ्रितो व्योमदेशे ।
दृष्ट्वा त्वद्वक्त्रलक्ष्मीं ध्रुवमपि च निजां बिम्बितां तु त्वदीये
भूषाबृन्दे सलज्जो महयति कुसुमैस्त्वामुडुव्रातरूपैः ।।४७।।

lāvanyasyāmśamātram tava mukhakamalasyéha lipsu: śaśāṅkō
ma jjan lāvaṇyapoorṇé dinamanu jaladhāvuchchri o vyōmadéśe
drushtvā tvadvakthralakshmeem dhruvamapi cha nijām
bimbitham tu twadeeyé
bhooshāvrundé salajjō mahayati kusumaistwāmuduvrātaroopai;
(47)

Wishing to imbibe at least a fraction of Your beauty (lotus face) the Moon bathes in the salty ocean everyday (saśāṇka) and climbing up the clouds looks at Your radiant beautiful face. He sees his own face reflected in the orna-

ments You wear and is ashamed at his inferiority. The stars in the sky are but flowers offered to You by the moon, adoring You in repentence. (pun on the word Lāvanya. The word means beauty as well as salty).

केचित् प्राहुः किलाङ्कं जलधिसमुदितं कर्दमं प्राहुरेके
भूच्छायामाहुरन्ये हरिण इति परे प्राहुरुन्नम्रधाम्नः ।
तारानाथस्य मध्योल्लसितमयि हरे! मेचकत्वं निकामं
मन्येऽहं त्वन्मुखाभाकलनजनितया लज्जयैवोदितं तत् ।।४८।।

kéchit prāhu: kilāṅkam jaladhisamuditam kardamam prāhuréké
bhoochchāyāmāhuranyé hariṇā iti paré prāhuruunamradhāmna:
tārānā yasya madhyollasitamayi haré ! méchakatvam nikāmam
manyéham twanmukhābhākalanajanitayā lajjayaivôditam tat
(48)

Poets describe the dark patches in the Moon, the king of the stars; in different ways. Some of them hold that it is a birth-mark, some say, thāt it is the mud from the ocean, yet others call it the shadow of the Earth; still others say that it is a deer. Oh Hari : I consider it as the outcome of the embarassment and shame that the Moon experienced on its failure in his attempt to equal Your face in beauty.

Note : Sanskrit Literature abounds in such descriptions of the moon spots; Egs : Kuvalayānanda, Pratāparudreeyam (Kāryapraharana) Bharatha champu (first sataka), Naishadam etc.

नष्टे स्वीये कलङ्के तव वदनरुचा तुल्यता स्यान्ममेति
भ्रान्त्यात्यन्तं मृगाङ्कःस्फुटमयि जलधौ क्षालयंस्ताःकलाःस्वाः
नैवापेतः कलङ्काद् भवति मधुरिपो! यत् तदेतन्न चित्रं
भिन्नान्ते भ्राजमानस्य च भुवि कुमुदं पुष्यतश्चातिवेलम् ।४९

nashtê sweeyê kaḷankê tava vadanaruchā tulyatā syañmaméti
bhrāntyātyantam mrugāṅkaḥ: sphutamayi jaladhow kshālyamstā
kala: swā:
naivāpêta: kalankad bhavathi mdhuripo! yat tadêtanna chitram
mitrāntê bhājamānasya cha bhuvi kumudam pushyatas:chātīvēlam
(49)

In the hope of getting rid of his dark patches and equalling You in beauty, the moon washes his creascents every day in the ocean. Success had eluded him. Oh : Madhūripu : how can one get rid of his black spots (disrepute) if he habitually rejoices over the death of his friend ? and excessively indulge in mean pleasures ?

Note : Mitra means a friend. Here it refers to the Sun and the Moon rises when the Sun sets.

'Kumuda' means 'mean-pleasure' as well as the 'water lilly'. The water-lillies bloom only at night when the moon rises

चन्द्राब्जादीनि वक्त्रस्य हि परमुपमानत्वमापादितानि
श्रीमन्! लोके कवीन्द्रैः सुनियतमुपमालङ्क्रियाद्योतनार्थम् ।
त्वद्वक्त्रस्येह कान्त्यामघहर! मनसा चिन्तितायां निकामं
तस्य देवोपमानीभवितुमयि द्दढं सा परं स्यात् समर्था ।५०।

chandrāb jādeeni vaktrasya hi paramupamānatwamāpāditāni
sreeman ! lōkê kavīndrai; suniyatamupamālaṅkriyādyō
tanārttham
twadvaktrasyêha kāntyāmaghahara ! manasā chintitāyām
nikāmam
tasya devōpamāneebhavitumayi drudham sā param syāt
samartthā (50)

Oh ! Sreeman ! Destroyer of sins ! In descriptions of beauty of the poets, the moon and the Lotus from the

standards of comparison. But in describing Your face, the poets are at a loss, since the only object of comparison could be Your own face only.

प्रेमार्द्रीभूतवैमानिकवरललनाबृन्दपाणिप्रकाम-
प्रोद्वेल्लच्चामरौघोद्गतपवनचलैरावृतं चालकाग्रैः
भालं ते बालसोमप्रतिभटसुषमं मानसाब्जे मदीये
नित्यं निर्व्याजरूपां विकिरतु भगवन्! कामपि प्रेमधाराम्॥५१

THE FOREHEAD OF THE LORD

prémādheerbhūthavaimānikavaralalanābrundapāṇiprakāma
prōdvéllachchāmarowghōdgatapavanachalairāvrutham
chālakāgrai:
bhālam té bālasōmapratibhatasushamam manasābjé madeeyé
nithyam nirvyājaroopām vikiratu bhagavan ! kāmapi préma
dhārām (51)

Oh Lord : Your foreheed is as beautiful as the crescent moon. The lovely curls that are tossed about, by the breeze, as if set in motion by the fans held in the hands of the celestial damsels assembled there; their hearts to the brim with supreme love; partially cast a shadow on Your face. I pray Thee ! May that forehead for ever grant me an unchecked flow of supreme love and bliss.

भाले तस्मिन् विशाले तव हरिणमदेनाञ्चितं चौर्ध्वपुण्ड्रं
सौरभ्योत्कर्षसंवासितनिखिलहरिच्चचक्रवालेन शौरे! ।
दृष्ट्वा कस्येह चेतः प्रतिनवकुतुकाम्भोधिकल्लोलमग्नं
नो सञ्जायेत भक्तोत्तमसुकृतपरीपाक! राजीवनाभ! ॥५२॥

bhālé tasmin visālé tava hariṇamadénāñchitam chōrdhvapuṇḍram
sowrabhyōtkarshasamvāsitanikhilaharichchhakravāḷéna sowré

drushtvā kasyēha chētaha pratinavakutukāmbhōdhikallōla magnam
no sañjāyēta bhaktōttamasukrutapareepāka! rajeevanābha (52)

Oh, Sowri ! oh ! Personification of all the punyas of great bhaktas : On seeing Your broad and beautiful forehead with the bewitching conspicuous lines of kasturi, that fill the atmosphere with its delicious fragrance, oh ! Padmanabha ! None can resist being drawn into the ocean of supreme bliss.

लोके भूषागणेभ्यो मुरहर! सकलेभ्यो वरीयस्तरं तत्
स्यानन्दूरेश! नूनं रचयति तिलकं भूषितं भालदेशम् ।
भावत्कं भालदेशं मृगमदतिलकं त्वेतदाश्रित्य बाढं
निस्सीमश्रीनिकेतं स्वयमनघ! परं चाश्नुते भूषितत्वम् ।५३।

lōkē bhooshāgaṇēbhyō murahara! sakalēbhyō vareeyastaram tat
syānandoorēśa ! noonam reachayati tilakam bhooshitam bhāladēśam
bhāvatkam bhāladēśam mrugamadatilakam twētadāsritya bādham
nisseemasreenikētam swayamanagha! param chāśnutē bhooshitatwam (53)

Oh, Lord of the city of Syānandoora ! In this world, the 'tilaka' on the forehead is the most suprior of all oraaments, and it lends the forehead, charm. But this mrugamada (Kasturi) tilakam on Your forehead has, oh Murari ! certainly become worthy, being lucky to be on Your matchless forehead.

भालं ते पञ्चमीशीतलरुचिसुषमासारचौरं निरीक्ष्य
श्रीमन्! चन्द्रोदरस्थे गिरिधर! हरिणे चाधिकं सारभूता ।
मन्ये कस्तूरिकेयं जगति समुचितावासभूमिर्ममैषे-
त्येवं मत्वा निवासं रचयिति तिलकच्छद्मना ते ललाटे ।५४।

bhālam té pañchameeseetalaruchisushamasarachouram nireekshya
sreeman! chandrōdarasté giridara! hariṇé chādhikam sārabhoota
manyé kastoorikéyam jagati samuchitāvāsabhoomirmamaisl é
yévam matvā nivāsam rachayati tilakachadmanā té lalāté

(54)

Oh, Sreeman ! abode of all prosperity : seeing Your forehead that is more beautiful than the crescent moon on the fifth lunar day (Pañchami), the Kastūri in the belly of the deer on the moon appears to have decided that the best place to seek refuge in this world, is Your forehead, and has settled there in the name of a tilakām.

शक्राश्मोर्वीधरस्यानघ! विशदतमे सानुदेशे भवन्ती
द्वेधा सप्ताश्वकन्या यदि पुनरजित! स्यान्दते तावदेषा ।
श्रीमन्! विश्वैकरम्ये तव निटिलतटे भ्राजितस्येश! साम्यं
कस्तूरीपङ्कराजत्तिलकपरिवृढस्याप्नुयाद् दीनबन्धो! ।।५५।।

sakrāsmōrveedharasyanagha viśadatamé sānudése bhavantee
dvédhā saptāswākanyā yadi punarajita ! syandaté tavadéshā
sreeman ! viswaikarmye tavea nitilataté bhrājitarayéśa ! sāmyam
kastūreepaṅkarājattilakaparivrudhasyāpnuyād deenabhandhō

(55)

Oh, Flawless, and Invincible Lord ! Padmanabha : If the river Yamuna, the daughter of the Sun, can branch off into two on thē virgin and wide valleys of the Indraneela (saphire) mountain, such a scene may be comparable to the beauty of Your forehead (bearing the pundra lines and) adorned by the Kasturi tilaka.

Cf : Ubhou yādi vyōmni . ...
... ... mukthālathamasya vaksha :

अम्भोजावाशर्वत्रिदशपरिवृढाद्याः सदैवेह यस्याः
कारुण्योल्लाससंसूचकचलनलवं प्रार्थयन्ते नितान्तम् ।

सेयं भ्रूतल्लजस्याच्युत! ननु युगली तावकीना ममेह
श्रेयांस्यम्भोजनाभ! प्रदिशतु सहसा नाथ! भूयांसि बाढम् ।।५६

ambhōjāvāsaśarvatridaśaparivrudhādyā; sadaivéha yasyā:
kāruṇyōllāsasamsooçakaçalanalanalavaṃ prārthayanté nitānthem
séyam bhroothllajasyāçyuta ! nanu yugalee tāvakeenā maméha
sréyāmsyambhōjanābha ! pradiśatu shasā nātha ! bhooyāmsi bādham

(56)

Oh, Achyuta ! Brahma, Siva and other celestials always crave for the slightest movement of your eyebrows, which is indicative of the surging flow of compassion. May those eyebrows soon bless me with abundant good-fortune and beattitude.

पादाम्भोजावनम्राखिलपरिजनसन्तापविच्छेदशौण्ड-
स्फीतामेयानुकम्पारसजलधितरङ्गायितं तत् त्वदीयम् ।
भ्रूयुग्मस्याप्रमेयं जगति विलसितं पश्यतः कस्य ताव-
च्चेतः पियूषसिन्धौ भवति न सहसा मग्नमामज्जमुच्चै ।।५७

pādāmbhōjāvnamrākilaparijanasantāpavicchédaśowṇda
spheetāmeyānukampārasajaladhitaraṅgāyitam tat twadeeyam
bhrooyugmasyāpraméyam jagati vilasitam paśyata: kasya tāvaç
chéta: piyooshasindhow bhavati na sahasā magnamājjja muçhçhai

(57)

Your eyebrows appear like the waves of the unfathomable ocean of Your compassion, that destroy all the miseries of those who surrender at Your lotus-feet. There can surely be none, who does not feed drenched in the ocean of bliss, on seeing the indefinable beauty of your eye-brows.

यासौ चिल्लीलता ते त्रिभुवनजनसम्मोहने बद्धदीक्षा
वक्रत्वं बिभ्रती सत्यपि दृढमनिशं चात्मनीशाम्बुजाक्ष! ।

योगीन्द्राग्रेसराणां परमृजुमनसां भाति सम्मोददात्री
वक्तुं तस्या विलासं जगति नु कतमः श्रीपते! कोविदः स्यात् ५८

yāsou chil eelata té tribhuvanejanasammōhané buddhadeekshā
vakratawam bibhratee satyapi ardhamaniśam çātmaneeṣāmbujā-
kshā
yōgeendrāgresarāṇām paramrujumanasām bhāti sammōdadātree
vaktumtasyā vilāsam jagati nu katama: sreepaté ! kōvidah:syat
(58)

Oh, lotus eyed Lord of Goddess Lakshmi (Sreepati) : Your eyebrows that always captivate the people of all the three worlds, though, are curved like creepers, give eternal bliss to the clear, righteous and well-known sages. Who is there in this world, with sufficient proficiency to describe the beautiful articulations of these eyebrows ?

सृष्टिस्थित्यप्यया भोस्त्रिजगदधिपते! विष्टपानां त्रयाणां
यस्याधीना विलासस्य हि तव भगवन् ! भ्रूयुगस्यार्त्तबन्धो! ।
माहात्म्यं तस्य लोके कथयितुमरविन्दाक्ष! कस्येह वा स्याद्
दाक्ष्यं वाचामधीशेन तु समधिषणस्यापि राजीवनाभ! ॥५९॥

srshtisthityapyayā bhōstrijagadadhipaté ! vishtapānām trayāṇām
yasyādheenā vilāsasya hi tava bhagavan ! bhrooyugasyārtabandhō
māhātmyam tasya lōké kathayitumaravindāksha! kasyéha vā syād
dākshyam vāçāmadheeśéna tu samadhishanasyāpi rājeevanābha!
(59)

Oh, Lotus-eyed Lord of the three Worlds ! The slight articulations of Your eyebrows control the three-fold activities of creation, maintenance and destruction of the three worlds. oh, Padmanabha ! No one in this world, even as scholarly as Bruhaspati, can portray the glory and power of such eyebrows.

भक्त्या निर्व्याजयाहर्निशमखिलपरीतापविध्वंसनं तत्
पादद्वन्द्वं स्वकीयं दिनमनु भजतां सज्जनानां निकामम् ।

सर्वाभीष्टौघविश्राणनमयमहसंसूचिदोलाविलासं
नूनं स त्वं बिभर्ष्यच्युत! पुरुकरुणो भ्रूलताच्छद्मनोच्चैः ॥६०

bhaktyā nirvyājayāharniśamakl ilapareetāpavidl.vc m sanc.m tat pādadwandwam swakeeyam dinamanu bhajatām sajjanānām nikāmam
sarvābheeshtowghavisrāṇanamayamahasamsooçidōlāvilāsam
noonam sa tvam bibharshyaçyuta ! purukaruṇōbhoolatāçchad-manōççai: (60)

oh, Achyuta ! With Your beautiful, creeper-like eye-brows and their swing like movements, You with limitless compassion, appear to be announcing the festival of granting all the wishes of all the good people who always worship Your feet, which destroy all miseries.

SREE-PADMANABHA'S EYES

प्रोद्यत्तिग्मांशुरश्मिव्यतिकरविकचीभूतपङ्केरुहश्री-
चौरं कारुण्यरूपामृतरसलहरीनित्यपूर्णं त्वदीयम् ।
नेत्रद्वन्द्वं त्रयाणामपि ननु जगतां क्षेमदं मामकीनं
सन्तापौघं समस्तं शमयतु सहसा पद्मनाभातिवेलम् ॥६१॥

prōdyattigmāmśuraśmivyātikaravikaçeebhoota pankéruhasree
çowram kāruṇyaroopāmrutarasalahareenityapoorṇam twcdeeyam
nétra dwandvam trayāṇāmapi nanu jagatām kshémadam māmakeenam
santāpōwgham samastam śamayatu sahasā padmanābhātivélam
(64)

Lord Padmanabha ! Your eyes are more beautiful than the lotus, in full bloom responding to the rays of the rising sun. Always, filled with the elixir of compassion, they look -after the welfare of the three worlds. May those eyes soon remove my clouds of innumerable miseries that I suffer.

स्यानन्दूरेश! यद्वै सुमहिततपसां राशिभिश्चानवाप्यं
तत् सर्वं विन्दतेऽसौ जगति हि मनुजो यद्दरालोकनेन ।

तेन त्वं लोचनप्रेरितमधुरकटाक्षामृतेनादरान्मां
सिञ्चाशु त्वत्पदैकाश्रयमुरुकरुणावारिराशे ! सदैव ॥६२॥

syānahdoo ésa ! yadvai sumahitatapasām raśibhischānavāpyam
tatsarvam vindatésow jagati hi manujō yaddarālōka nēna
tēna twam lōçanapréritamadhurakatakshamrutēnādārānmām
siñçāśu twatpadikāsrayamurukaruṇāvārirāśe ! sadaiva
(62)

Oh, Lord of Syānandoora ! Great ocean of compassion : In this world, a devotee gets all that is good and auspicious difficult to obtain even through the severest panance, just by a slight glance of Your divine eyes. Therefore, shower the nectar of Your glances on me, for whom the only refuge is the pair of Your feet.

लक्ष्मीजाने! तुषारद्युतिकिरणततिर्विश्वचेतोभिरामा
पीयूषस्रोतसालं सुरगणमखिलं तन्वती हृष्टपुष्टम् ।
यस्मिन्नालक्ष्यमाणे भवति मिहिररश्मिच्छटावत् सुतीव्रा
तं श्रीमंस्त्वत्कटाक्षं जगति न कतमः कामयेतेश! मर्त्यः ।६३।

lakshmieejāné ! tushāradyutikiraṇatatirviswaçétōbhirāmā
peeyooshasrōtasālam suragaṇakhilam tanvatee hrushtapushtam
ysaminnālakshyamāṇé bhavati mihiraraśmiçchatāvat suteevrā
tam sreemamstvatkatāksham jagati na katama: kāmavétéśa,
martya: (63)

Oh ! Lord of Lakshmi Devi ! The moon, with its pleasant, cool rays fills the hearts of people with delight, and with the flow of honey, keeps the celestials also happy. But in the presence of Your gentle glances, the moon's rays seem like the hot, scorching rays of the sun. In this world, oh ! Sreeman ! who can control the desire for such cool glances of Your eyes :?

अम्भोजं पोषयत्यन्वहमिह किरणैरात्मनो वासरेशः
पीयूषांशुस्तथा माधव! कुमुदकुलं पोषयत्येव नित्यम् ।

नेत्रद्वन्द्वे त्वदीये दृढतरमुभयोः सन्निवासात् तदेत-
न्निद्रालुत्वं हरत्येव हि कुमुदसरोजातयोर्निर्विशङ्कम् ॥६४॥

ambhōjam pōshayatyanvaham mil. kiranairātmanō vāsarēśa:
peeyooshāmaśustatha mādhava ! kumudakulam pōshayatyēva nityam
nētradvandvē twadeeyē drudhataramubhayō: sannivāsāt tadēta
nnidrālutwam haratyēva hi kumudasarōjātayōrnirviśankam
(64)

Oh, Madhava ! Every day the Sun activates the lotuses and make them bloom with its rays. Similarly, the moon, with its cool, sweet rays, makes the water-lilies bloom. As both the Sun and the Moon are in Your two eyes, they remove the lethargy of both the lotus and the lily, and keep them trim always.

लोकामोदप्रदायिप्रतिनवतिलसूनोरुकान्तिप्रवाह-
प्रौढाहङ्कारनिर्मूलनचणसुषमावर्षिणी विश्वरम्या ।
दैत्यारे! नासिका ते जनयतु कुतुकं मानसाब्जे मदीये
ह्यश्रान्तं त्वत्पदाम्भोरुहयुगलगते सर्वलोकाधिनाथ! ॥६५॥

lōkāmōdapradāyipratinavatilasūnōrukāntipravāha
proudhāhankāranirmoolanachṇāsushamavarshiṇee viswaramyā
daityārē ! nāsika tē janayatu kutukam mānasābjē madeeyē
hyasrāntam twatpadāmbhōruhayugalagatē sarvalōkādhinātha
(65)

Oh ! Lord of all the world ! Radiating a beauty that humiliates the beauty of the freshly bloomed seasamum flower, Your nose attracts the minds of all humans. May that nose, oh, enemy of the demons ! shower uninterrupted bliss to my heart, ever glued to Your lotus feet.

तादृग्दिव्यप्रभाधोरणिनिचयभृता नासिकातल्लजेन
श्रीमंस्ते व्यर्थमेवाकलयति भुवने चम्पकं साम्यभावम् ।

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमाक..9690

यस्मात् सर्वेषु पुष्पेष्वपि वरद! रसग्राहिणा षट्पदेना-
प्यस्तं तत् साम्यलिप्सु त्रिजगदभिमतानां न केनात्र हेयम् ।६६।

tādrugdivyaprabhādhōranicayabhrutā nāsikātallajéna
sreemamsté vyarthamévākalayati bhuvané çampakam sāmyabh-vam
yasamāt sarvéshu pushpéshvapi varada ! rasagrāhinā shadpadénā
pyastam tat sāmyalipsu trijagadabhimatānm na kénātra héyam
(66)

Oh, bestower of all boons ! The champaka flower, which senselessly prides over its apparent similarity to Your incomparably exquisite nose, has been obviously left out as inferior, even by the bees, which take the essence (honey) from all other flowers. Therefore, oh, Sreeman, one cannot but rule out the Chamyaka as a standard of comparison to Your nose.

Note :

Cf : navachampakapushpabhānāsa danda virājitha
(Lalitha Sakasranāma - nose of the Goddess)

It is believed that the bees would die, if they gather honey from Shenbaga flower : "Na shadpadō gandha paleemajigrāth"

सर्वेषाञ्चापकर्षादिह हि ननु निजापेक्षया भूतलेऽस्मि-
न्नर्हत्यस्यां जगत्यां किमपि सह मया नासिकां वस्तु नूनम् ।
इत्येवं व्यञ्जयत्येव हि किल निजया संज्ञयैवेश! यासौ
तस्याः शौरे! भवेयुः कथमिव परमेतानि साम्यावहानि ।।६७।।

sarvéshām çāpakarshādiha hi nanu nijāpékshaya bhootalésmin-
narhatyasyām jagatyām kimapi saha mayā nāsikām vastu noonam
ityévam vyañjayatyéva hi kila nijayā samjñayaivésa ! yāsow
tasyā: sowré: bhavéyu: kathamiva paramétani sāmyāvahāni
(67)

Oh, Sowri : By virtue of the inferiority of ail other objects In this world, Your nose appears to have got the very apt name of 'Nā-asika' (nāsika) that which has no equal. How can any worldly object be ever compared to Your nose, Oh, Padmanabha :

नानावर्णप्रसूनोल्लसिततरुलतामण्डितोद्यानदेश-
भ्राजत्सद्योविपक्वारुणतरसुषमापूर्णबिम्बीफलं तत् ।
धिक्कुर्वन् विश्वरम्यो ननु सकलजगन्नाथ! दन्तच्छदस्ते
चेतो नित्यं मदीयं शिशिरयतु मुहुः प्रेमपीयूषवृष्टचा ॥६८॥

*nānavarnaprasoonollasitata*ı*ulatāmaṇḍitodyānadēśa-*
bhrājat sadyovipakvārunatarasushamāpoornabimbeephalam tat
dhikkurvan viswarāmyō nanu sakalajannātha dantacchadastē-
*çeto ni*ı*yam madeeyam śiśi*ı*ayatu muhu: prēmapeeyooshavrshtyā*

(68)

Your lower ipls more beautiful than the freshly ripe "bimba" fruit, which, with its beautiful, red colour, stands out in a garden full of blooming flowers of different hues. May that lower lip of Yours, that attracts the minds of those who have Your darshan, Oh, Lord of all world : always shower the nectar of love and bliss.

बन्धूकं पद्मरागं पुनरपि सहकारस्य तत पल्लवं वा
माध्वीमृद्वीकराशिं मुरमथन! सिताखण्डमिश्रं पयो वा ।
कान्त्या माधुर्यधर्मेण च परमधरीकुर्वतस्तेऽधरस्य
श्रीमन्! कस्मान्न जाने कविभिरधर इत्यत्र संज्ञा वितीर्णा ।६९।

bandhookam padmarāgam punarāpi sahkāıasya tat pallavam vā
mādhveemrudveekarāśim muramathana,siākhaṇdamisram payō vā
kāntyā mādhuryadharmēṇa ça paramadhareekurvaṭēadharasya
sreeman kasmānna jāṇē kavibhiradhara ityatra samjñā viteerṇā

(69)

Oh, Murari : Oh, Sreeman : I wonder why the scholarly poets have described the lower lip (the lower lip and also the inferior lip) as 'Adḥara', which is more radiant in colour than the baadhooka flower, the ruby and the tender leaves of the mango tree, and very much sweeter than honey-grape, bunches and milk mixed with sugar :?

कारुण्याम्भोनिधेऽसौ भवदधरमणिर्हन्त नष्टं विधत्ते
लोके यन्निर्विशङ्कं मधुमधुरिमसञ्जातसान्द्रावलेपम् ।
नैतच्चित्रं तदस्याच्युत! मधुमथनस्याङ्गभावं गतस्ये-
त्येवं जानेऽहमम्भोरुहदलनयन! श्रीरमाभूमिनाथ! ॥७०॥

kāruṇyāmbhōnidhésow bhavadadharamaṇir hanta nashtam vidhatté
lōké yannirviśaṅkam madhu madhurimasañjātasāndrāvalépam
naitaççitram tadasyācyuta! madhumathanasyāṅgabhāvam gatasyé
tyévam jānéhamambhōruhadalanayana! sreeramābhoomināthа!
(70)

Oh, Lotus-eyed Lord ! Achyuta ! Lord of Sreedēvi & Bhoodēvi : Honey (madhu) has completely lost its pride of of place as the sweetest object in the world, in the presence of Your ruby-like lower lip. There is no wonder, oh, ocean of comparison : that it (madhu) has now become part of Your name "Madhusoodana",-the killer of the demon named Madhu.

Note : 'Madhu' means honey and also the demon of that name, killed by Lord Krishna.

माधुर्येणेह योऽसौ त्रिभुवनविदितेनान्वहं शर्करायाः
स्यानन्दूरेश! लोके वितरति नितरां शर्करात्वं मुरारे! ।
सोऽयं विश्वैकरम्यच्छविरधरमणिस्तावकीनो न केषां
वाचां पारं कवीनामघशमन! परं गाहते नो जगत्याम् ।७१।

mādhuryéṇéha yōsou tribhuvanaviditénānvaham śurkarāyāh!
syānandooréśa ! lōké vitarat nitarām śarkarātvam murāré !
śōyam visvaikaramyaççhaviradharamaṇistāvckeenō na késhām
vāchām pāram kaveenamaghaśamana! param gāhaté nō jagatyām
(71)

Oh ! Murāri ! Lord of Syānandoora : Your most beautiful, red lower-lip has by virtue of its world renowned sweetness, rendered sugar, tasteless, sandy and stone-like. The beauty of this renowned lower-lip of Yours, oh : destroyer of all sins : is beyond verbalisation by any poet in this world.

चित्रं बिम्बाधरस्ते त्रिजगदधिपते! चारुसन्ध्याभ्रवर्णः
सम्प्राप्तोऽपीह लोके पदमुरुमहसः पद्मरागस्य सम्यक् ।
भाति श्रीपद्मनाभ! ध्रुवमिह हि पदं निर्व्यलीकस्य भूमन्!
पद्मागरस्य नाथ! प्रतिमुहुरधिकं वृद्धिभाजो मुरारे! ॥७२॥

çitram bimbādharasté trijagadadhipaté çārusandhyābhravarṇa:
samprāptōpeeha lōké padamurumahasa: padmarāgasya samyak
bhāti sreepadmanābha ! dhruvamiha hi padam nirvyaleekasya booman
padmāragasya nātha ! pratimuhuradhikam vruddhi bhājō murāré
(72)

Oh, Murāri ! All pervading Lord of the three worlds ! Your beautiful lower lip, that has the lovely red hue of the twilight and the bimba fruit, has well attained the status of the most beautiful precious gem "padmarāga". The wonder is that, it has also become the seat of the ever-growing, flawless and pure love (rāga) of Goddess Lakshmi (Padma)-Padmarāga.

ता दुग्धाब्धेस्तरङ्गा इव च तुहिनरश्मेर्मयूखा इवापि
भ्राजन्मुक्ताफलानीव च बिससमुदाया इवाप्यार्त्तबन्धो! ।

दिक्षुव्याप्तत्वदीयानुपमतमयशोराशिवच्चोल्लसन्त्यो
माधुर्यार्द्राः स्मिताभास्तव भुवनपते! सन्ततं मां पुनन्तु ।।७३।।

tā dughāddhābhéstarañgā Iva ça tuhina·raśmérmayookhā ivāpi
bhrājanmuktābhalāneeva ça bisasanudāyā ivāpyartabandhō
dikshu vyāptatatwadeeyanupamatamayaśorāśivaççōllasandtyō
mādhuryārdrā; smitābhāstava bhuvanapaté ! santatam māmpuna-ntu

(73)

Oh, Lord of the world ! Friend of the miserable ! Your most radiant, sweet smiles resemble the waves of the milky -ocean, the gentle rays of the moon, lustrous, white pearls, the tender-white threads of the lotus stems, and the collection of Your farflung fame. May those gentle similies always purify me.

आवासं यं महान्तो विदुरपरिमितस्यानिशं शर्मराशे-
र्यस्मिन् वाञ्छां प्रकुर्वन्त्यघशमन! सदा वीततृष्णा मुनीन्द्राः ।
योऽसौ ब्रह्माण्डभाण्डान्तरगजनमनश्चौर्यविद्याप्रवीणः
शौरे ! त्वन्मन्दहासं तमिह कथमहं शंसितुं स्यां समर्थः ।७४।

āvāsam yam mahāntō viduraparimitasyāniśam śarmarāśér
yasmin vāñchām prakurvantyaghaśamana, sadā veetatrushuā muneendrā:
yōsow brahmāṇdabhāntaragajanamanasçowrya vidya praveeṇa:
sowré twanmandahasām tamiha kathamaham śamsitum syam samatha:

(74)

Oh ! Destroyer of all sins : oh ! Sowri : How can I ever be capable of describing that divine smile of Yours, that is considered by great men as the permanent seat of boundless joy, that is sought after evan by sages who have renounced all worldly attachments, and that is highly proficient at the art of captivating the minds of all those who live in this universe.

तामासाद्याम्बुजाक्ष ! प्रतिपदललितां मन्दहासद्युतिं ते
नेत्रद्वन्द्वोत्पलाभ्यामयि परमुपलेनाथ तुल्याशयोऽपि ।
श्रीमन्! को वा मनोवागविषयतरसम्मोदपीयूष सिन्धौ
मग्नः प्रापञ्चिके वस्तुनि ननु सकलेऽप्याप्नुयान्नो विरागम् ।७५

tāmāsādyāmbujaksha ! pratipadalalitām mandahāsyutim té
nétradwandvōtpalābhyamayi, pramupalé nātha ! tulyāśayōpi
sreeman! kō vā manōvagavishayatarasammōda peeyooshasindhow
magna: prāpançiké vastuni nanu sakalépyapnuyānnō virāgam
(75)

Oh ! Lotus eyed Lord ! Sreeman ! In this world, even a heartless crook who has tasted the beauty of Your matchless radiant smile, and thus experienced a plunge in the ocean of bliss that is beyond words and comprehension, cannot but develop an aversion to worldly objects.

लोकेऽस्मिन् केवलं या हरति ननु तमो बाह्यमेवामृतांशो-
र्ज्योत्स्ना साप्यम्बुजाक्षाकलयति कतमत् कौतुकं नो जनानाम्
एवम्भावे मुनीनामपि हृदयतमोनाशिनी मन्दहास-
स्याभा ते कीदृशं नो जगति न जनयेत् कौतुकं विश्वपुंसाम्

lōkésmin kévalam yā harati nanu tamō bahyamévāmrutāmsōr
jyōtsnā sāpyambujakshākalayati katamat koutukam nō janānām
évambhāve muneenāmapi hrdayatamōnāśinee mandahāsa-
syābhā té keedruśam nō jagati na janayét koutukam viswapumsam
(76)

Oh Lotus eyed Lord ! Ambujaksha ! Moon light, though capabte of removing only the darkness patent, is looked upon with eagerness and delight by us. That being the case is there anything to be said about the boundless bliss conferred on men by the radiance of Your smile, that can remove

darkness latent, and clouding at times even the minds of the sages.

ताद्दग्विश्वाभिराम प्रचुररुचियुते मन्दहासे त्वदीये
बिम्बोष्ठस्येह किञ्चिद्विकसनविशदीभूतनिस्तूल्यकान्तिः ।
शौरे! दन्तावलिस्ते सुद्दढमविकसत्कुन्दपुष्पावदाता
नित्यं मन्देतरं मे जनयतु हृदये मोदमिन्दीवराक्ष! ॥७७॥

tadrkuvviswābhirāmapraçuraruçiyuté mandahāśe twadeeyé
bimbshtasyéha kiñchidvikasanaviśadeebhootānistulyakanti;
chowré ! dantāvaliste sudrudhamavikasatkundapushpāvadātā
nityam mandétaram mé jahayatu hrudayé môdamindeevarāksha!
(77)

Oh, Sowri ! when You bestow Your most radiant and captivating smile - Your incomparably beautiful teeth, as white as the unblossomed buds of jasmine, are visible through Your partially closed bimba fruit - like red lips. May these teeth fill my heart with eternal bliss.

नानारत्नौघशोभाञ्चितमकरवराकारकर्णद्वयाल-
ङ्कारप्रत्यग्रकान्तिप्रसरमिलनसञ्जातशारत्वमुच्चैः ।
स्यानन्दूरेश! गण्डस्थलयुगमयि ते नाकनाथोपलाद-
र्शाटोपध्वंसशौण्डं दलयतु सकलं मामकं तापभारम् ॥७८॥

nānāratnowghaśōbhāñçitamakravarākārakarṇadwayāla-
ṅkārapratyagrakāntiprasaramilanasañjātaśaratvamuççai
syanandooréśa ! gaṇdastalayugamayi, té nākanāthōpalāda-
rśāpōpadhwamsa śowṇdam dalayatu sakalam māmakam tāpabh-
āram (78)

Oh, Lord Syānandooréśa ! Your cheeks, that reflect the brilliance and different hues of the precious stones of the ornaments that adorn Your ears (makara kuṇdala), humiliate the proud Indraneela gem in beauty, May those cheeks remove the burden of all my miseries.

स्निग्धे श्यामे कपोले तव भुवनपते! बिम्बितं कर्णभूषा-
युग्मं दोलायमानं जगति कलयतः कस्य वा लोचनाभ्याम् ।
चेतस्युच्चैर्न शङ्कामघहर! जनयेन्मीनयोः सूरजाया-
स्तोयापूर्णे ह्रदे माधव! ननु सरसं खेलतोश्चातिवेलम् ॥७९॥

sngdhé śyāmé kapōlé tawa bhuvanapaté ! bimbitam karṇabhooshā
yugmam dōlāyāmānam jagati kalayata; kasoa vā lōçanābhyām
chétāsyuççairna sankāmaghahara ! jangyénmeenayō: soorajāyā
stōyāpoorṇé hrudé mādhava! nanu sarasam khélatōschātivélam

(79)

Oh, Madhava ! Destroyer of all sins ! The reflection of the ear ornaments,makarakuṇdala on Your most beautiful smooth, tender blue cheeks, certainly reminds the makara fish, happily darting about in a deep, clear, blue pool of water in the river Yamuna.

प्राचीनोर्वीधराग्रोदितमिहिररुचः कौस्तुभस्येश! कान्त्याः
सम्पर्केणालमङ्गीकृतविकचजपापुष्पशोभस्त्वदीयः ।
अत्यन्तं श्लक्ष्णकान्तेर्वरद! दरवरस्येह दर्पापहारी
कण्ठः कुण्ठेतरं मे जनयतु हृदये नाथ! वैकुण्ठ! मोदम् ॥८०॥

prācheenōrveedharāgrōditamihirarucha; koustubhasyéśa kāntyā:
samparkéṇālamangeekrua vikachajhapāpushaśōbhastvadeeya:
atyantam slakshṇakāntér varada ! daravarasyéha darpāpahāree
kaṇta: knṇtétaram mé janayatu hrudayé nātha! vaikuṇta; mōdam

(80)

Oh, Lord ! Bestower of all boons ! Your neck, that is more beautiful, radiant and smooth than a conch-shell has assumed the bright, red blue hue of shoe-flower by virtue of its contact with the most precious Koustubha gem, that is as bright and beautiful as the sun, shining from behind the peak of the eastern mountain (the crimson sun at dawn). May that neck bring everlasting peace to me :

छायासूनुर्बभूवाच्युत! जगति कथं पङ्गुपादः सुतो वै
साद्दश्यं नूनमाप्नोति हि किल जनकस्यात्र सृष्टौ विधातुः ।
एवंरूपा विशङ्का मम सि परिहृता कौस्तुभस्याभया ते
साहस्राणां पदानामपि गगनमणेः पङ्गुताप्राप्तिहेतोः ॥८१॥

chāyāsūnurbabhoovāchyuta ! jagati katham paṅgupāda : suto vai
sādrusyam noonamāpnōti hi kila janakasyātra srshtow vidhātu:
évāmroopā viśaṅkā mama hi parihruta koustubhasyābhayā té
sāhasrāṇām padānāmapi gaganamaṇé: paṅgutā prāpti hétō:

(81)

The Creator Brahma, creating a son like the father is the norm. But I had often wondered why the son of the thousand rayed (legged) Sun born lame ? Now, I understand why : The Koustubha gem on Your neck has rendered the Sun handicapped by shadowing of (outshining) his thousand rays (legs).

विश्वव्याप्तस्वकीयानुपमरुचिश्रेणिभः सर्वतेजो-
जेतृत्वोद्भूतगर्वप्रसरभृतमना हन्त राजीवबन्धुः ।
शोभां ते कौस्तुभस्य स्मयभरशमनीमात्मनोऽपीह दृष्ट्वा
सायं सायं ध्रुवं मज्जतिकिल जलधौ व्रीलया व्याकुलात्मा ॥

viswavyāptaswakeeyānupamaruchisréṇibhi: sarvatéjō-
jétrutvōdbhootagarvaprasarabhrutamanā hanta ! rājeevabandhu
śōbhām té koustubhsya smayabharaśamaneemātmanōpeeha drsh-tvā
sāyam sāyam dhruvam majjati kila jaladhow vreelayā vyākulātmā

(82)

Oh, Lord Padmanabha ! The Sun, the friend of lotuses, very arrogant of the superior brillance of his rays that light up the entire world, take ablutions as it were in the ocean every evening, with a mind filled with shame and humiliation on seeing the brilliance and beauty of the Koustabha on Your neck.

ज्ञात्वा ते कौस्तुभस्यामितत मसुषमामालया निर्जितं स्वं
भर्तारं तिग्मभानुं मुरमथन! दिशतस्य जाया दशापि ।
सायङ्कालोन्मिषत्पाटलिमभरमिषेणालमेताः स्वकीये-
ष्वाविष्कुर्वन्ति लज्जां वदनसरसिजेष्वन्वहं दीनबन्धो! ॥८३॥

jñātvā té koustubhasyāmitatamasuṣhamāmālayā nirjitam swam bhartāram tigmabhānum muramathana ! diśastasya jāyā daśāpi sāyaṅkālōnmishatpātalimabharamishéṇālametā: swakeeyé-shvāvishkurvanti lajjām vadanasaraijéshvanvaham deena-bandho!
(83)

Oh, Murari ; The resplendant beauty of the Lord's Koustubha causes the brilliance of the Sun pale into insignificance. Realising this, the faces of the ten wives of the Sun (the ten directions), oh, friend of the miserable : (Deenabandho) : apparently turn scarlet out of shame every evening under the pretext of twilight.

Note : East, West, North, South, South-west, South-east, North-west, North-east, top and bottom. (Ten directions)

किञ्च श्रीमन्! प्रभाभिर्विकचतरजपापुष्पसंस्पर्द्धिनीभि-
स्तस्याथो कौस्तुभस्याच्युत! जगति समस्तेऽपि जाते प्रसन्ने ।
लोकेऽस्मिन् ध्वान्तनाशात् त्रिभुवनविदिता ध्वान्तसंज्ञा प्रपेद
नूनं साधर्म्य मुच्चैरिह हि शशविषाणादिभिः शब्दजालैः ।८४।

kiñcha sreeman ! prabhābhirvikachatarajapāpushpasamspārdhi-neebhi
stasyāthō koustubhasyāchyuta ! jagati samastépi jaté prasannñ
lōkésmindhwāntantanāśāthtribhuvana viditādhwantasamiñā pra-pédé
noonam sādharmyamuchchairiha hi śaśavishāṇādibhi: śabdajālai:
(84)

Oh, Sreeman : When the whole-world is lighted up by the superior red radiance of the Kourtubha gem, darkness is eliminated all round. Oh, Achyuta : Surely, the word

'darkness' has thus been rendered meaningless, and it has been ranked with words like 'rabbits' horn', 'sky-flower' ete.

विश्वातङ्कप्रदायिप्रचुरतरभुजप्रौढतेजोमदान्धी-
भूतस्वान्तासुरौघस्मयशमनविधौदक्षिणो दक्षिणस्ते ।
बाहुः पर्युप्तनानामणिवलयगणेनाधिकं शोभमानः
सर्वाभ्यो मां विपद्भ्यः सकुतुकमवतु श्रीपते! तावकीनम् ।८५

viswātaṅkapradāyiprachuratarabhujaproudhatéjō madāndhee
bhootaswāntāsmrowghasmayaśamanavidhow dakshiṇō dukshiṇa sté
bahui paryuptanāmaṇivalayagaṇénādhikam śōbhamāna:
sarvābhyō mām vipadbhya: sakutukamavatu sreepaté!tāvakeenam (85)

Oh, Sreepati, the lord of all prosperity : May your right arm, radiant with the beautiful bracelets inlaid with many precious gems, and which proved its might in easily vanquishing the demons, who were blind with the arrogance of their strength and ability to inflict destruction and misery,- oh, Lord, let it protect me : I am your servant of servants.

पर्यङ्के नाथ! वाताशनवरकलिते सन्मृणालावदाते
विन्यस्तो बाहुरेषोऽच्युत! तव भगवन्! जानुपर्यन्तलम्बी ।
त्वन्नाथानां निकामं मुरहर! कृपणानां पुनर्मादृशानां
दातुं नूनं बतानुग्रहमिह हि समस्ताधिविच्छेदशौण्डम् ।।८६।।

paryaṅkê nātha ! vātāśanavarakalitê sanmruṇālāvadātê
vinyastō bahurêshōchyuta ! tava bhagavan ! jānuparyantalambee
twannāthānam nikāmam murahara ! krupanānām punarmādruśānām
dātum noonam batānugrahamiha hi samastādhi vichchêda sowṇdam (86)

oh, master: Achyuta: It appears that Your long arm that extends upto the knee, has been placed on the snake bed, which is as tender and white as the thread of the lotus stem, has the only intention of granting bleassing that totallay destroy all the miseries of the afflicted like me, to whoms, oh, Lord: You are the only refuge.

Note: Lord Padmanabha reclines on the snake king Ananta (Ādi Sēsha): and snakes are supposed to subsist by breathing air only.

आनम्रायाः पदाग्रे निखिलजनततेर्दूरिताशेषतापे
सर्वाभीष्टौघविश्राणनविधिपटुतामस्य ते वीक्ष्य बाहोः ।
लज्जाभाराकुलात्मा ननु सुरविटपी निर्व्ययाना फलानां
व्याजात् गोपायतीहाच्युत! सुदृढमसौ नम्रतां लज्जयाप्ताम् ।

ānamrāyā: padāgré nikhilajanatatérdooritāśéshatāpé
sarvābheeshtowghavisrāṇanavidhipatutāmasya té veekshya bāhō:
lajjābhārākulātma nanu suravitapee nirvyayānām phalānām
vyājāt gōpāyateehachyuta sudrudhamasow namratām lajjayāptām
(87)

Realising the bounty of Your hand that grants all the wishes of all those who surrender at Your feet, oh Achyuta: the Kalpaka (Tree in Heaven which readily grants boons), bends low actually out of shame, but pretends that it is bent by the burden of the fruits.

आब्रह्मस्तम्बपर्यन्तमिह हि भुवने जीवजालास्त्वनन्ता
दातृत्वेनैव यस्याजित! तव करुणावारिधे! नाथ! बाहोः ।
जायन्ते किञ्च जीवन्ति च वरद! दृढं हृष्टपुष्टा भवन्ति
श्रीमन्! स्तोतुं तमेनं भवति न कुतुकी को नु मर्त्योऽत्र लोके ।।

abrahmastambaparyantamiha hi bhuvané jeevajālāstvanantā:
dātrtvénaiva yasyājita!tava drdham karuṇāvāridhé! nātha! bahō:
jāyanté kiñcha jeevanti cha varada ! dhrudam hrushtapushtā bhavanti
sreeaman ! stōtum tamēnam bhavati na kutukee kō nu martyōtra lōké (88)

Oh, Invincible master : Bestower of all boons (Varada) : All creatures from Brahma, the creator to the lowest of grass, depend on the generosity of Your bounty for their birth, growth and happy and healthy living. Oh, Sreeman : oh, Ocean of compassion : There surely, will be no one in this world, who will shun sniging the praises of Your hand.

स्यानन्दूरेश! नाम्ना स्फुटमपि च गुणेनेश! यस्तावकीनो
बाहुर्वामत्वमुच्चैर्मुरमथन! दधानोऽपि निस्तुल्यकान्तिः ।
नित्यं वामेतरत्वं वहति निजपादाम्भोजभक्तेषु सत्सु
श्रेयांस्युच्चैस्तराणि प्रदिशतु स च मे भूरिकारुण्यराशे! ।८९।

syānandooréśa ! nāmnā sphutamapi cha guṇénéśa ! yastāyakeeni :
bāhurvāmatvamuchchairmuramathana ! dadhānōpi nistulyakāntiô
nityam vāmétaratwam vahati nijapadāmbhōja bhaktéshu satsu
sréyāmsyuchchaistarāṇi pradiśatu sa cha mé bhoorikāruṇyarāśé
(89)

Oh, Lord of Syanandoora : Your left hand, unequalled in beauty, is Vāma (left, unfavourable) by name, and also Vāma (beautiful) by nature. It removes all adversities and prosperity to all those who surrender at Your lotus-feet. Oh, seat of ali compassion : May your left hand grant all good and auspicious things to me :

दुग्धाम्भोराशिपुत्र्या कुवलयरचिता वीक्षितो मालिकेति
स्फूर्जद्भूरिप्रतापैः कुलिशमिति भिया नाथ! दृष्टोऽसुरेन्द्रैः
भक्तैः सन्तापरूपातपशमनपटोः शाखिनो नाथ! शाखे-
त्युच्चैरालक्षितोऽसौ जयतु जयतु गोविन्द! सव्यो भुजस्ते।९०

dugdhāmbhōrśiputryā kuvalayarachitā veekshitō mālikéti
sphoorjatbhooripratāpai: kuliśamiti bhiyā nātha ! drshtōasuréndra
bhaktai; santāparoopātaśamanapatō: śākhtno nātha ! śākhé-
tyuchchairālkshitōsow jayatu jayatu gōvinda ! savyō bhnjasté
(90)

Oh, Govinda ! To Goddess Lakshmi, Your left hand appears like a garland of blue lotuses. To the powerful demon-leaders, it appears like the deadly 'Vajrāyudha' of Indra. To the bhaktas, it appears like the branch of the tree, which by its cool shade, removes the unberable heat of their miseries. Hail :Your left hand, oh, Lord :
Note : Ulleka Alankāra

आमोदाकृष्टविश्वस्थितसकलजनामोदभाराङ्गरागा-
लेपप्रोद्भूतभूरिप्रभमघहर! ते नाथ वक्षःकपाटम् ।
राराजद्वन्यमालापरिमललहरीव्याप्तनिश्शेषलोकं
कारुण्याब्धेर्विशालं शमयतु सकलं मामकं तापभारम् ।।९१।।

āmōdākrushtaviswasthitasakalajanāmōdc bhārāngarōgā-
lépaprōddhootabhooriprbhamaghahara té natha ! vaksha:kapātam
rārājadvanyamālāparimalalaharee vyāptaniśśéshalōkam
kāruṇyābhérviślam samayatu sakalam māmakam tāpabhāram
(91)

Oh, Destroyer of all sins ! Your broad chest is resplendent with the smearing of intoxicatingly fragrant unguents that immerses everyone in happiness. It spreads throughout the world, the captivating fragrance of the beautiful flower-garland Vanamāla that adrons it. May that chest of Yours: Lord : the treasure-house of compassion, remove the burden of all my miseries and make me happy.

तस्मिन् वक्षस्यसीमाद्भुतरुचिपटलीनित्यवासायिते ते
राजन्तीं वन्यमालां विविधरुचियुतैः पुष्पजालैः पिनद्धाम् ।
दृष्ट्वा प्रावृट्पयोदोल्लसितमखेष्वासशङ्कापरीतं
न स्यात् कस्येह चेतः प्रतिनवकुतुकाम्भोधिमग्नं च भूमन्! ।।

tasmin vakshasyaseemādbhutaruchipataleenityavāsāyité té
rājanteem vanyamālām vividharuchiyutai: pushpajālai; pinadhām
drshtvā prāvrut-payōllasitaśatamakhéshwāśasankāpareetam
na syāt kasyéha chéta: pratinavakututkāmbhōdhlmagnam cha bhooman ! (92)

On Your chest, the permanent seat of boundless beauty, oh, all pervasive Lord: the radiant, multicoloured flower garland (Vanamāla) appears like the rainbow amidst the clouds of the rainy season. Anyone seeing this will surely have an insatiable desire of seeing this again and again.

त्रैलोक्यप्रस्फुरत्वत्प्रचुरतरयशोराशिसाम्यावहेन
श्रीमन्मुक्तामयेनाच्युत! तव लसितं नाथ! हारेण सम्यक् ।
वक्षश्छायापथेनाधिकधवलरुचा मण्डितस्यातिवेलं
व्योम्नः सादृश्यमाप्नोति हि वरद! दृढं पत्रिमूर्द्धन्यपत्र! ॥९३॥

trailōkyaparasphuratvatprachuratarayaśōrāśi sāmyāvahēna
sreeman muktāyēnācayuta! tava lasitam nāētha! hārēṇa samyak
vakshaśchāyapathēnādhikadhavavaḷaruchā maṇḍitasyātvēlam
vyōmna: sādausyamāti hī varada! drdham patrimoordhanypatra
(39)

Oh Achyuta : Varada : Garudadhwaja : Your chest, that exudes unlimited lustre, is adorned by a necklace of beautiful pearls, which is equal in whiteness to Your boundless fame spread over the three worlds. This is a sight to the 'Milky Way' across the dark night sky.

किञ्चास्मिन् वक्षसि त्वं मरकततलिमप्रौढशोभाहरे स्वे
श्रीवत्साङ्कं जगन्मोहनमयि वहसि श्रीधराशेषपुसाम् ।
क्षान्ति सागस्सुच स्वां प्रकटयितुमहो यत्तदेतन्न चित्रं
त्रैलोक्याधीश्वरस्य प्रचुरतरकृपाब्धेः क्षमानायकस्य ॥९४॥

kiñchāsmin vakshasi twam marakatatalimaproudaśōbhāharē swē
sreevatsāṅkam jaganmōhanamayi vahasi sreedharāśeshapumsāam
kshānti sāgassu cha swām prakaṭayitumahō ! yattadētanna chitram
trailōkyādheeswarasya prachuratarakrwpābdhē: kshamānāya kasya (94)

Oh, Sreedhara : On Your broad-chest, that eclipses the majestic beauty of an emerald bed. There is the most captivating birth-mark called 'Sreevatsa'. It seems to proclaim Your compassion even to those who err. There is no room for surprise as You are the husband of "Kshamā" (Bhoomi Dēvi, the earth, seat of patience), the osean of compassion, and the lord of all the three worlds

अन्तस्थानां त्रयाणामपि ननु जगतामीश! सीमात्रयं यो
दैत्यारे! कुक्षिदेशः कलयति तिसृणां छद्मना ते वलीनाम् ।
रोमावल्या तमालक्षितिरुहपटलीकान्तिसाम्यं वहन्त्या
युक्तोऽसौ निस्तुलं मे जनयतु हृदये कौतुकं शार्ङ्गपाणे! ।९५।

antasthānām trayāṇamapi nauu jagatāmeeṛa ! seəmatrayam yō
daityārė ! kukshidėśa; kaḷayati tisruṇām chadmanā tė valeenām
rōmāvalyā tamālakshitiruhapataleekāntisāmyam vahansyā
yuktōsow nistulam mė janayatu hrudayė koutukam śārṅgapāṅė
(95)

Oh, bearer of the great bow 'Śārṅga' : Your abdominal region is resplendent with the three (horizontal) lines that seem to indicate the boundaries of the three worlds within. The hair-lines on them are as lovely as lines of green tamala trees. May this abdomen confer limitless bliss in my heart.

यस्मिन् भृङ्गायमाणो विधिरिह वदनेभ्यश्चतुर्भ्यो गलन्त्या
वेदानां धारयेदं त्रिभुवनमखिलं साधु पूतं विधत्ते ।
तादृक् त्वन्नाभिपद्मं निरुपमरुचिसन्दोहवासायितं मे
नाथ! श्रेयांसि दद्यान्निरवधि जगदाराधितं पद्मनाभ! ।।९६।।

yasmin bhruṅgāyamāṇōvidhiriha vadanėbhyaschaturbhyō gatantyā
vėdānām dhārayėdam tribhuvanomakhilam sādhu pootam vidha ttė
tādruk twannābhipadmam nitupamaruchisandōhavāsāyitam mė
nātha ! srėyamsi dadyānniravadhi lagadārādhitam padmanābha!
(96)

Oh, Lord Padmanabha : Brahma, the creator residing like a bee in the lotus of Your naval (Nābhipadma), purifies the three worlds with the four scriptures ensuing from his four faces. May that most adored-naval, which the seat of unparalleled beauty bless me, oh master : with is limitless good fortune.

नानारत्नप्रभारूषितकनकमयानर्घकाञ्चीगुणेन
श्रीमन्! विभ्राजमानः किल भुवनपते! तावको मध्यभागः।
अत्यन्तं कार्श्यशाल्यप्यलमकृशतरां देव! लक्ष्मीं दधान-
श्चेतस्यक्षीणरूपं जनयतु सततं मामके मोदभारम् ॥९७॥

nānāratnaprabhāroobhitakanakamayānarghakāñcheegunéna
sreeman vibrājamāna: kila bhuvanapaté, tavakō madhyabhāga:
atyantam kārsyāśālyamakruśatarām déva! lakshmeem dadhāna
schétasyaksheenaroopam janayatu satatam māmaké mōdabhāram
(97)

Oh, Sreeman : Your waist is radiant with the girdle, made of gold, inlaid with various lustrous precious stones. Though slim, it radiates an abundance of beauty. May that waist of Yours oh Lord : grant me undiminishing happiness.

सङ्ग्रामाम्रेयवीर्यासुरवरपटलीत्रासदायित्वदीय-
स्फूर्जद्भूरिप्रतापोपमविशदरुचा साधु पीताम्बरेण ।
ऊरू तावावृतौ ते शिखिगलसुषमाभारचौर्यौ च जङ्घे
नित्यं श्रीपद्मनाभ! प्रचुरतरमयेमङ्गलं मे दिशन्तु ॥९८॥

saṅgrāmāméya veeryāsuravarpataleetrāsa dāyitwaddeeya-
spoorjadbhooripratāpōpama viśadaruchā peetambaréna
ōru tāvāvrtou té śikhigalasushamābhārachouryow cha jaṅghé
nityam sree padmanābha ! prachuratara mayé maṅgalam mé
diśantu (98)

Oh Padmanabha ! May Your thighs, covered with fine yellow silk, that shine like Your matchless valour that creates great terror amidst the valiant and strong demons, and Your shanks that are more radiant and beautiful than a peacock's neck, always promote my welfare :

लोके यद्वै रसालद्रुममृदुललसत्पल्लवस्यातिमात्रं
काठिन्यं सम्प्रयच्छत्यनघ! मृदुतया स्वीयया विश्वबन्धो! ।
तादृग्लक्ष्मीकराम्भोरुहमृदुमृदितं चापि रक्तत्वमुच्चै-
रादत्ते यत् तदेतन्ननु पदयुगलं ते मम श्रेयसे स्तात् ॥९९॥

lōké yadvai rasāladrmamrudulalasatpallavasyāt;mātram
kātinyam samprayachchatyanagha ! mrudutayā viswa-bandhō !
tādruglalkshmeekarāmbhōruhamrudumruditam chāpi raktatwa-muchcha
rādatté yatadétannanu padayugalam té mama sreyasé stāt
(99)

Oh Lord unimpeachable : Your two feet by their tenderness make the touch of the most tender leaves of the mango tree very hard. Very tender as they are, they have been rendered red even by the soft-pressure of the tender hands of Goddess Lakshmi. May those feet grant me all Good fortune :

यत्सन्तापाब्धिमज्जत्सकलसुजनसन्दोहहृन्मन्दराद्रे-
रुद्धारात्यन्तदक्षां वरद! कमठतां चक्रपाणे! दधाति ।
तस्मिन् पादाम्बुजे ते निखिलभुवनसम्भूतिहेतोर्नितान्तं
भूयाद् भूयो रतिर्मे सततमविहता श्रीनिधे! पद्मनाभ! ।१००।

yatsantāpābdhimajjatskalasujanasandōhahrunmandarādré-
ruddhārātyantadakshām varada ! kamatām chakrapāṇé ! dadhāti
tasmin pādāmbujé té nikhilabhuvanasambhootihétōrntāntam
bhooyāt bhooyō ratirmé satamavihatā sreenidhé padmanābha :
(100)

Oh, Bearer of the weapon 'Chakra' ; Oh Varada ! Let Your lotus-feet save all those bhaktas who are drowned in the ocean of miseries. In the form of a tortoise (koorma avatāra) You rāised mount mandhara from the ocean. Oh, Sreenidhi ! Oh Padmanabha ! You, Who is the cause of the welfare of this Universe, grant me undaunted, stable bhakti and let my affection for the Lotus-feet be steadfast.

चतुर्थशतकम्

SATAKA-IV

समस्तजगदुद्भवस्थितिलयैकहेतोः पुन-
    र्लसद्भुवनमङ्गलाद्भुतगुणैकधाम्नः परम् ।
तवैव करुणात्मिका वरद ! कौमुदी मामकं
    मनोगततमःकुलं हरतु सर्वमप्यञ्जसा ॥ १ ॥

samastha jagaduthbhavasthithilayaikahéthō: puna
lasathbhuvanamaṅgalāthbuthagunai-kadhāmna: param
thavaiva karuṇāthmikā varada ! kaumudhee māmakam
manōgathathama: kulam harathu sarvamapyañjasā

(1)

Lord ! Grantor of boons !—You are the sole force causing creation, existence and destruction of Universe ! You granted everything for a happy life. The unmatched lustrous focalpoint of Your grace, must dispel the darkness hovering round my mind.

अखण्डतरचिद्रसाम्बुधिमयोऽपि मायां स्वतः
    सृजन् जगदनेकधा वितथमप्यहो भासयन् ।
प्रमोदमयि विन्दसे तव रमेश ! सर्गक्रमं
    किमप्ययि जगद्गुरो ! कथायितुं जवादुत्सहे ॥ २ ॥

akaṅdatarachidrasāmbudhimayoapi māyām svatha:
srujan jagadanékadhā vithathamapyahō bhāsayan
pramōdamayi vindhasé thava ramesa ! sargakramam
kimapyayi jagathgurō ! kathyithum javāduthsahé

(2)

Lord of Wealth ! Preceptor unsurpassed ! You had assumed an Advaidic form of an ocean. Yet, You create Māya. The multitudinous world in reality is non-existent. You enjoy the combination of the real and the fictitious. I venture to speak on the subtilities of the work of creation.

Cf. : The third skāntha af Srimad bhāgavatham. The diction of Maithreya instructing Vidura.

अनन्तसुखसम्भृतं त्रिगुणकालदेशातिगं
प्रभो ! परमथाद्वयं प्रचुरचिन्मयं ब्रह्म तत् ।
विलेसिथ विभो ! पुनः प्रलय ईश्वर ! प्राकृते
तदा जगति नाभवत् किमपि कारणं त्वां विना ।।३ ।।

ananthasukasambrutham trigunakāladésāthigam
prabō ! paramathādhvayam prachurachinmayam brahma thath
vilésitha vibō ! puna: pralaya, īsvara ! prākruté
thahā jagathi nābhavath kimapi kāraṇam thvām vinā

(3)

Lord, my Leader ! Your brahmaswarupa transcends Sathva, Rajas and Thamo dispositions as well as time and emotions. It is monistic, lustrous and immortal. When the ordained deluge did take place, nothing was spared except Your divine-self.

NOTE : Ordained deluge has reference to Vishṇupurāṇa :

"prākruthou samsthitham vyakthamathee thu praḷayam tha yath
.... ayamuchyathé prathisañjara"

सृजामि जगदित्यहो तव बभूव वाञ्छा यदा
तदैव भवतोऽजनि त्रिभूवनेश ! माया स्वयम् ।
ततोऽजनि जगद्गुरो ! भुवनहेतुतत्त्वं महत्
ततोऽहमिति संज्ञितं ननु बभूव तत्त्वं जवात् ।। ४ ।।

srujāmi jagadithyahō thava pabhūva vāñchā yadā
thadaiva bhavathōajani tribhuvanēśa ! māyā svayam
thathōajani jagadgurō ! bhuvanahēthuthathvam mahath
thathōahamithi samgytham nanu babhūva thathvam javāth

(4)

Lord of all three Worlds ! Preceptor of the Universe ! Māya (myth) was born simultaneosly with Your desire of creating the world. From the Māya, the truth of the existence of the Universe also appreared. That great truth (secret) generated the key to Ahaṅkāra (self).

तदेव खलु सात्विकी वरद ! राजसी तामसी-
ह्यहङ्कृतिरिति त्रिधा परिणतं बभूव प्रभो !
ततः करणमानिनो रविसमीरसोमादिकान्
मनश्च सुषुवे रमारमण ! तत्र वै सात्विकी ।। ५ ।।

thadēva kalu sāthvikī varada ! rājasī thāmasī
hyahaṅkrithirithi thridhā pariṇatham babhūvaprabhō !
thatha: karaṇamāninō ravisamīrasōmāthikān
manascha sushuvē ramāramaṇa ! thathra vai sāthvikī

(5)

Lord of Goddess Lakshmi ! Grantor of boons to the devout ! Ahankāra (conscience of the self) assumed three forms namely Sathvika, Rājasa and Thāmasa. Sathvika Ahankāra liberated the controller of the sensory organs the Sun, Mind and the Moon.

ततः सपदि राजसी परमहङ्कृतिस्तत्क्षणात्
ससर्ज करणान्यहो दश तथैव चाधोक्षज !
पुनः प्रसुषुवे जवादपिच तामसाहङ्कृति-
र्मुकुन्द ! गगनादिकान्यनघ ! पञ्च भूतान्यहो ।। ६ ।।

thatha: sapathi rājasī paramahaṅkruthisthathkshaṇāth
sasārja karaṇānyahō daśa thathaiva chādhōkshaja !
puna: prasushuvē javādapicha thāmasāhaṅkruthir
mukunda ! gaganādikānyanaga ! pañcha bhūthānyahō

(6)

Lord Mukunda ! Easy of access to men who have conquered the senses ! Blemishless ! From Rājasa Ahaṅkāra, emanated the ten sensory organs (such as eye and other gnānéndrias and tongue and similar karméndriyas). Thāmasa—Ahaṅkāra gave birth to the five būthas such as, fire, earth, water, wind and sky.

अमी भवदनुप्रवेशवशतस्तवाप्यैकता
हिरण्मयमयमयी प्रभो ! व्यदधुरेकमण्डं महत् ।
तदेतदथ कारणाम्भसि पुरैव सृष्टे स्थितिं
चकार करुणानिधे ! बहुशतान्यहो वत्सरान् ॥ ७ ॥

amī bhavadanupravéśvaśathasthavāpyaikathām
hiraṇmayamayīprabhō ! vyadadhurékamaṇdam mahath
thadéthadatha kāraṇāmbhasi puraiva srushté sthithim
chakāra karuṇānidhé ! bahuśathānyahō vathsarān

(7)

Lord Merciful ! The Būthas (five) and Indryas are original creations and one with You. In close asspciation, they produced a golden egg which existed submerged in the "Kāraṇāmbasi" (ocean of causation) for centuries together.

ततोऽण्डमयि संविभिद्य च हिरण्मयं तत्पुन-
श्चिवरेण खलु कारणाम्भसि सुनिर्मलेऽवस्थितम् ।
क्षणान्ननु रमापते ! समुदभूज्जगन्मङ्गलं
चतुर्दशजगन्मयं तव वपुर्विराडाह्वयम् ॥ ८ ॥

thathōaṇdamayi samvibhidhya cha hiraṇmayam thathpuna
schiréṇa kalu kāraṇāmbhasi sunirmalésvasthitham
kshaṇānanu ramāpatė ! samudabhūjjaganmaṅgaḷam
chathurdasajaganmayam thava vapurvirātāhvayam

(8)

Lord of Wealth ! The golden egg after a prolonged existence immersed in the ocean of causation, underwent a binary fission. At that historic moment descended Your divine form (Virāt), embedding all the fourteen worlds, to bless the Universe.

NOTE : The "fourteen worlds" comprised of a) Sathyalōka b) Thapōlōka c) Janōlōka d) Makaralōka e) Swargalōka g) Bhulōka h) Athaḷa i) Vithaḷa j) Suthaḷa k) Thalāthala l) Mahāthaḷa m) Rasāthaḷa n) Pāthāḷa

ततो ननु हिरण्यगर्भ इति संज्ञयात्युन्नते
विलेसिथ जगत्पते ! सपदि सत्यलोके स्वयम् ।
स वै स्फुटविजृम्भितामितरजोविकारो जवा,
दहो समुदभूदलं प्रविकसत्सिसृक्षारसः ॥ ९ ॥

thathō nanu Hiraṇyagarba ithi samkyayāthyunnatė
vilésitha jagathpatė ! sapadi sathyalōkė svayam
sa vai sputavijrumbithāmitharajōvikārō javā-
-dahō samudabhūdalam pravikasathsisrukshā rasa:

(9)

Lord of the Universe ! Thereafter, You chose to dwell at Sathyalōka, the choicest of the fourteen worlds assuming the name Hiraṇyagarbha. The humor of 'Rajas' profoundly influenced Your Hiraṇyagrabha form. Thereupon the will to build an extensive earth arose in Hiraṇyagarbha.

तदर्थमनवाप्य बोधमहि सोऽथ चिन्ताकुली-
कृतात्महृदयो मनागखिलनाथ ! तस्थौ स्वयम् ।
तदा तपतपेत्यहो गिरमनन्त ! वैहायसी-
ममुं परमशिश्रवो विरच्चयंस्तपःप्रेरणाम् ॥ १० ॥

thadarthamanavāpya bōdhamiha soatha chinthākulī
kruthathmahrudayō manākakilanātha ! thasthou swayam !
thadā thapathapēthyahō giramantha ! vaihāyasī
mamum paramasisravō virachayamsthapa : prēraṇām !!

(10)

क एष हि पुमानिदं वचनमब्रवीन्मामिहे-
त्यसौ तु विचिकित्सया प्रचलितान्तरङ्गः स्वयम् ।
विलोक्य सकलास्वपीश ! बत दिक्षु दृष्टवा विभो !
न किञ्चिदपि सोऽकरोन्ननु तपः सहस्त्रं समाः ॥ ११ ॥

ka yēsha hi pumānidam vachanamabraveenmāmihē
thyasow thu vichikitsayā prachalithāntharanga: svayam
vilōkya sakalāsvapīsa ! batha dikshu dhrushtvā vibhō
na kiñchidhapi so akarōmanu thapa: sahasram samā:

(11)

Lord ! Leader of the Universe ! The ultimate in existence Hiraṇyagarbha was visibly confused with his plan of expansion. He was vexed and he heard the mystic sound "Thapa, Thapa", (Do penance) caused by Your grace. Despite his efforts, to know the origin of the instruction, Hiraṇyagarbha was unable to spot the source. He undertook penance that extended over thousand years.

ततो हृदयपङ्कजोदितवरिष्ठभक्त्युद्भव-
प्रमोदपुलकाश्रु गद्गदतराक्षरायार्चते ।
स्वामाशु परितुष्यता भुवननाथ ! तस्मै पुनः
प्रदर्शितमयि त्वया निजपदं विकुण्ठाभिधम् ॥ १२ ॥

thatho hrudayapaṅkajōthithavarishta bhakthayuthbhava
pramōdapulakāsrugathadarāsharāyarchatē
svamāsu parithushyathā bhuvananātha ! thasmai puna:
pradarśithamayi thvayā nijapadam vikuṇdābhidham

(12)

Lord of the Universe ! After a penance of thousand years, visibly chastened by deep devotion, Hiraṇyagarbha's hairs stood on end and he stood voice faltering and tears of joy rolling down his cheeks. Immensely pleased, You caused the world "Vikuṇda" visible to him.

VIKUNTA DESCRIBED

कदाचिदपि यत्र नो विकुरुते हि माया पुनः
विमोहमदरोषभीमुखरसास्तु दूरं गताः ।
सदैव विलसत्यहो सुखमयीश ! यस्मिन् दशा
तदेतदलमद्भुतं जयति भो ! विकुण्ठं पदम् ।। १३ ।।

kadāchithapi yathra nō vikurutē hi māyā punar
vimōhamadarōshabeemukarasāsthu dooram gathā:
sadaiva vilasathyahō sukamayīśa ! yasmin daśā
thadēdalamadbhutham jayathi bhō ! vikuṇdam padam

(13)

Lord ! In Vikuṇta, 'Māya' lies low. Ignorance, pride, anger and fear have bid farewell. In that place, there is eternal tranquil. That peerless Vikuṇta, indeed is great.

चतुर्भुजविराजिता विधृतशङ्खचक्रायुधाः
कलायकुसुमप्रभाः सुपरिवीतपीताम्बराः ।
वसन्ति सकलाश्च यत्र हि लसद्विमानालया-
स्तथाविधमनोपमं जयति तद्विकुण्ठं पदम् ।। १४ ।।

chathurbujavirājithā vidhruthaśaṅkachakrāyudhā:
kalāyakusumaprabhā: supariveethapeethāmbarā:
vasanthi sakalāscha yathra hi lasathvimānālayās
thathāvidhamanōpamam jayathi thathvikuṇdam padam

(14)

Lord ! Those inhabitants of Vikuṇta are endowed with four hands, bear the conch, disc, possess lustrous body of radiant blue hue, clothe themselves in yellow coloured silk-robes and live in beautiful canopied homes. Vikuṇta's fame is unmatched.

लसत्तुलसिकावनप्रचुरसौरभस्त्रोतसा
निकामसुरभीकृताखिलहरिद्वितानाङ्गणम् ।
जपारुचिरविद्रुमोल्लसितमञ्जुलस्तम्भयुङ्-
निरर्घमणिगोपुरं जयति तद्विकुण्ठं पदम् ।। १५ ।।

lasaththulasikāvanaprachurasaurabasthrōthasā
nikāmasurabhīkruthākiiaharidvithānāṅgaṇam
japāruchiravidrumōllasitha mañjuḷasthambayuṅ-
nirargamaṇigōpuram jayathi thathvikuṇtam padam

(15)

The 'Thulasi' plants from the gardens spread around, send forth sweet-smelling fragrance. The bell shaped towers adorned with studs of flowers and fruits of red colour appear as if they are made of precious stones. Hail the land Vikuṇta.

अनेकवनिताजनैरभिवृता सदैवेन्दिरा
प्रसूर्ननु जगन्त्रयस्य च मुकुन्द ! यत्र स्वयम् ।
लसत्ययि भवत्कटाक्षरसपानबद्धस्पृहा
तदीश ! भुवनाद्भुतं जयति भो ! विकुण्टं पदम् ।।१६।।

anékavanithājanairabhivruthā sadaivéndirā
prasūrnanu jagathrayasya cha mukunda ! yathra svayam
lasathyayi bhavathkatāksharasapānabhaddaspruha
thadeeśa ! bhuvanādbhutham jeyathi bhō vikuṇtam padam

(16)

Mukuṇtha ! Oh Lord ! In that Vikuṇta, Lakshmi-dévi the Goddess of Wealth, mother of the universe, dwells amidst host of women attendants. She longs for tasting the joy of Your glance unsurpassed. Indeed Vikuṇta is a superb city !

इतीह परिदर्शिते ननु पदे विकुण्ठाभिधे
भुजङ्गपतिशायिनं स्मितसुधाञ्चितास्याम्बुजम् ।
घनाघनलसद्द्युतिं परिलसत्पिशङ्गाम्बरं
भवन्तमयि दृष्टवान् सुकृतवारिराशिर्विधिः ।। १७ ।।

ithihā paridarsithé nanu padé vikuṇtābhidhé
bhujaṅgapathisāyinam smithasudhāñchithāsyāmbujam
g.mnāganalasadyuthim parilasatpisaṅgāmbaram
bhavanthamayi drushavān sukruthavārirāsirvidhi:

(17)

Lord ! Hiraṇyagarbha is the seat of all virtues and had the good fortune to have a vision of the Vikuṇta by divine grace. Lo ! He was also blessed to behold You reclining on the serpant with nectar like smiling lotus-face, sky blue body and the silk cloth adorning it.

तदा प्रचुरसम्मदोद्गतनिरर्गलाश्रुः स हि
प्रणम्य पदपद्मयोस्तव समस्तपापच्छिदोः ।
प्रयच्छ करुणानिधे ! भुवनसृष्टिदक्षां मतिं
ममेत्ययमयाचत त्रिभुवनेश्वर ! त्वामलम् ।। १८ ।।

thadā prachurasammado-thgatha-nirarga lāsru: sa hi
praṇamya padapadmayōsthava samasthapāpachchidō:
prayachcha karuṇānidé ! bhuvanasrushtidakshām mathim
maméthyayamayāchatha tribhuvanesvara ! ṭhvāmalam

(18)

Lord of Three worlds ! Seat of Mercy ! Hiraṇyagarbha with emotion and tears of joy rolling down the cheeks fell at Your feet that washes out multitudinous sins. He begged of You the prowess to create the Earth.

स्वकीयङ्कपदपजे नतममुं विलोक्यादरात्
स्वपाणिसरसीरुहेण किल तस्य पाणिं स्पृशन् ।
भवेन्मतिरयीह ते न च निबद्धता सृष्टिभि-
स्त्वतीश ! समुदीरयंस्तमकरोः पटुः निर्मितौ ॥ १९ ॥

svakeeyapadaṅkaje nathamamum vilokyādarāth
svapāṇisaraseeruheṇa kila thasya paṇim sprusan
bahavenmathirayīha te na cha nibaddhathā srushtibi:
sthvateesa ! samudeerayamsthamakaro: patu: nirmithou

(19)

Lord ! You gracefully looked at Hiraṇyagarbha clutching Your lotus-feet and addressed him grasping his hands with Yours "Hiraṇyagarbha ! You will acquire the needed skill. You will never get bound by the ties of Your creation".

Cf. : Rushimādhyam na bhadnāthi————rajōguṇa :

yanmanō mayi nirbaddham prajā: samsrujathōpi te
(Boon to Hiraṇyagarbha Srimad Bhāgavatham)

चतुर्यगसहस्त्रसम्मितदिनेन चैकेन वै
निजेन स सृजन् जगद् वरद ! तावतीं यामिनीं ।
नयत्यजित ! निद्रया त्वयि निलीय सृष्टैः समं
त्विमामयि विदुर्निशां प्रलयमीश ! नैमित्तिकम् ॥ २० ॥

chathuryuga sahasrasammithadinena chaikena vai
nijéna sa srujan jagath varada ! thāvatheem yāmineem
nayathyajitha ! nidrayā thvayi niliya srushtai: samam
thvimāmayi vidurnisām pralayameesa ! naimitthikom

(20)

Varadha ! Lord Invincible ! That Hiraṇyagarbha engaged himself with the work of creation dividing the time interval comprising of thousands of Kaliyuga, Dvāparayuga, Threthāyaga and Kruthayuga. He spends an equal interval of four—yugas in communion with You along-with his creations. That (latter) time-interval of inactivity is labeled as "Naimiththika praḷaya" by the wise.

कदाचन रमापते ! ननु दिनावसाने विधिः
सुषुप्तिनिरताशयो भवति सन्निलिल्ये स्वयम् ।
जगन्ति च ययुस्तदा जठरभागमीशस्य ते
तदाभवदिदं जगत् सकलमञ्जसैकार्णवम् ।।२१ ।।

kadāchana ramāpaté ! nanu dināvasāne vidhi:
sushuptinirathāsyo bhavathi sannililye svayam
janganthi cha yayusthadā jatarabhāgameesasya té
thadābhavadidam jagath sakalamañjasaikārṇavam

(21)

Lord of wealth ! Once Hiraṇyagarba unwittingly lost himself into slumber at the fag-end of his active work. Immediately, he joined You in communion. The entire world entered Your bosom. The vacuum was filled with water.

प्रबोधय ! रयेण मामहह कल्पकालावधा-
वितीह समुदीर्य भो वरद ! कालशक्तिं पुनः ।
प्रसुप्तमनघ ! त्वया सकलजीवरूपात्मना
स्वकीयजठरस्थितैराखिललोकजालैः समम् ।। २२ ।।

prabodhaya ! rayeṇa māmahaha kalpakālāvadhā
vitheeha samudeerya bhō varada ! kālasakthim puna:
prasupthamanaga ! thvayā sakaljeevarūpāthmanā
svakeeyajatarasthithairakilalōkajālai: samam

(22)

Lord ! Grantor of boods ! You then ordered Kālasakthi to wake You up at the close of Kalpakāla. Alongwith all those who were housed in Your bosom. You retired into slumber along-with all living beings.

चतुर्युगसहस्त्रमेवमजित ! प्रसुप्ते त्वयि
प्रबुध्य हि पुरैव शक्तिरयि देव ! कालाभिधा ।
प्रबुद्धमकरोन् सपद्ययि भवन्तमात्तादरं
रमावर ! चराचरात्मकसमस्तलोकात्मकम् ॥ २३ ॥

chathuryugasahasramévamajitha ! prasupté thvayi
prabudya hi puraiva sakthirayi déva ! kalābhidhā
prabuddhamakaroth sapadhyayi bhavantha māththādaram
ramāvara ! charācharāthmakasamasthalokāthmakam

(23)

Lord of Wealth ! Invincible Lord ! Déva ! You remained silent for a period of a thousand Chathuryuga. The high-powered energy of 'Kala' woke up earlier and politely brought to You (with the universe in the bosom) the end of the period ordained.

विबुध्य च तदा भवान् सलिलगर्भशायी विभु-
र्विलोक्य सकलान्यहो ननु जगन्ति लीनान्यलम् ।
निजान्तरिह च स्थितेष्वनघ ! तेषु सूक्ष्मात्मना
ददौ वरद ! दृष्टिरीश्वर ! कृपामृतस्यन्दिनीम् ॥ २४ ॥

vibudya cha thadā bhavān salilagarbhasāyee vibur-
vilōkya sakalānyahō nanu jaganthi leenānyalam
nijānthariha cha sthitéshvanaga ! teshu sūkshmāthmanā
dadou varada ! drishtineesvara ! krupāmruthasyandhineem

(24)

Lord unimpeachable ! Varadha ! You were then reposing in the midst of the ocean. You resumed to find that the entire Earth had taken refuge into Your bosom. With grace unbound, You blessed the refugees.

ततोऽजनि जगत्पते ! तव हि नाभिरन्ध्रादहो
समस्तजगदात्मकं कमलमेकमत्यद्भुतम् ।
अथाविरभवद् रमारमण ! तत्र धाता पुनः
क्षणात् सरसिजोदरे निखिलदेवराशिः स्वयम् ।। २५ ।।

thathō ajani jagathpaté ! thava hi nābhirandhrā dahō
samasthajagadāthāthmakam kamalamékamathyath bhutham
athāvirabhavad ramāramaṇa ! thathra dhāthā puna:
kshaṇāth sarasijōdaré nikilavedarāsi : svayam

(25)

Lord of the Universe ! Lord of Wealth ! Lo ! there emerged from Your naval a divine Lotus, the seat of all living beings. In a split second Brahma (the creator) the source of all knowledge appeared at the centre of the Lotus.

इतीह जगतां पते ! प्रथितपाद्मकल्पे पुन-
र्विवर्द्धितसरोजभूः प्रविलसत्कृपावारिधिः ।
किलेसिथ जगन्त्रयीरचनकौतुकी यो भृशं
स मामव सरोजनाभ ! सकलापदां सञ्चयात् ।। २६ ।।

itheeha jagathām pathé ! prathithapāthmakalpé punar-
vivardithasarōjabhu: pravilasathkrupāvāridhi :
vilesitha jagathrayeerachanakauthukee yō bhruśam
sa māmava sarōjanābha ! sakalāpadām sañjayāth

(26)

Lord of the Universe ! The sacred "Pāthma kalpa" gave rise to the full grown Lotus and Your divine self. Your grace is patent. You are an ocean of Mercy with the disposition to create the Earth. Your grace thus exalted must redeem me from all evils.

NOTE : Reference to "Pathuma kalpa" in Srimad-Bhāgavatha is as follows :

Thasyaivachānté kalpōabūth yam pathmabhichakshaté
yaddharérnābhisarasa āseellōkasarōruham

वसन् स तु सरोजभूस्तव तु नाभिजातेऽम्बुजे
कुतो नु जलधाविदं समजनीत्यपश्यन् स्वयम् ।
तदाकलनकौतुकात् सकलदिक्षु पश्यन्नहो
बभूव चतुराननो विलसदष्टनेत्रः प्रभो ! ॥ २७ ॥

vasan sa thu sarōjabhūsthava thu nābhijātéambujé
kuthō nu jaladhāvidam samajaneethypasyan svayam
thādakalana kauthukāth sakaladikshu paśyannahō
babhūva chathurānanō vilasadashtanétra : prabhō

(27)

Oh Lord ! Brahmadéva seated on the lotus could not discover the origin of his seat (lotus). In a quest to discover, he looked around (on all the four directions). This attempt resulted in his being blessed with four faces and eight eyes.

NOTE : Three more faces were added to the one which he already had. Thenceforth he came to be known as "The Fourfaced God". (Chathurmuka).

पयोनिधिसमुद्भवं कमलमेव पश्यन्नसौ
तदाश्रयमये भवद्वपुरनन्त ! नालोकयन् ।
इहाम्बुरुहमध्यगो निरवलम्बकः कस्त्वहं
कुतोऽजनि-स रोरुहं त्विदमिनीश ! सोऽचिन्तयत् ॥ २८ ॥

Lord ! You spoke thus "O, Hiraṇyagarbha ! You will very soon acquire all the skill of creating the entire Universe. Continue Your penance with sustained devotion". Brahmadeva was immensely pleased.

पुनश्च कलयंस्तपः स खलु वत्सराणां शतं
तमोमतिबले ततो हि समवाप्य पूर्वाधिके ।
विलोक्य चलितं जले सरसिजं समीरेण वै
त्वदीयबलवर्द्धितः सलिलमारुतौ चापिबत् ।। ३३ ।।

punascha kalayamsthapa: sa kalu vathsarāṇām śatham
tdapomathibalē thatho hi samavāpya pūrvādhikē
vilokya chalitham jalē sarasijam sameerēṇā vai
thvadeeyabalavardhitha: salilamārutho chāpibath

(33)

Lord ! Brahmadeva continued his penance for another hundred years and acquired more prowess and wisdom. Just then, the lotus on which he was seated was shaken by the wind and the waves. Having been blessed with prowess, he drank the water and inhaled the wind.

त्वदीयकरुणाबलाज्जलरुहेण तेन द्रुतं
जगन्त्रयमहो पुनर्विरचयन् स्वयम्भूः स्वयम् ।
मनुष्यमृगपक्षिभूरुहसरीसृपाद्यानसौ
गुणांश्च विविधानथो ननु ससर्ज लक्ष्मीपते ।। ३४ ।।

thvadeeya karuṇābalājjalaruhēṇa tēna druthaṁ
jagathrayamaho punarvirachayan swayambhh: swayam
manwshyamrugapakshiboorūhasareesrupānasou
guṇāmscha vividdānatho nanu sasarja lakshmeepatē

(34)

Lord of Wealth ! Brahmadeva also known as 'SWAYAMBU' having been strengthened by Your grace created all the three worlds, human beings, beasts, birds, trees and reptiles alongwith vaying personal qualities.

ससर्ज सनकं हृदा मुनिवरं सनन्दभिधं
सनातनमहो पुनर्नंनु सनत्कुमारं तथा ।
अमी वरद ! सृष्टिकर्माणि तु तेन ही प्रेरिता-
स्त्वदीयपदलोलुभा न जगृहुस्तदीयां गिरम् ।। ३५ ।।

sasarja sanakam hrudā munivaram sanandābhidham
sanāthanamaho punarnanu sanathkumāram thathā
amee varada ! srushtikarmāni thu téna hi prérithā
sthvadeeyapadalolubhā na jagrusthadeeyām giram

(35)

Varada ! Lord Brahmadeva by his will brought out sanaka, Sanandana, Sanānana and Sanathkumāra. They were expected by Brahmadeva to undertake the work of creation forthwith. But, they proved to be inclined at worship, of Your sacred feet.

रुषं खलु तदेदितां सपदि रुन्धतोऽस्य स्फुटं
भ्रुवोः परमिहान्तरादजनि सत्वरं शङ्करः ।
पदानि वितराह्वयानपि च मे विरिञ्चेत्यसौ
रुरोद ननु तेन वै समुदभूत् स रुद्राभिधः ।। ३६ ।।

Rusham kalb thadodhithām sapadi rundhathosya sputam
bruvo: paramihāntharādajani sathvaram sañkara:
padāni vitharāhvayānapi cha mé viriñchéthya sou
ruroda nanu téna vai samudabhooth sa rudrābhidha:

(36)

Lord ! Brahmadeva was annoyed. The anguish and indignation, he thus suppressed resulted in Lord Siva coming through the forehead of the Brahmas (Junction of the eye-brows). Siva begged of Brahma, a place of resort and other paraphernalia of office. Lord Siva thenceforth came to be known as "Siva".

अवाप्य वनिताः स वै विधिनियोगतो निर्मितिं
यदा समुपचक्रमे ननु तदाथ तन्निर्मितान् ।
विलोक्य स भयानकान् सपदि रुद्रसङ्घान् प्रजा
न वै सृज तपश्चरेत्यमूमूवाच पाथोजभूः ॥ ३७ ॥

avāpya vanithā: sa vai vidhiniyogatho nirmithim
yadā samupchakramé nanu thadhāta thannirmithān
vilokya sa bhayānakān sapadi rudrasangān prajā
na vai sruja thapascharéthyamumuvācha pāthojabhū:

(37)

Lord ! Commanded by Brahma, Lord Siva undertook creation. Those produced were so terrific, as to generate fear, Brahmadeva ordained Siva to do penance and stop the work of Creation.

ततोऽजनि मरीचिरत्रिरपि चाङ्गिराश्चाङ्गतः
पुलस्त्यपुलहौ पुनर्भृगुवसिष्ठदक्षास्तथा ।
त्वदीयपदसेवकः सपदि नारदस्तापसो
रमावर ! विधेरलं भुवनसृष्टिदक्षस्य वै ॥ ३८ ॥

thathoajani mareechirathrirapi chāngirāschāngatha:
pulasthyapulahou punarbhruguvasishtadakshāsthathā
tvadeeyapadasévaka sapadi nāradasthāpaso
ramāvara: vidhéralam bhuvanasrushtidakshasya vai

(38)

Lord of Wealth ! Thenceforth came from the limbs of the accomplished Hiraṇyagarbha, Mareesi, Athri, Aṅgeeras, Pulaka, Brugu, Vasishta, Daksha and other sages. Also, was born Nāradha who always sings Your praise.

NOTE : Srimad Bhāgavatham lists the sages that emerged from the various limbs of the body of Hiraṇyagarbha

"Uthsaṅgān nāradhō jagye dakshō aṅgusthāth swayambhuva:

....

....

aṅgirā mukathōkshṇō trimareechirmansōbhavath

(Third Skantha, Chapter 12)

सृजंस्तदनु कर्दमं वरद ! धर्ममूख्यांस्तथा
विधाय च सरस्वतीं विधिरभूदनङ्गाकुलः ।
तदा तु भवदाज्ञया सनकदक्षमूख्यैः सुतै-
रसौ सुबहु बोधितो मधूरिपो ! तमः स्वं जहौ । ३९ ।

srujamsthadanu kardamam varada ! dharmamukhyāmsthathā
vidhāya cha saraswatheem vidhirabhoothanaṅgākula:
thadā thu bhavadāgyayā sanakadakshamukyai: suthai
rasou subahu bodhitho madhuripo ! thama: svam jahou

(39)

Lord Varada ! Madhusudhana ! Sage Kardama, Righteousness and goddess 2araswathi came forth next. He fell in love with Saraswathi—His own creation ! Sages Sanaka, and Daksha under Your influence impressed upon their father, the impropriety. Repenting his action Hiraṇyagarbha foresook his body replete with Thamōguṇa.

विधाय निगमान् पुनः स तु तथोपवेदान् विधिः
स्वकीयमूखबृन्दतस्त्वयिसदा निबद्धाशयः ।
मनूष्यकुलनिर्यितं मनूतदीयजायात्मना
विधातुममलाशयः स्वयमथायमारब्धवान् ॥ ४० ॥

vidhāya nigamān puna: sa-thu thathōpavēdān vidhi:
svakeeyamuka brundathasthvayi sadā nibhaddhā śaya:
manushyakulanirmithim manuthadeeyajāyāthmanā
vidhāthumamalāśaya: swayamathāyamārabdhavān

(40)

O Lord ! His faith placed on You undaunted, Brahmdeva caused the four vedas emanate from his four faces. They were followed by the Auxilliary vedas To give birth to the ocean of humanity (swāyambumanu), he assumed the feminine form (Satharūpa) and continued to create human-beings.

अथाहमहिनाथतल्पशयन ! क्ष्मासंस्थितिं
सशैलकुलवारिराशिनिकरान्तरीपात्मिकाम् ।
क्रमात् कथयितुं किमप्ययि समुत्सुकोऽस्मि प्रभो !
तदर्थमयि ते कृपा पततु मय्यनन्याश्रये ॥ ४१ ॥

athāhamahināthathalpaśayana ! kshamāsamsthithim
saśailakulavārirāśinikarānthareepāthmikām
kramāth kathayithum kimapyayi samuthsukōsmi prabō !
thadarthamayi té krupā pathathu mayyananyāsrayé

(41)

Lord, reposing on the Serpant ! I desire to narrate the history of the Earth's appearance made up of mountains, rivers and islands. I surrender unto You, and have no other refuge than Your grace to be blessed with success in my chosen task.

NOTE : The verses that follow, bear the influence of Srimad-Bhagavatham (V-Skantham) Mountains, Seas, Islands of the Earth are described.

लसत्यजित ! लक्षयोजनमितः पुनस्तावता
रसेश ! लवणाब्धिना परिवृतोऽन्तरीपोत्तमः ।
भुवो वरद ! मध्यगः सुविदितोऽथ जम्बूरिति
स्वनामसदृशोच्छ्रयेनग लसितोऽन्तरे मेरुणा ॥ ४२ ॥

lasathyajitha ! lakshyōjanamitha: punasthāvathā
raméśa ! lavaṇābdhinā parivruthōathareepōththama:
bhuvō varada ! madhyaga: suvidithō atha jambūrithi
svamānsadruśochrayéṇa lasithō antharé mérunā

(42)

Lord Invincible ! Varada ! Encircled by saltish sea-water measuring a lakh yojana in extent is the most renowned island of Jambūdvipa occupying land measuring lakh yōjanas. It could be located at the focus of the Earth. At the centre of the island of Jambūdvipa is the golden mountain Méru, rising to a height of one-lakh yōjana.

इलावृतसमाह्वयं लसति वर्षमस्याभितो
हरे ! नवसहस्त्रयोजनमितं तु तस्योत्तरे ।
भवन्ति हि तथोन्नतास्त्ववधिपर्वताः शृङ्गवन्-
मुखा अपिच रम्यकप्रमुखमीश ! वर्षत्रयम् ।। ४३ ।।

iḷāvruthasamāhvayam lasathi varshamasyābhithō
haré ! navasahasrayō janamitham thu thasyōttaré
bhavanthi hi tathōnnathāsthvavadhiparvathā: śruṅgavan
mukā api cha ramyakapramukameeśa ! varshathrayam

(43)

Haré ! The landscape round the Meru mountain, extending over nine-thousand yōjanas is known as "Ilāvrutham". On the northern part of Méru, there are mounts Sruṅgavan, Neelam, Svétham, which mark the territorial limits. Adjacent to them are to be located the three mounts of Ramyaka, Hiraṇmaya and Kuru.

तथैव विलसत्यहो वरद ! दक्षिणस्याँ दिशि
त्रिभिस्त्ववधिपर्वतैर्निषधहेमकूटादिभिः ।
युतं तु हरिवर्षकिंपुरुषमुख्यवर्षत्रयं
समस्तभुवनैकनायकस! रोजनाभ ! प्रभो ! ।।४४ ।।

Thathaiva vilasathyahō varada ! dakshiṇasyām diśi
thribhisthvavadhiparvathairnishadhahēmakūtadibhi :
yutham thu harivarshakimpurushamukhyavarshathrayam
samastha bhuvanaikanāyaka ! sarōjanābha ! prabhō

(44)

Varada ! O Lord ! Unparalleled leader of the Universe ! On the south of Méru, the three mounts of Nishatham, Hemakuṇtam, Himavan are to be found. In succession are also the three Harivarṣha, Kinpurashavarsha and Bharathavarsha.

पुरोदिशि च गन्धमादनसमाख्यसीमाद्रिणा
युतं लसति केतुमालमिति वर्षमत्युत्तमम् ।
तथैव खलु माल्यवन्नगयुतं प्रतीच्यां दिशि
प्रभो ! लसति वर्षमम्बुरुहनाभ ! भद्राश्रवकम् ।। ४५ ।।

Purōdiśi cha gandhamādanasamākyaseemādriṇā
yutham lasathi kéthumālamithi varshamathyuththamam
thathaiva kalu mālyavannagayutham pratheechyām diśi
prabhō ! lasathi varshamamburuhanābha ! bhadrāsrvakam

(45)

Lord ! On the east of Méru is to be found the mountain Kandamādanam marking the boundary. Adjacent to it, is the profane Kéthumalam. The mountains of Mālyavan and Badrāsvakam are to be located on the west of Méru.

दिशामज ! चतुष्टये गिरिचतुष्टयं भासते
स्फुटं त्वयुतयोजनप्रमितविस्तरोच्छ्रायुक् ।
सुवर्णधरणीधरस्य ननु मन्दराद्यं क्षिते-
रवाप्तमतिनिश्चलां मधुरिपो! त्ववष्टम्भताम् ।। ४६ ।।

diśāmaja ! chathushtayé girichathushtayam bhāsaté
sputam thvayutha yojanapramitha vistharōchhrāya yuk
suvarṇa dharaṇee dharasya nanu mandarādhyam kshité
ravāpthamathinischalām madhuripō ! thvavashtambhathām

(46)

Madhusudana ! Lord Omniscient ! Bearing the Earth and holding it in position are four mountains namely Mandaram, Mérumandaram, Supārsvam and Kumudam. They are tall, measuring ten-thousand yōjanas and broad enough.

अमीषु धरणीधरनेष्वपि चतुर्षु चूतादिभू-
रुहोत्तमचतुष्टयं लसति सिन्धुकन्यापते ! ।
तदीयफलनिस्सृतास्त्वनघ ! निम्नगा वर्त्मभि-
श्चतुर्भिरिह सेचयन्त्यलमिलावृतं सन्ततम् ।। ४७ ।।

ameeshu dharaṇeedharaṇéshvapi chathurshu chūthādibhū
ruhōththamachathushtayam lasathi sindhukanyāpaté
thadeeyapalanissruthāsthvanaga ! nimnagā varthmabi
schathurbhiriha séchayanthyalamilāvrutham santhatham

(47)

Lord of Wealth ! In all the four mountains, mango, banyan, naval-fruit trees and castor abound. The fruit-juices that flood from these trees flow like rivulets and drench Iḷāvrutha.

लसन्ति गिरयः परे ननु कुरङ्गवैकङ्कत-
त्रिकूटशिशिरादयः कनकभूधरं चाभितः ।
गतास्त्वजित ! केसरत्वमथ तस्य चाष्टौ तथा
महागिरिवराः पुनर्जठरदेवकूटादयः ।। ४८ ।।

lasanthi giraya: paré nanu kuraṅgavaikaṅkatha
trikūtaśirādaya; kanakabhūdharam chābhitha:
gathāsthvajitha ! késarathvamatha thasya chāshtou thathā
mahāgirivarā: dunarjataradéva kūtādaya:

(48)

Lord Invincible ! Round Meru could be counted about twenty-hillocks like kuraṅkam, vaikankatham, Trikūtam and Śiśiram. Mount Méru looks like the bud of the lotus flower. Around this bud (Méru) are Jataram, Dévakutam, Pavanam, Pariyathram, Kailāsam, Karaveeram, Visuryaṅgam, Makaram. They are eight in number and look like petals of the lotus.

अथो दशसहस्त्रयोजनसहस्त्रयुक्ता पुरी
लसत्यजित ! मेरुमूर्धनि हि मध्यतो ब्रह्मणः ।
इमामनु किलाभितो नियमितास्तथाष्टौ पुरो
दिगीशनिलयास्तदीयकचतुर्थभागेन वै ॥ ४९ ॥

athō dasas.thasra yōjanasahasrayukthā puree
lasathyajitha ! mérumoordhani hi madhyathō brahmaṇa:
imāmanu kilābhithō niyamithāsthathāshtou purō
digeeśanilayāsthadeeyakachathurihabhāgéna vai

(49)

Lord Invincible ! The abode of Brahmadeva is at the summit of Meru centrally located. It is a vast territory extending over one lakh yōjanas. The eight Dikpālakas, Indra, Agni, Yama, Nıruruthi, Varuṇa, Kūbera, Vāyu and Isāna occupy each a territory of twenty-five thousand yōjanas.

NOTE : Vishṇupurāṇa estimates Brahmadeva's territory as extending over fourteen-thousand yōjanas (Vishṇupurāṇam: II Amsa. II Chapter, Sloka 30)

"Chathurdarśasahasrāṇi yōjanānām mahāpurī
mérōrupari maithréya brahmana: prathithā divi

तवैव ननु वामनस्य खलु वामपादाङ्गुली-
नखाहतजगत्कटाहविवरेण चान्तर्गता ।
अतीव महता पुनर्जगदधीश ! कालेन वै
दिवि ध्रुवपदे शनैरवततार सा जाह्नवी ॥ ५० ॥

thavaivananu vāmanasya kalu vāmapādāṅgulee
nakāhathajagathkatāhavivaréṇa chānthargathā
atheeva mahathā punarjagadadhīśa ! kālénavai
divi dhruvapadé sanairavathathāra sā jāhnavī

(50)

Lord of the World ! When You assumed the form of the dwarf (VAMANA), You lifted Your left leg. Even the regions higher than Sathyalōka were torn by the nails of Your nimble fingers. The River Ganges emerging through the clevage (ANDAKATHAKA) after winding a long way reached Dhruvamaṇḍala after a long time.

निषिच्य पुनरिन्दुमण्डलमथालये ब्रह्मणो
निपत्य ननु मेरुमूर्धनि चिरेण जह्नोः सुता ।
चतुर्भिरिह नामभिः परमियं चतुर्धा भव-
न्त्यशेषमवनीतलं समतनोत् पवित्रं भृशम् ॥ ५१ ॥

nishichya punarindumandala mathālayé brahmaṇō
nipathya nanu mérumoordhani chiréṇa jahnō: suthā
chathurbhiriha nāmabhi: paramiyam chathurdhā bhava
nthyaśeshamavaneethalam samathanōth pavithram bruśem

(51)

The Ganges, then watered Chandramañdala and proceeded to the abode of Brahmadéva. On the top of the Mount Meru, it branched off into four-namely Seetha, Alakanantha, Satsu ku and Bhadra. It reached the Earth to make it fertile.

नवस्वपि च वर्षराजिषु पुरा परं कीर्तिते-
ष्वशेषजगतीपतिर्ननु भवान् रमावल्लभः ।
लसत्यजित ! मूर्तिभिर्नवभिरच्युतात्मोचितैः
पृथक् पृथगुपासितो नवभिरीश ! भक्तोत्तमैः ॥ ५२ ॥

navasvapi cha varsharājishu purā param khīrthitésh
vaséshajagatheepathirnanu bhavān ramāvallabha:
lasathyajitha ! mūrthibhirnavabhirachywthāthmōchithai:
pruthak pruthagupāsithō navabhireeśa ! bhakthōththamai :

(52)

Lord Invincible ! Achyutha ! You are the Lord of Ilāvrutham (already described) and the nine mounts besides the entire earth. Lord of the Goddess of Wealth, (Lakshmi) ! You have nine forms. In each of the nine mounts, faithful devotees worship You. At Ilāvrutha, Siva worships You (Saṅkarshana); Badrāsvara at Badrāsva (Hayagreeva); Prahlāda at Harivarsha (Narasimha); Lakshimidévi at Kéthumandala (Kāmadéva) : Manu at Vamyakavarsha (Matsyamurthi); the head of the Pithrukaṇās at Hiraṇmayavarsha (Kūrma-tortoise) Bhūmidévi at Uttarakuruvarsha (Varsha-boar); Anjenéya at Kimpurusha (Sri Rama); and sage Narada at Bhārathavarsha (Lord Narayana).

अथो हयगवेषणोद्यततरैरलं कल्पिता
लसन्ति सगरात्मजैः परमिहाष्टसङ्ख्यायुताः ।
समस्तजगतीपते ! स्फुटमुपान्तरीपोत्तमाः
पुरा हि समुदीरितस्य वरदान्तरीपस्य वै ॥ ५३ ॥

athō hayagavéshaṇōdyathatharairalam kalpithā
lasanthi sagarāthmajai; paramihāshta saṅkāyuthā:
samasthajagatheepatė ! sputamupānthareepōththamā:
pura hi samudeerithasya varvdānthareepasya vai

(53)

Lord of the Universe ! Varada ! The sixty-thousand sons of Sagara once dug the Earth to conduct the Asvaméda sacrifice. There appeared eight small islands. These eight are indeed adjuncts to the Jambudvipa. (referred to already)

द्विलक्षतमयोजनः सुविदितो हरे ! प्लक्ष इ-
त्यथास्ति पुनरिक्षुतोयनिधिनावृतो द्वीपराट् ।
नदीभिरचलैस्तथा ह्यपि च वर्षकैः सप्तभि-
र्युतो ननु भजन्ति भानुमयि देव ! तद्वासिनः ॥ ५४ ॥

dvilakshathamayōjana: suvidithō harė ! plakshai-
thyathāsthi punarikshuthōyanidināvruthō dveeparāt
nadeebhirachalaisthatha hyāpi cha varshakai: sapthabhi
ryuthō nanu bhajanthi bhānumayi deva ! thadvāsina:

(54)

Haré ! Lord ! The island Plaksha, two-lakh yōjanas in extent is encircled by sweet-sugar-candy water. In that Island, many rivers, mounts, and seven (sacred) spots exist. The inhabitants of that Island worship the Sun-God.

ततो द्विगुणितोत्तरोत्तरविशालताशालिनो
लसन्ति परमन्तरीपनिकराश्च सप्तापरे ।
यथाक्रममिहाब्धिभिर्दधिघृतादिभिर्वेष्टिता
भजन्ति खलु तत्र तत्र विबुधान् पृथङ् मानवाः ।। ५५ ।।

thathō dvigunithōththaroththara viśāladāśālinō
lasanthi paramanthareepanikarāscha sapthāparė
yathākramamihābdhirdhadigruthathibirvėshtitā
bajanthi kalu thathra thathra vibudhān pruthańmānavā:

(55)

Lord ! Even as Plaksha, the island vast as Jambu; there are others like Śālmali, Kuśam, Krauñcham, Śākam, Pushkaram all competing with each other in extent. They number seven, in all. Jambu is encircled by salt-water. —Plaksha by sweet-water; Śālmali by decoction; Kuśa by ghee; Krauñcha by milk; Saka by curd, and Pushkara by crystal-clear potable water. Inhabitants of these Islands have chosen different deities for their worship.

स्वमूर्ध्न्यपि गिरीशपत्तनचतुष्टयेनान्वितो
वृतोऽस्ति परिशुद्धतोयनिधिना तथा पुष्करः ।
रवेस्तु कनकाचलं नियमतस्त्वभिक्रामतः
सृतिः शिरसि यस्य वै परमुपासितब्रह्मणः ।। ५६ ।।

svamoordhanyayi digīśapaththanachathushtayénānvithō
vruthōsthi pariśuddhathōyanidhinā thathā pushkara:
ravésthu kanākāchalam niyamithasthvabhikrāmatha;
sruthi; sirāśi yasya vai paramupāsithabrahmaṇa :

(56)

Lord ! The Island Pushkala is encircled by crystal-clear water. On the top of elevated hillocks, the abodes of Dikpālakas like those of Indra, could be seen. The Mānasōththara is centrally located in the Island. It is a famous mountain inhabited by sages who concentrate on Brahmam. The Sun-God circumambulates the golden Meru Mount on the western phase of Mānasōththara The wheel of the Sun's Samvathsara, in fact touches Mānasōththara.

ततः परमशेषसत्त्वनिवहैरलं वर्जिता
भवत्यजित ! मृण्मयी वसुमती तथा काञ्चनी ।
ततः परमिहावृतान्धतमसेन कापि क्षिति-
र्लसत्यखिललोकगीतमहिमन्नलोकाभिधा ॥ ५७ ॥

thatha: paramséshasathvanivahairalam varjithā
bhavathyajitha ! mruṇmayī vasumatī thathākāñchanee
thatha; paramihāvruthandathamaséna kāpi kshathi-
rlasathyakilalōkageethamahimannalōkābhidhā

(57)

Venerable Lord of the World ! Invincible ! Then can be perceived the territory covered by Earth and Gold and devoid of all varieties of species of the Living beings. The Alōka to be located farther beyond, is totally dark.

इति क्षितिगिरीन्द्रवारिनिधिवर्षकद्वीपपु-
ङ्गवव्रजमयी पुनः सकलसत्त्वजालाश्रिता ।
अनेकतमराष्ट्रपत्तननदीवनैर्मण्डिता
शतार्धशतलक्षयोजनमितेयमुर्वी स्मृता ॥ ५८ ॥

ithi kshithigireendravārinidhivarshakadveepapu
ṅgavavrajamayī punaḥ sakalasathvajalāsrithā
ánékathamarāshtrapaththananadeevanairmaṇdithā
śathardhaśathalakshayō janamitéyamurvee smruthā

(58)

The geography and geology of the Universe are thus given by the wise, as consisting of Earth, Mountains, Oceans, sacred-spots and islands like Jambu, rivers inhabited by living organisms forming larger and smaller living units. The Universe is estimated to be fifty-crore yōjanas in extent.

नभस्यथ दिवाकरेन्दुसहितप्रोज्ज्वल-
ग्रहर्क्षकलितं पुनर्वरद ! तेजसां मण्डलम् ।
भजन्ति भुवि केचिदत्र ननु शिशुमारात्मना
चरन्तमखिलेषु राशिषु यथाक्रमं त्वां सदा ॥ ५९ ॥

nabhasyatha divākaréndusahithamithaprōjvala-
graharshakalitham punarvarada ! téjasam maṇdalam
bhajanthi bhuvi kévhidathra nanu śimśumārāthmanā
charanthemakiléshu raśishu yāthākramam thvām sadā

(59)

Lord Varada ! On the horizon appeared radiant planets like Sun, Moon, and stars like Asvini. Many mortals conceive the setting in the shape of an animal Simsumāram. When You steer through Rāsis like Mésha, they worship Your lustrous form.

Cf. : Srimadbhagavatham—Skantha 5, Chapter 23. The formation of Simsumāra and the methods of worship are elaborated.

अधो भुवि रसातलादिभुवनानि सप्त प्रभो !
लसन्ति खलु भोगिनामनघ ! वासभूतान्यहो ।
ततोऽप्यथलमधः स्थितो वहति भूमिमेनां फणा-
सहस्रतलसुस्थितामविरतं फणीन्द्रः स्वयम् ॥ ६० ॥

adhō bhuvi rasāthalādibhuvanāni sapṭha prabhō !
lasasthi kalu bhōgināmanaga ! vāsabhūthānyahō !
thathōapyalamadha: sthitkō vahathi bhūmiménām paṇā-
sahasrathalasusthīthāmavirathам paṇīndra: swayam

(60)

Lord Unimpeachable ! Underneath the Earth are seven layers like Rasāthala, serving as the abode of reptiles. Below these seven layers, the great serpant, Lord Adhisesha with thousand hoods bears the Earth.

इतोह परिकल्पिते जगति विद्यमानेष्वहो
बहुष्वनघ ! जन्मराशिषु मुहुः शरीरी भ्रमन् ।
अनन्तसुकृतावलीसुपरिपाककाले पुन-
र्भजत्यजित ! मानवीयमिह जन्म सर्वोत्तमम् ।। ६१ ।।

itheeha parikalpitė jagathi vidhyamānéshvahō
bahushvanaga ! janmarāśishu muhu: sareeri braman
ananthasukrathāvaleesuparipākakālé punar-
bhajthyajitha ! mānaveeyamiha janma sarvōththamam

(61)

Invincible and Unimpeachable Lord ! Being born in such an Earth so ordained, the mortal had passed through many stages. To attain that exalted stage of manhood, he must have led a virtuous life.

दुरासदपराक्रमा विपुलदेहसत्त्वोज्ज्वला
अपीह भुवि केसरिद्विपतरक्षुमुख्या मृगाः ।
विवेकलववर्जिताः खलु यतस्तदीयं ततः
परं विफलमेव देव ! ननु जन्म निस्संशयम् ।। ६२ ।।

durāsadaparākramā vipuladéhasathvōjvalā
apeeha bhuvi késaridvipatharakshumukyā mrugā:
vivékalavavsajithā: kalu yathasthadeeyam thatha:
param vipalaméva déva ! nanu janma nissamsayam

(62)

Lord ! Beasts like Lion, Elephant and Tiger are endowed with great strength and aagacity. They lack intelligence, and that makes their lives purposeless.

इयं हि जननी पिता त्वयमसौ मदीयो गुरुः
सुतोऽयमयमग्रजस्त्ववरजोऽयमित्याद्यहो ।
विविच्य हृदि वेदितुं कलयितुं च शास्त्रं परं
विना जगति मानुजं किमिह जन्म दक्षं भवेत् ।। ६३ ।।

iyam hi jananee pithā thvayamasou makeeyō guru:
suthōayamayamagrajasthvavarajō ayamthyādhyahō
vivichya hrudi védithum kalayithum cha śāysthram param
vinā jagathi mānujam kimiha janma daksham bhavéth

(63)

To identify kith and kin like mother, father, preceptor, brother son and their mutual relationships and to seek to learn the sacred texts will not be possible unless the soul is blessed to be born as a man.

इतीह बहुधा पुनःपुनरपीश्र् वरालक्षिते
समस्तपुरुषार्थसाधनसमर्थमत्रावनौ ।
सुरासुरसुदुर्लभं ननु मनुष्यजन्मैव यद्
ब्रवीमि हि तदुद्भवादिकमिहात्र संक्षेपतः ।। ६४ ।।

itheeha bahudā puna: punarapīśvarālakshité
samasthapurushārthasādhaa samrthamathrāvanou
surāsurasudurlabam nanu manushya janmaivayad
braveemi hi thadudbavādikamihāthra samkshépatha;

(64)

To attain the Purushārthas of Dharma, Wealth, Happiness and Liberation, the most important requisite is the life on Earth as man. Pondering over this question, I have come to this inevitable conclusion. Even the Devas and Asuras are denied the opportunity. I will try to briefly sketch the birth and growth of the status to manhood.

स्वकर्मबलचोदितः प्रथमतो जनन्यास्त्वयं
जनो जठरगह्वरं विशति मांसपिण्डात्मकः ।
ततोऽङ्कुरितमौलिपाणिचरणः क्रमाज्जायते
त्वदेकशरणो हरे । दशभिरङ्ग ! मासैः स्फुटम् ॥ ६५ ॥

svakarmabalachōditha: prathamathō jananyāsthvayam
janō jataragahvaram viśathi māmsapiṇḍāthmaka:
thathōaṅgurithamoulipāṇicharaṇa: kramājjāyaté
tvadékacharaṇō haré ! dasabhiraṅga ! māsai: sputam

(65)

Lord ! The soul governed by the acts of the previous birth enters the mother's womb as a ball of meat (Sukla). Within a span of ten-months head and other limbs are added and the soul with implicit faith in You is born with a body (Cover).

असह्यतरपूतिगन्धिरुधिरामिषान्त्राविलात्
कदा बहिरितो व्रजाम्यहमितीह वाञ्छन् भृशम् ।
बलादथ समीरितः सपदि सूतिकावायुना
रुदन्नथ नराकृतिर्भुवि रमेश ! सञ्जायते ॥ ६६ ॥

aśahyatharaprothiganthirudhirāmishānthrāvilāt
kadā bahirithō vrajāmyahamitheeha vāñchan bhruśam
balādatha sameeritha: sapadi sūthikāvāyunā
rudannatha narākruthirbhuvi ramēśa ! sañjayaté

(66)

Lord of Wealth ! The embryo struggling amidst unbearable foul smelling blood, meat, and lymph and very eager to come out of the mother's womb. is pushed out by the pressure of wind called Suthika.

ततः स्वजननीस्तनास्वदनमात्रपुष्यत्तनुः
क्रमेण परिवर्धितः पुनरथान्नपानादिभिः ।
भवत्यथ पटुः शनैश्चलितुमप्यथो भाषितुं ।
कलं स जनयन्मुदं समधिकां स्वपित्रोः स्फुटम् ।। ६७ ।।

thathy; svajananeesthaṇāsvadanamāthrapushyaththanu:
kramēṇa parirardhitha: punarathānanpānādibhi:
bhavathyatha patu: śanaichalithumapyatyō bhāshithum
kalam sa janayanmudam samadhikām svapithrō: sputam

(67)

Having been born, the child lives on mother's milk. In course of time it begins to consume rice, milk etc., and grows. It begins to walk and attempts to prattle. The parents are immensely pleased by the childish prattles.

ततोऽजित ! कलासु हन्त गुरुभिः परं शिक्षितो-
ऽप्यसौ वहति दाक्ष्यमासु नियतं यथावासनम् ।
मरौ तदितरावनावपि च बीजमुप्तं समं
ददाति हि महीगुणानुगुणमेव तावत् फलम् ।। ६८ ।।

thathōajitha: kalāsu hantha gurubhi: param sikshītl ō
apyasou vahathi dākshyamāsu niyatham yathāvāsanam
marou thaditharāvanāvapi cha beejamuptham samam
dadāthi hi maheeguṇāméva thāvath palam

(68)

The child then learns from his teachers. His progress however is dependent on his life in the previous birth. The same seed sown in desert and other types of soil, registers growth-rate only according to the fertility of the soil on which it grows.

त्रिधा भवति देहिनां प्रकृतिरप्यहो सात्त्विकी
रमारमण ! राजसी ह्यपि च तामसीति प्रभो !
प्रवृत्तिरखिलेषु हन्त भवतीह कृत्येष्वहो
पुनर्निजगुणानुरूपमयि नाथ ! तेषां पृथक् ॥ ६९ ॥

tridhā bhavathi déhinām prakruthirapyahō sāthvikee
ramāramaṇa ! rājasee hyapi cha thāmaseethi prabhō !
pravruththirakiléshu hantha bhavatheeha kruthyéshvahō
punarnija guṇānurūpamayi nātha ! téshām pruthak

(69)

Lord of Wealth ! Natha ! The human behaviour is governed by the Sathva, Raja and Thamō humours (guṇas) Men indulge in acts as their humour (guna) dictates. Action itself is initiated by the individual dominant humour (Guña)

भवन्ति हृदयोद्भवा भुवि नृणां तु षड् वैरिणो
मुकुन्द ! भृशदुर्दमाः प्रबलकामरोषादयः ।
जितास्त्वजित ! येन ते स सुकृती जितो यस्तु तै-
र्न चारित भुवनत्रयेऽपि च तथाविधः पातकी ॥ ७० ॥

bhavanthi hrudayōdbhavā bhuvi nruṇām thu shad vairīṇō
mukunda ! bruśadurdamā: prabala kāmarōshādaya:
jithasthajitha ! yéna té sa sukruthee jithō yasthu thair
na chāsthi bhovana thrayé-pi cha thathāvidha: pāthakeə

(70)

Lord ! Libration is Your grace ! Invincable Lord ! Love, hatred, lust, desire, self conceit and intolerance are the six invincible enemies of mān-kind. They are six in number and appear to be grafted with the inner recess of human conscience. Any individual who conquers these six enemies is really a blessed soul. If the reverse happens, that individual is doomed in all the three worlds and turns a sinner.

तमःकलुषिताशयाः कतिचिदत्र योषित्स्वहो
भ्रमन्ति हि सुखभ्रमेण भुवि पापकृत्या नराः ।
पतन्ति शलभा यथा शिखिनि भक्ष्यबुद्ध्या स्वयं
स्वनाशमनवेक्ष्य हन्त बडिशे च मीना यथा ।। ७१ ।।

thama: kalushithaāśayā: kathichidatra yōshithsvahō
bramanthi hi sukabhraméṇa bhuni papakruthyā narā:
pathanthi śalabhā yathā śikini bhashyabuddyā svayam
svanāśamanavékshya hantha batiśe chameena yathā

(71)

Lord ! Men ūnder the influence of Thamō Guṇa loose their equilibrium and indūlge in sinful acts. They seek the company of women, being misted by false values. They are like beatles that mistake the flame for food and become preys of misjudgement. In the same way as fish fall a prey to the fisherman's fish-hook men fall a prey to lust for women.

परे ननु धनार्जनैकनिरता नराः पापिनः
स्वभर्तु रहितं च चौर्यमथवा परोपद्रवम् ।
विधाय समुपार्जयन्ति हि धनं त्वनालोच्य हा
तटित्स्फुरितभङ्गुरत्वमिह तस्य विश्र्वार्त्तिहन् ।। ७२ ।

paré nanu dhanārjanaikaniratha narā: pāpina:
srabharthurahitham cha chauryamathavā parōpadravam
vidhāya samupārjayanthi hi dhanam thvanālōchya hā
thatitspuritha bhangurathvamiha thasya visvārthihan

(72)

Lord ! Sāviour of the afflicted. Some vilé men are eager to amass wealth, They plan to cheat the master, resort to thieving, and harm others. They are unaware that wealth is like lightning which may appear and disappear in a moment.

अवाप्य जगदीश्वरे भवति भक्तिमत्युत्तमा-
मनन्तसुकृतव्रजैरयि निकाममेके जनाः ।
विधूय निरयावहेष्वलममीषु वाञ्छां सदा
परं सुखमवाप्नुवन्ति कृपया तवाधोक्षज ! ॥ ७३ ॥

avāpya jagadeesvaré bhavathi bhakthimathyuththamā-
mananthasukruthavrajairayi nikāmaméké janā:
vidhooya nirayāvahéshralamameeshu vāñchām sada
param sukamavāpnuvanthi krupayā thavā dhōksha cha

(73)

Lord ! The yogins know You well ! Blessed by You, many in the world develop immense faith in you—the Lord of the Universe. They shun worldly pleasures as hell and enjoy bliss which can never be described by words.

अथाहमरविन्दनाभ ! कथयामि वर्णाश्रमो-
चितं सुपरिशुद्धमीश ! ननु धर्ममद्यादरात् ।
त्वयैव परमुद्धवाय निजभक्तवर्याय तं
पुरा समुपदिष्टमत्र कृपयैव ते किञ्चन ॥ ७४ ॥

athahamaravindanābha ! kathayāmi varṇāsramō
chi tham supari śuddhameeśa ! nanu dharmamadhyādarāth
thvayaiva paramuddhavāya nijabhkthavaryaya tham
purā samupadīshtamathra krupayaiva té kiñchanp

(74)

Lord ! Once You enlightened Your foremost disciple Uddāva by blessing him with the knowledge of caste-observances as well as rules governing the conduct of men in the different Aśramas like Brahmacharya Pray ! O. Lord ! Grant me the capacity to repeat those noble virues.

रमावर ! सुदुर्लभं भुवि मनुष्यजन्मैव तद्
बहुष्वथ विवेकलेशरहितेषु देहिष्वहो ।
ततोऽप्यतिदुरासदं ननु महीसुरत्वं हरे !
विना श्रमलवं नरो भजति यत्र सेवां तव ।। ७५ ।।

ramāvara ! sudurlabam bhuvi manushyajanmaiva thad
bahushvatha vivékaléśarahitéshu déhishvahō
thathōapyathidurāsadam nanu maheesurathvam haré !
vinā sramalavam narō bhajathi yatra sévām thava

(75)

Lord of Wealth ! Haré ! Of all the stages of evolution birth as a man is the most laudable and rare. There too to be borne as a brahmin is the lot of the most blessed. A brahmin has the unique advantage of worshipping You without the help of intermediaries.

ततोऽहमिह साम्प्रतं तदिह जन्म सर्वोत्तमं
तवैव कृपया पुनर्जगति विन्दता देहिना
विधेयमलमाश्रमोत्तमचतुष्टयस्योचितं
ब्रवीमि ननु धर्ममीश ! भवता परं कल्पितम् ।। ७६ ।।

thathōhamiha sāmpratham thadiha janma sarrōththamam
thovaiva krupayā punarjaghthi vindathā déhinā
vidhéyamala māsramōth thama chathushtayasyōchitham
braveemi nanu dharmameeśa ! bhavathā param kalpitham
(76)

O Lord ! I am at the juncture eager to dilate on the duties enjoined on ā brahmin as well as the Aśramic stages of Brahmacharya, Garhāsthya, Vāṇaprastha and Sanyāśa. All these have been revealed by Your grace and I beg to be blessed into the needed equipment.

Cf. ; Sankarabhagavath Pāda [Vivéka Śudāmaṇi Sloka 2]
"Janthūnām narajanmadurlabhamatha: pumsthvam thathō viprathā'
thasmāthvaidikadharmamārgaparathā vidvathvamasmāthparam'
athmānāthma vivéchanam svanubhavō brahmāthmanāsamsthithi:
rmukthirnō śathakōtijanmasukruthai: puṇyairvinālabyaté

अथोपनयनादवाप्य मनुजो द्विजत्वं परं
वसन् गुरुकुले सदा ह्यजिनमेखलादण्डधृत् ।
अखण्डिततनूरुहोऽप्यथ हुतानलः सन्ध्ययो-
र्विनीतहृदयो गुरोः स निगमानधीयीत च ।। ७७ ।।

athōpanayanādavāpya manujō dvijathvam param
vasan gurukulé sadā hyajinamé kalādaṇda dhruth
akaṇditha thanoo ruhōpyatha huthānala: sandhya yō-
'vrineethahrudayō gurō: sa nigamānadheeyeetha cha
(77)

The individual blessed to be born as a brahmin finds a preceptor and gets initiated by the ordained ceremony of UPANAYANA. He becomes a twce-borm (Dvija). He joins the hermitage of the preceptor (Gutukula). During this life he uses the stag-skin, rope made of grass, the twig of the Puraśa tree and abstains from shaving the hair on the head and body. He performs 'hōma' in the morning and evening with twigs and propitiates the God of fire. With great reverence he learns the Védas in the proper way.

प्रगे च दिवसावधौ स्वगुरवे समानीय स-
न्निवेद्य परमत्तुमर्हति स भैक्षमन्नं शुचि ।
निकाममथ वर्जयेदपि वधूमुखालोकनं
सदैव कलयेद् गुरोः सकुतुकञ्च शुश्रूषणम् ।। ७८ ।।

pragé cha divasāvadhou svaguravé samāneeya sa-
nnivédhya param ith thum arhathi sa bhaikshamannam śuchi
nikāmamatha vanjayédapi vadhūmukhāḷōkanam
sadaiva kalayéd gurō: sakuthukañcha śuśrūshaṇam

(78)

The brahmachārin should beg his food in the morning and evening from the houses of brahmins. He must get the food blessed by the Guru before consuming. He should avoid even the sight of females. He must serve the guru happily.

इति व्रतमखण्डितं निगमशिक्षणान्तावधि
द्विजो ननु वहन् पुनः स्वगुरवे तथा दक्षिणाम् ।
वितीर्य च यथासमृद्धि सहसा त्वदीयाज्ञया
विवर्जितमदस्त्यजेत् तमिममाश्रमं त्वादिमम् ।। ७९ ।।

ithi vrathamakaṇtitham nigamaśikshaṇānthāvadhi
dvijō nanu vaha pona: svaguravé thathā dakshiṇām
vitheerya cha yathasamruddhi sahasā thvadeeyāgñayā
vivarjithamadasthyajéth thamimamāsramam thvādimam

(79)

Having learnt the Védas and Sāsthras at the feet of the Guru (teacher) with utmost devotion, the student should offer "Gurudakshiṇa" (what the teacher desires) depending on his tation in life. He must take leave of his Guru humbly and enter the second stage (Gruhastha) as ordained in the sacre csodes.

विविक्षुरथ भूसुरः स्वयमथो गृहस्थाश्रमं
सनीमथ यवीयसीमपि समानवर्णोद्भवाम् ।
निकाममजुगुप्सितां विधिवदुद्वहेत् सादरं
गुणाकृतिमुखैरहो परमाथानुरूपां वधूम् ॥ ८० ॥

vivikthuratha bhūsura: svayamathō gruhasthaśramam
satheematha yaveeyaseemapi samanavarṇōd bhavam
nikhamam a jugupsithc m vidhivadudvahēth sādaram
guṇakruthimukairahō paramathānurūpām vadhūm

(80)

To enter the second stage (Gruhastha) of life he must spot a bride of the same caste, chaste, younger in age reasonable good to look and physicallyof the rame calibre, and marry her ăccording to sastraic influnctons.

अवाप्य दयितां द्विजः परमथानुरक्तां निजे
तया सममखण्डितं सततमाग्निहोत्रं दधत् ।
यजेच्च पुरुदक्षिणैरपि मखैस्तु यज्ञेश्वरं
भवन्तमथ पोर्णमासपशुबन्धदर्शादिभिः ॥ ८१ ॥

avāpya dayithām dvija: paramāthanurakthām nijé
thayā samamakaṇtitham sathathamagni hōtram adhatht
y ijéchchapurudakshiṇairapi makaisthu yagñésvaram
bhavanthamatha pourṇamāsa paśubandhadarśadibhi:

(81)

Having married a devoted girl, the brahmin should perform Agnihōthra (oblations to the Fire.god) without interruption. He must perform Yāgas (săcrifices) like Darśa, Pourṇamāsa, Paśubanda and worship You, the Lord of Yogñas. On such ccasion, he must liberally make offerings (Dakshiṇa) to the participating brahmins.

अकामकलुषीकृतः परमथानसूयस्तथा
दयालुरखिलेषु भूतनिवहेषु दान्ताशयः ।
निकामपरितुष्टधीः परमथाल्पलाभेन च
त्वयीश ! निरतः सदा ननु भवेद् गृहस्थाश्रमी ।। ८२ ।।

akāmakalusheekrutha: parama thāna sūyasthathā
dayāḷurakiléshu bhūthanivahéshu dānthāśaya:
nikāmaparithushtadhee: paramathālpalā béna cha
thvayeeśa.! niratha: sada nanu bhavéd gruhasthāsramee

(82)

Lord ! The brahmin who had entered the second stage (Gruhastha) should be above lust, unenvious and love fellow beings. He should have absolute control over his mind and must be happy with what the Lerd had been pleased to bless him with. He should never falter in his devotion and continue to be faithful.

विविक्षुरथ काननं स्वतनयेषु भार्यां निजां
निधाय तु सहैव वा वनभुवं द्विजः प्रव्रजेत् ।
नयेच्च वन एव भागमखिलं तृतीयं पुन-
र्मुनिर्नन निजायुषो विधृतवल्कलो निस्पृहः ।। ८३ ।।

vivikshuratha kānanam svatanayéshu bhéryām nijām
vidhāya thu sahaiva vā vanabhuvam dvija: pravrajéth
nayéchcha vana yéva bhāgamakilam thrutheeyam puna-
rmunirnanu nijāyushō vidhruthavalkalō nispruha:

When the brahmin in the second stage (Oruhastha) desires to enter the third (Vānaprastha) and leave for the forest to do penance. he should entrust his wife to the care of his sons or take her along with him to the forest. Reaching the forest, he should wear the barks of trees, and with absolute equanimity of mind must spend one third of his life span (roughly 25 years) in doing penance,

त्रिकालमपि चाचरेदथ जलाशये मज्जनं
स्ववृत्तिमिह वन्यमूलफलराशिभिः साधयेत् ।
पुनः शयनमाचरेन्ननु निशास्वहो स्थण्डिले
सदा परमदुष्करं भुवि तपश्च्चरेत् तत्परः ।। ८४ ।।

trikālamapi chacharēdatha jalāśayē majjanam
svavruththimiha vanyamūlapalarāśibhi: sādhyēth
puna: śayana māćha rēnnau niśasvahō sthaṇdilē
sadā parama dushkaram bhuvi thapascharēth thathpara:

(84)

The brahmin in the vānaprastha of life must bathe in the morning, noon and evening, three times a day, in a pool of water. Must satisfy his hunger with the fruits and roots available in the forest. Must sleep on bare floor and concentrate only on doing penance.

यदा समुपजायते हि निरयात्मकेष्वात्मनो
विरक्तिरथ लोकराशिषु निकाममत्र द्विजः ।
तदा त्रिजगतां गुरौ जगति लग्नचेता दृढं
रमावर ! परिव्रजेत् स्वमनसा विधूताग्निकः । ८५ ।।

yadā samupajāyatē hi nirayāthmakēshvāth manō
virakthiratha lōka rāśishu nikāmamathra dvija:
thadā trijagathām gurou jagathi-lagnachētha drutam
ramāvara! parivrajēth svamanasā vidhūthāgnika: (85)

Lord of Wealth ! The brahmin in the vānaprastha stage, when his faith deepens. will develop aversion even to those things that he uses and available in the forest. At that moment, he reaches the step of renouncing the fire-worship and pinning his faith in You—the uncontested Lord of all the three worlds. He then becomes a sanyās in (ascatic).

वहन्नथ कमण्डलुं वरद ! वेणुदण्डं तथा
चरेत् परमनिस्पृहो भुवमिमामसक्तो भृशम् ।
विधूतमदमत्सरो विहितसाम्यभावोऽखिले-
ष्वहो न हि रतो भवेदपि च वादिवादादिषु ।। ८६ ।।

vahannatha kamaṇ talumvarada! vėṇudaṇtam thathā
charéth paramanispruhō bhuvamimamasakthō bhruśam
vidhū thamadamathsarō vihithasāmya bhā vō kilé
shvahō na hi rathō bhavédapi cha vādivādādishu

(86)

He must then adopt the kamaṇdalu (to carry water) and the Daṇda (a bamboo made symbolic forked appendage) and renounce everything else. He must conquer the senses and must treat everything as the manifestation of the supreme. He should shun all controversial debates on the "Supreme Power".

न्यसेद् भुवि पदं यतिः पथिषु दृष्टिपूतं चरन्
पिबेदपि जलं पुनर्जगति वस्त्रपूतं भृशम् ।
वदेदलमनिन्दितामिहह सत्यपूतां गिरं
तथा हृदयपूतमेव खलु कर्म सर्वं चरेत् ।। ८७ ।।

nyaséd bhuvi padam yathi: pathishu drushtipūtham charan
pibédapi jalam punarjagathi vasthrapūtham bhruśam
vadé daiamaninditāmahaha sathyapūthām giram
thathā hrudayapūthaméva kalu karma sarvam charéth

(87)

The Sanyasin must take extreme care since walking and ensure that he is not causing death to any living organism however tiny it might be. He must clean the path by sueping before he takes a step. While drinking water too. he should filter it and avoid injury to the luing organism. He should utter the truth and avoid utteraness hurting the sentiments of others. All his undertaking should not suffer from the odium of sinful acts.

Cf. : Drushitipūtham nyaséthpādam vasthrapūtham bibéjjalam
sathyapūthām vacédvācham mana: pūtham samācharéth
[Srimad Bhagavatham]

विहाय तु विगर्हितानपि चतुर्षु वर्णेष्वहो
समं जगति संयमी स्वभरणाय भिक्षां चरेत् ।
सकृत् त्वनियतेषु नाथ ! सदनेषु सप्तस्वहो
भवेच्च परितुष्टधीः सुबहु तत्र लब्धान्धसा ॥ ८८ ॥

vihāya thu vigarhithānapi chathurshu varṇéshvahō
samam jagath ! samyamee svabharaṇāya bhikshām charéth
sakruth thvaniya théshu nātha' sadanéshu sapthasvahō!
bavéchcha parithushushta dhee: subahu thathra labdhāndhasā
(88)

Oh ! Protector ! The Sanyāsin could accept food offered by the donee, irrespective of the caste to which the latter belongs taking care only to avoid forbidden items by Sastraic injunctions. He is to accept seven 'kavaḷams' (kavaḷam-a handfull) only and should live happily on it.

इति त्वदुपकल्पिते ननु यतिः स्वधर्मे रतः
समस्तविषयावलीविमुखमानसः सन्ततम् ।
हृदम्बुजसमुद्भवत्प्रचुरभक्तिभारोऽवधौ
चराचरजगद्गुरुं नियतमाप्नुयात् त्वां परम् ॥ ८९ ॥

ithi thvadupakalpité nanu yathi: svadharmé ratha:
samasthavishayā valee vimukamānasa: santhatham
hrudambuja samud bhavath prachura bakthi bharōvadhou
chara chara jagadgurum niyathamāpnuyāth thvām param
(89)

The ascetic who had accepted the fourth stage of life (Sanyasi) should completely give up desire, he should concentrate on Your divine form embedded in the recess of his heart After this total surrender, he becomes one with You the Lord of living and mute objects of the world.

अथाहमितरैस्त्रिभिर्नलिननाभ ! वर्णैर्जग-
त्युपास्यमखिलं पृथक् पृथगनन्त ! धर्मं वरम् ।
क्रमेण कथये यथामति तवैव कारुण्यत-
श्चतुर्दशजगन्नियन्तुरमितानुभावस्य च ॥ ९० ॥

athāhamitharaisthribhirnaḷinanābha! varṇairjaga
thyupāsyamakilam pruthak pruthakananta! dhrmam varam
kramėṇa kathayė yathāmathi thavaiva kāruṇyatha-
schathurdarśa jagamiyanthura mithānu bhāvasya cha !!

(90)

Lord ! Anantha ! I will now attempt to narrate the duties ordained on the Kshathriya, Vaiśya and Śūdra castes I pray. Lord of the Fourteen world who governs their functioning ! Bless me with the necessary equipment.

अवाप्य धरणीपतित्वमिह बाहुजो न्यायतो
निजाः प्रणिहितः प्रजाः स्वसुतवद् भृशं पालयेन् ।
धनं च तदुपाहृतं सुबहु देवभूदेवयोः
कृते तु विनियोजयेदथ यथोचितं सन्तनम् ॥ ९१ ॥

avāpya dharaṇeepaihi thvamiha bāhujō nyāya thō
nijā: praṇihitha: prajā: svasuthavad bhruśam pālayėth
dhanam cha thadupāhrutham subahu dėva bhū dėva yō:
krutė thu vini yō jayė datha yathōchi tham santhatham

(91)

Lord ! The Kshathriya ruler must accept the responsibility of protecting the territory. He should rule bearing in mind the welfare of the subjects, even as parents look after their children. The amount raised by way of taxes, must be spent in encouraging temple-worship and patronage of brahmins, who strictly observe the ordained path.

युधि स्थिरपराक्रमः परिलसद्यशोभाजनं
वदान्यवरतां दधत् सततमर्थिसङ्घेष्वहो ।
वशी च परमास्तिको निगमगीतवर्णाश्रमा-
दिधर्मपरिपालने च निरतो भवेद् भूपतिः ।। ९२ ।।

yudhi sthiraparākrama: parilasadhyaśōbhājanam
vadānyavarathām dadath sathathamarthisaṅgéshva hō
vaśee cha paramasthikō nigamageethavarṇāśramā
didharmaparipālané cha nirathō bhavéd bhūpathi:

(92)

The king must be a brave soldier in the battle-field. He should guard his reputation. He must be a liberal donor. Should never be a slave to the senses and must have immense faith in the Godahead and the law of karma (re-birth). He should protect varṇaśrama (caste and class) ordaired by sastraie injunctions.

अथात्र पशुरक्षया च कृषिभिर्वणिग्वृत्तिभिः
स्वकालमनिशं नयेदजित ! वैश्यजातिः स्वयम् ।
द्विजस्य परिचर्यया विरहितः स्वयं पाप्मना
कथञ्चिदिह शूद्रजातिरपि कल्पते श्रेयसे ।। ९३ ।।

athāthra paśurakshaya cha krishi bhirvaṇigvruththibhi:
svakālamniśam nayédajitha ! vaiśya jāthi: svayam
dvijaśya paricharyayā virahitha; svayam pāpmanā
kathañchidiha sūdrajāthirapi kalpaté sréyasé

(93)

Lord Invincible ! The Vaiśya shoud protect cows, undertake agriculture and trade in a variety cf commodities. The fourth in the ladder of caste, should refrain from sinful acts and live in unison with the other three, by contributing to the life of the community as a whole.

विधातुमनिशं मतिं तनुजुषोऽस्य सन्मार्गगां
मुकुन्द ! बहवो लसन्ति गुरवो धरामण्डले ।
तदीयगुणमाकलय्य च विधूय दोषावलीं
नरो विगतसंशयं न तु विमोहमत्राप्नुयात् ।। ९४ ।।

vidhāthumanisam mathim thanujushōsya sanmārgagām
mukunda ! bahavō lasanthi guravō dharāmaṇdalē
thadeeyaguṇnmākalayya cha vidhūya dōshāvaleem
narō vigathasamsayam na thu vimōhamathrāpnuyāth

(94)

Lord ! Mukunda ! Man born on earth should ālways make proper use of his intellect. To make him virtuous and fellow the path of right conduct, there are many preceptors. Taking lessons from a preceptor, man must grasp the right path and escape the misleading way of sinful avocations. He is thus liberated from ignorance.

क्षमा च मरुदम्बरं सलिलमग्निरिन्दू रविः
कपोतशयुसिन्धवः शलभपुष्पलिट्सिन्धुराः ।
तथेह मधुहा मृगोऽप्यथ तथाण्डजः पिङ्गला
मुकुन्द ! कुररोऽर्भकोऽप्यथ कुमारिका बाणकृत् ।। ९५ ।।

kshamā cha marudambaram salilamagnirindoo ravi:
kapōthasayusindhava: salabhapushpalitsindhurā:
thateeha madhuhā mrugōpyatha thathaṇdaja: piṇgalā
mukunda ! kararōrbhakōpyatha kumārikā bāṇakruth

(95)

अहिः परमथोर्णनाभिरिह सिन्धुकन्यापते !
सुपेशकृदितीरितास्तु गुरवश्चतुर्विंशतिः ।
अमी जगति चर्यया हि निजयैव पुंसाँ सतां
हितामुपदिशन्ति नाम सरणिं शुभावाप्तिदाम् ।। ९६।।

ahi: paramathōrṇābhiriha sindhukanyā patē
supēsakrudi theeri thāsthu guravaschathurvimsathi:
amee jag ıthi charyyā hi nijayaiva pumsām sathām
hithāmupadiśanthi nāma saryitm subhāvāpithidām

(96)

Lord of Wealth ! There exist twenty four 'kurūs' like earth, wind, shy, water, fire, moon, sun, bird, python, sea, gloworm, bee-hives, stags, fish, professional harlot, squirrel, vigin, hunter, snake, spider, and worm. Each has a part to play and to play the role assigned, they are instructed.

NOTE—sage Dattāthraya enumerated twenty four 'kurus' to king Yadhu. (Ref : Srimad-Bagavatham. Skantha-II Chapters 7. 8 and 9).

विलोक्य च बतेदृशानिह शुभाप्तिहेतून् बहून्
विवेकरहितास्तु ये भुवि चरन्ति पापान्यहो ।
निबध्य यमपूरुषैरहह कालपाशैर्दृढै-
रमी निरययातनां बहु भवन्ति नीता मृतौ ॥ ९७ ॥

vilōkya cha badēdrusāniha su bhāpthi hē thūn bahūn
vivēkarahithāsthu yē bhvvi charanthi pāpānyahō
nibadhya yamapūrushairahaha kālapasairdrudai-
ramee nirayayathanām bahu bhavanthi neethā mruthou

(97)

Lord ! The path to good life leading to salvation is explicit. Yet unwise men indulge in sinful acts. The servants of the God of death (YAMA) bind them with strong strings (Kalapāśa) and those souls are led to hell (Naraka) where they pay for the sins committed.

लुठन्तमथ दारुणे नरकसीम्नि हाहेत्यहो
रुदन्तमधिकं क्षुधाप्यथ पिपासया व्याकुलम् ।
विमर्द्य शितहेतिभिर्विकरुणं समाकर्षय-
न्त्यतीव बत तप्ततास्रकलिते तले पापिनम् ।। ९८ ।।

ludanthamatha dāruṇé narakasèemni hahé thyahō
rudanthamadhikam kshodhāpyatha pipāsayā vyākulam
vimarahya sithahéthibhirvikaruṇam samākarshaya-
nithyatheeva batha thapthathāmrakalité thalé pāpinam

(98)

Lord ! The soul condemned to hell, afflicted with hunger and thirst, visibly repenting is mercilessly beaten, pricked and roasted on heated copper-plates.

वियोचयितुमीदृशान्नरकसङ्कटात् प्राणिनं
नुरान्तक ! पटीयसी तव हि भक्तिरेकैव सा ।
इमां तु नवधा जगौ दनुजबालकेभ्यः पुरा
भवत्पदपराणोत्तमतमः स कायाधवः ।। ९९ ।।

vimōchayi thumeedrusānnarakasaṇkatāth prāṇinam
murānthaka ! pateeyasī thava hi bhakthirékaiva sā
imām thu navadhā jagou danujabālakéahya: porā
bhavathpada parāyaṇōththamathcme: sa kāyādhava:

(99)

Lord ! Slayer of Muraśura ! To save them from the pangs of the life in hell, the only potent panacea is extreme faith in You. Prahlada, son of the chaste woman Kayethu, an unparalleled child devotee, imparted nine varieties of Bhakthi to the children of demons)Asuras).

श्रुतिर्वरद ! कीर्तनं स्मरणमङ्घ्रिसंसेवनं
रमावर ! तथार्चनं त्वपिच वन्दनं दासता ।
त्वयैव सह सख्यमच्युत ! निवेदनं चात्मन-
स्त्वयीह नवधा स्मृता भवति भक्तिरत्युत्तमा ॥ १०० ॥

sruthirvarada ! keerthunam smaraṇa maṅgrisamsévanam
ramāvara ! thathārchanam thvaśicha vandanam dāsathā
thvayaiva saha sakyamachyutha ! niysédanam chāthmana
sthvayee navadhā smruthā bhavathi bhakthirathyuththamā

(100)

Varada ! Achutha ! Lord of Wealth ! To listen to the learned discourses of Your greatness is 'Sravaṇa'. Uttering and singing Your sacred names is 'Keerthana'. Contemplation of all Your graceful blessings is 'Smaraṇa'. To bow unto Your feet and Your savants is pathasevana ! Yielding to Your dictates and attending to duties and being fully conscious of Your omnipresence, and propitiating You is 'Vandana'. Worshiping with sweet smelling flowers reciting Your sacred names is 'Archana'. Surrendering unto Your benign will is 'Dasya'. Avoiding the company of those that defest You and choice offerings to You is known as 'Sakyam'. The man who sells his bull to another forgets all about it after the sale. In the same manner pinning the faith on You and forgetting all about the body is Ātmanivēdana. If any man cultivates all the nine varieties of Bhakthi, the wise consider it as the highest form of Faith.

NOTE; Cf : *Srimaa Bhāgavatham* (Skantham. 7. Chapter 5 Slōkas 23, 24).

sravaṇam keerthanam vishṇō: smaraṇam padasévanam
archanam vandanam dāsyam sakyamathmanivédanam
ithi pumsarpitha vishnou bhakthischénnavalak shaṇā
kriyaté bhagavathyaddhā thamanyé deeithamuththamam

पञ्चमशतकम्

SATAKA-V

अथ सरसिजनाभ ! त्वत्कृपैकावलम्बा-
दहमिह नवधा तं कल्पितं भक्तिमार्गम् ।
कथयितुमयि सद्यस्तूत्सहेऽङ्ग ! क्रमेण
प्लवमिव भुवि लब्ध्वा पारलिप्सुः पयोधेः ॥ १ ॥

atha sarasijanābha ! thvathkrupaikāvalambā
dhahamiha navadhā nhwu kalpitham bakthimārgam
kathayithumayi sadhyasthūthsahénga ! kraména
plavamiva bhuvi labdhvā pāralipsu: payōdhé:

(1)

The eager mortal seeks to cross the ocean of life depending on a log of wood. He has firm faith in the endeavour. The Bhakthimārga of nine branches—the ocean of wisdom—Oh! Lord Padmanabha! I venture to cross. I have absolute faith on Your limitless grace which I take ās the barge.
Cf: Mahākavi Kālidāsa's modesty—

"kva suryaprabhavō vamśa : kvachālpa vishayā mathi :
thithirshurdustharam mōhādhudupénāsmi sāgaram"
(Raghuvamśam)

नवसु च बत भूमन् ! भक्तिमार्गेष्वथाद्यां
तव गुणगणलीलाकर्णनाख्यां तु भक्तिम् ।
श्रमलवरहितां तां चेतसः शान्तिदात्रीं
कथयितुमयि किञ्चित् प्रारभे भूरमेश ! ॥ २ ॥

navasu cha batha bhūman ! bakthimārgéshvathādhyām
thava guṇagaṇa leelā karṇanākyām thu bhakthim
sramalavarahithām thām chéthasa: śānthi dhāthreem
kathayithumayi kiñchith prārabé bhūramésa.

(2)

Recollection of Your graceful deeds and auspicious traits lead to the path of peace. To listen to Your achievements with faith (sravaṇabhakthi) calls for least effort, and is the first of the nine varieties of bhakthi. Oh Lord of Sridevi and Budevi ! I muster to speak on Srvaṇabhakthi.

इह हि जगति सन्ति प्राप्तये त्वत्कृपाया
मुरमथन ! बह्न्येवाङ्ग ! वर्त्मानि नूनम् ।
तदिदमखिलमुच्चैर्दुष्करं हन्त साध्या
ससुखमखिललोकैर्भक्तिरेकैव सा ते ॥ ३ ॥

iha hi jagathi santhi prāpthayé tvathkrupāyā
muramathana ! bahūuyévāṅga ! varthmāni noonam
thadidamakilamuchchiardwshkaram hantha sādhyā
sasukamakilalōkairbhakthirékaiva sā té

(3)

Oh ! Padmanabha ! Destroyer of Murasura ! There are many ways to earn Your grace and I am sure all of them are effective. Some of them being tantalising, the aspirant finds it difficult to follow. The Bhakthimārga, being an exception, every aspirant can follow it with absolute ease.

शमयति भुवि पापान्येव संसारभाजां
न तु सुदृढतरां तां वासनां वर्त्म सर्वम् ।
हरति तदुभयं यद्भक्तिरव्याहता त्व-
य्यथ सकलजनार्थ्या सैव निर्धूतशङ्कम् ॥ ४ ॥

śamayathi bhuvi pāpānyéva samsārabhājām
na thu sadrudatharām thām vāsanām varthma sarvam
harathi thadubhayam yadbhakthikyāhathā thva
yyatha sakalajanārthyā saiva nirdhūthasaṅkam

(4)

The paths that lead to the earning of Your Grace are universal remedies. They afford relief to the mortal immersed in the ocean of births and deaths. But they clear only the accumulated sins of the past ages. The saturn—human mind—the generator of sins is not cleaned by the paths other than bhakthi. It is bhakthi that evacuates all evil thoughts. Oh Lord ! Is not bhakthi the best vehicle to earn Your grace ?

Cf : Srimadbhāgavatham. Skāntham 6. Adhyāya I
"kēchit kévalayā bhakthyā vāsudévaparāyaṇā——
yatha krishṇārpitha prāṇasthathpūrushanishanishévayā"

अपि च परमवेक्ष्यः कर्मणां चेतरेषा-
मिह भुवि सकलानां चाधिकारी मुरारे ! ।
सममखिलजनैरप्यश्रमेणाच्युतानु-
ष्ठितिषु किमिह शक्यं भक्तिवत् त्वय्यनन्ते ॥ ५ ॥

api cha paramavékshya: karmaṇām chétharéshā
miha bhuvi sakalānām chādhikārī murāré !
samamakilajanairapyarméṇāchyuthānu
shtithishu kimiha śakyam bhakthivath thvayyananté

(5)

The Vedas and Dharmasasthras give countless prescriptions to earn Your grace. They are devised to cater to the needs of men in different stages of mental equipment. All cannot therefore follow them. Oh ! Immortal Murāri ! Bhakthimārga is the only path that lends itself to be followed by one and all irrespective of level of equipment, it is indeed unmatched.

निखिलभुवनबन्धो ! नाथ ! तत्रापि मुख्यं
तव चरितसुधायाः शश्वदाकर्णनं तत् ।
यदिह परमनिच्छन्नप्यसौ हन्त देही
जगति भवति यस्माद् दूरितः सर्वपापैः ।। ६ ।।

nikilabhuvanabandhō ! nāthā ! thathrāpi mukyam
thava charithasudhyā : śasvadakarṇanam thath
yadhiha paramnichchannapyasou hantha dēhī
jagadhi bhavathi yasmād dūritha : sarvapāpai :

(6)

Oh ! Lord ! the friend of the Universe ! Tasting the nectar of Your great deeds by lending the ears to narrations is Sravanabhakthi. Of all the nine-forms of bhakthi, it is the foremost. If llstened to even half-heartedly, the hearer will be rid of all the sins that had accumulated over the ages to his credit.

प्रियमिह रसनाया यन्न तद्रोगशान्त्यै
प्रभवति गदहारि स्वादुतां वा न धत्ते ।
प्रणुदति भुवि पापं रञ्जयन्ती हृदुच्चे-
स्तव चरितसुधा सा भेषजायेव दुग्धम् ।। ७ ।।

priyamiha rasanāyā yanna thadhrōgaśānthyai
prabhavathi gadahāri svādhuthām vā na dhattē
praṇudathi bhuvi pāpam rañjayanthī hruduchchai
sthava charithasudhāig bhēshajāyēva dugdham

(7)

Edibles agreeable to taste fail to cure diseases. Drugs that cure diseases are invariably bitter in taste and are not palatable. Milk is deemed to be a suitable diet to the afflicted. The nectar (recital and hearing) of Your divine deeds is the most suitable for the mentally afflicted. Oh ! It tranquilises and sets the mind at ease.

तव चरितसुधाया धारया पूरणीये
सति सकलजनौघाः कर्णकूपे स्वकीये ।
तदहितकरणायेवोपलाभ्याँ पिधानं
दधति भुवि किमर्थं कुण्डलाह्वायुताभ्याम् ॥ ८ ॥

thava charithasudhāyā dhārayā pooraṇeəyé
sathi sakalajanaugā karṇakūpé swakeeyé
ihadhahithakaraṇāyévōpalābhyām pidhānam
dudhathi bhuvi kimartham kuṇdalāhvāyuthābhyām

(8)

The people who adorn their ears with rings, as if to plug the ear-holes and make it immune to penetration of news of Your divine-deeds are to be pitied. Oh ! Lord Padmanabha ! The ears are meant to serve as receptacles of the nectar ōf Your great deeds duly recited.

विषयमयदवाग्नज्वालया पीडिताना-
मगणितबलकामक्रोधवैर्यर्दितानाम् ।
जननमरणरूपे सागरे मज्जताँ हा
गतिरिह हि विना का त्वत्कथास्वादभाग्यात् ॥ ९ ॥

vishayamayadhavāgnijvālayā peetithānā
magaṇithabalakāmakrōdhavaiұyardhithānām
jananamaraṇarūpé sāgaré majjathām hā
gathiriha hi vinā kā thvathkathāsvādhabhāgyāth

(9)

Sound, touch, form, taste and Smell—the sensory temptation torment the human-souls in the conflagnation that they set ablaze. They are swayed by desire and anger and perpetually submerged in the ocean of births and deaths. Oh ! Lord Padmanabha ! Is there an alternative to the redemption than the path of tasting the nectar of Your glory recited faithfully ?

परिहरति च पापं हन्त तापत्रयं च
प्रदिशति भुवि सर्वं वाञ्छितं मानवानाम्
जनयति हृदि भक्तिं श्रीपते ! त्वय्यसीमाँ
किमिह दिशति सौख्यं नो कथास्वादनं ते ॥ १० ॥

pariharathi cha pāpam hantha thāpathrayam cha
pradhiśathi bhuvi sarvam vāñchitham mānavānām
janayathi hrudhi bhakthim sri-patē ! thvayyassīmām
kimiha disathi sowkyam nō kathāsvādanam tē

(10)

Oh ! Lord Padmanabha ! fastidious devotion will result in earning Your limitless grace. Why dialate on the gains ? Unabated love will infuse bhakthi and lead to fulfilment of dharmic desires and removal of bodily afflictions, protection from the attacks of enemies; and counter the evils arising out of sins against Gods. In short, the three 'Tāpaās' are killed. Listening to Your sacred lores recited with devotion, removes the afflictions that mortals experience in mundane existence.

अनुदिनमवगाहैः पुण्यतीर्थेषु यद्वै
फलमलमुपभुक्तुं यत्तपोभिर्मखैर्वा ।
तदखिलमिह लोकस्त्वश्रमेणाश्नुतेऽसौ
सकृदपि तव गाथां कर्णयोराकलय्य ॥ ११ ॥

anudinamavagāhai : puṇyatheerthéshu yadvai
palamalamupabhuṅkthē yaththapōbhirmakairvā
thadakilamiha lōkasthvasraméṇaasnutéasou
sakrudapi thava gāthām karṇayōrākalayya

(11)

The merit that accrues by bathing in sacred waters, or by observing rituals or by practising intense penance are all assured by the sasthras and scriptures. But all these can easily be secured by reciting Your sacred name but once with faith and devotion.

स्मरणनिरतपापव्यूहविच्छेदशौण्ड-
स्त्वमयि भुवनबन्धो ! कीर्त्यसे यत्र शश्वत् ।
श्रवणपुटयुगल्या ताँ समास्वाद्य गाथां
क इह न कृतकृत्यो जायते नाथ ! मर्त्यः ।। १२ ।।

smaraṇanirathapāpavyūhavichchédasōunda
sthvamayi bhuvanabandhō ! keerthyasé yathra sasvath
sravaṇaputayugalyā thām samāsvādhya gāthām
ka iha na kruthakruthyō jāyathé nātha ! marthya:

(12)

Oh ! Lord Padmanabha ! I fail to find a single mortal who had failed to reap the reward of birth after having lent his ears to Your divine glory, duly recited. Your bengin grace is well-known, repeatedly emphasized by eloquent narrations as the destroyer of sins root and branch. Men should surrender their ego and identify totally with You.

जगति दनुजवैरिन् ! यः पुमानात्तमोदं
भवति धृतरतीनां सज्जनानां समाजे ।
निशमयति न गाथां कीर्त्यमानां त्वदीयां
न भवति बधिरो वै तत्समो हन्त नूनम् ।। १३ ।।

jagathi danujavairin ! ya: pumānāththamōdām
bhavathi dhrutharatheenām sajjanānām samājé
nisamayathi na gāthām keerthyamānām thvadeeyām
no bhavathi bhadhirō vai thathsamō hantha noonam

(13)

Men of gold that haxe surrendered themselves unto You, congregate and sing Your glory, Oh ! the destroyer of the Vile ! The mortal that hath no instinct in him of hearing Your glories despite being endowed with ears is certainly deaf. His infirmity is patent.

अनिशमलमनर्थौघावहासत्प्रसङ्गान्
निशमयति कथां ते प्रोज्झ्य हा मन्दभाग्यः
सुमधुरिम बलादप्यर्पितं नाम हित्वा
पय इह परिखादत्युष्ट्रकः कण्टकान् द्राक् ॥ १४ ॥

anisamalamanarthōugāvahāsathprasangān
nisamayathi kathām té projjya hā mandabhāgya:
sumadhurima balādapyarpitham nāma hithvā
paya iha parikādathyushtraka: kantakān drāk

(14)

Men who shun the experience of enioying Your glory being narrated and indulge in listening to worthless gossip are the most demoniacal. Is this not but logical ? The camel shuns sweet milk tendered with affection but avidly gulps dawn coarse and sore thorn.

अहह खलजनानां कर्णशूलायितैस्तैः
परुषवचनजातैर्विक्षतं कर्णरन्ध्रम् ।
यदि न हि तव गाथारूपपीयूषवृट्या
शिशिरयति विगर्ह्यः कः परः स्यात् ततोऽपि ॥ १५ ॥

ahaha kalajanānām karnasūlāyithaisthai:
parushavachanajāthairvikshātham karnarandram
yadi na hi thava gātharūppiuyushavrushtayā
sisirayathi vigarhya: ka: para: syāth thathōapi

(15)

Oh; Lord; What a pity; The ears are tormented by the worthless words of such men wicked by nature and demoniacal by disposition. Glory of Your exploits, the unfailing medicine, had cured the sores of the afflicted. A man who fails to seek this sure remedy is to be shunned as a scourge on humanity.

NOTE : The royal composer seems to strike a personal note here.

नवरसपरिमिश्रैर्या त्वदीयापदानै-
र्नवनवमथ मोदं मानवानां विधत्ते ।
दिनमनु तव गाथां तादृशीं साधु शृण्व-
न्नपि ननु भुवि तृप्तिं कः प्रयातो मनीषी ॥ १६ ॥

navarasaparimisrairyā thvadeeyāpadanai
rnavanavamatha mōdam manavanam vidhatté
dinamanu thava gatham thadruseem sadhu sruṇva
nnapi nanu bhuvi thrupthim ka : prayāthō maneeshī

(16)

Your divine sports abound in the nine varieties of literary tastes (Navarasa). A paurānika, who, with utter devotion narrates the greatness with the divinity unimpaired, and the blessed who hear the narration with faith day in and day out; can never attain satiation. Oh! Lord! they will crave for more and more of such experience.

शुकभृगुसनकाद्या हन्त नैर्गुण्यसक्ता
अपि जगति मुनीन्द्रा नाथ ! यस्यां कथायाम् ।
तव परमनुरक्तास्तूत्तमश्लोकलीला-
विवशितमतयोऽमी केन वाञ्छया न सा स्यात् ॥ १७ ॥

ṣukabrugusanakāhyā hantha nairguṇyaṣakthā
api jagathi muneendrā nātha ! yasyām kathāyām
thava paramanurakthāsthūththamaslōkaleelā
vivaṣithamathayōamee kēna vāñchayā na sā syāth

(17)

Sages Suka, Brugu and Ṣanaka are to be adored. Having embedded the 'formless ultimate' in their hearts, they sacrificed everything else in the Universe. To them, Your grace and deeds have been irresistible and they revel in narrating them. None among the mortals of the mundane world resist similar temptations.

Cf : Srimadbhāgavatham. Skantham 2. Chapter I. Slōkas 7 & 9

"prayéṇa munayō rajannivruththa vidhishédhatha : ......
......gruheetha-chétha rajarshé akyanam yadadheethavan

धनतनयकलत्रागारबन्धुन् निरस्या-
पि च तृणवदरण्ये मौनिवृत्तिं श्रितानाम् ।
विगलितममताहन्तादिदोषव्रजाना-
मपि जनयति सक्तिं सा कथाधोरणी ते ॥ १८ ॥

dhanathanayakaḷathrāgārabandhūn nirasyā
pi cha thruṇavadaraṇyé maunivruththim srithānām
vigaḷithamamathāhanthādhidhōshavrajānā
mapi janayathi sakthim sā kathādhōrañee té

(18)

Even to those having renounced wealth and retire to the forest with the object of performing penance; considering kith and kin and worldly pleasures as worthless; and to those who have conquered the self, Your glory is dear. They surrender themselves unto You.

अखिळविषयजालावाङ्मुखा ये त्वजस्रं
श्रुतियुगसुखदाभिस्तावकीभिः कथाभिः ।
मुरमथन ! नयन्ते कालमामोदभूम्ना
परमसुकृतिनोऽमून् नाथ ! मन्यामहे तान् ॥ १९ ॥

akilavishayayajālāvyṅgmukā yé thvajasram
sruthiyugasukadābhisthāvakeebhi : kathābhi :
muraathana ! nayanté kālamāmōdhaboomhā
paramassukruthinōamoon nātha ! mañyāmahé thān

(19)

Those who have given up all worldly pleasures continue to live happily by hearing Your divine deeds narrated. They are really blessed, for they have earned Your limitless grace. Is this not a fact ? Oh ! Murari ! Lord Padmanabha;

तवगुणगणलीलाकीर्तनेषु प्रसक्ते-
ष्वथ विगलितदेहादिस्मृतिर्वीतलज्जः ।
हसति लपति गायत्युच्चकैः किञ्च नृत्य-
त्यलमजित ! बतोन्मादीव हा लोकबाह्यः ॥ २० ॥

thava guṇagaṇa leelā-keerthanéshu praskathé
shvatha vigalithadéhādismruthirveethalajja:
hasathi lapathi gāyathyuchchakai: kiñcha nruthya
thyalamajitha ! bathōnmādheeva hā lōkabhāhya;

(20)

Oh ! Lord ! How to estimate the greatness of the Bhaktha? When the bhagavathas sing Your glory with devotion, the true bhagavatha forgets his very existence on earth. He forgets the mundane world, transcends unnatural restraints, converses fearlessly, sings, dances and is in a trance. He almost resembles an out law.

अमरपरिवृढत्वं वा रसायाः पतित्वं
कमलभवपदं वा योगसिद्धीश्च वह्वीः ।
तृणमिव हृदि मत्वा त्वत्कथायामजस्र-
मुरमथन ! रमन्ते साधवस्तद्रसज्ञाः ॥ २१ ॥

amaraparivrudathvam vā rasāyā: pahtithvam
kamalabhavapadam vā yōgasiddheescha bhahvee :
thruṇamiva hrudhi mathvā thvathkathāyāmajasram
muramathana ! ramanthé sādhavāsthadrasagyā:

(21)

Oh ! Slayer of Muraśura ! The blessed bhagavathas who have drunk the nectar of Your divine deeds, never forget the taste, remember it for ever and are blissfully happy. Kingship, the Lordship of the world of dévas, the headship of brahmaloka, superhuman powers through yoga: are all viewed by them as of little value. (as grass)

Cf : Srimadbhagavatham : 11 Vrudrāśura's declaration.

"na nākaprushtam na cha pāraméshtyam...... thvā virahayya kāṅgshé

भवति हि भुवि सक्तिर्लौकिकेष्वत्र पुंसा-
मपि परमखिलानां भोगिशायिन् ! रसेषु ।
अमितसुकृतपुञ्जैरेव चालौकिके वै
कुतुकमिह रसे त्वद्भक्तिरूपे समीयात् ।। २२ ।।

bhavathi hi bhuvi sakthirlōwkikēshvathra pusā
mapi paramakilānam bhōgiśāyin ! rasēshu
amithasukruthapuñchairēva chālowkikē vai
kuthukamiha rasē thvathbhakthirūpē sameeyāth

(22)

Mortals are always attracted by material gains. The vision of the Lord (Darśan through bhakthi), the supreme bliss—Oh ! Reposer on the king of serpants, is the proud possession of that individual who had accumulated the countless gifts of Your divine grace. That individual alone is the 'really blessed.

जगति भवति विश्वेषां रसानां समूहः
सुनियतमतितुच्छो यद्रसापेक्षयाहो ।
तमिह रसमवाप्तुं भक्तिसंज्ञं निपीया-
च्युत ! चरितसुधां ते कः पटुः स्तोकपुण्यः ।। २३ ।।

jagathi bhavathi visvēshām rasānām samūha:
suniyathamathithuchchō yadrasāpēkshayāhō
thamiha rasamavāpthum bhakthisamgyam nipeeyā
achyutha ! charithasudhām tē ka: patu: sthōkapuṇya:

(23)

Existence in the mundane world has many attractions to offer. All of them put together cannot compete with the nectar of bhakthi. The devotee who revels in hearing Your deeds-divine incessantly, automatically gains eligibility of tasting the bhakthi rasa. Oh! .Adhyutha! Is this not cent percent true ? No wonder a lukewarm devotee fails to attain the eligibility.

यदि न वहति सर्वेभ्यो वरीयस्तरत्वं
मुरमथन! रसेभ्यो भक्तिसंज्ञो रसोऽसौ ।
जहुरहह किमर्थं लिप्सया तस्य भूपा
धनमपि ननु राष्ट्रं चाथ भोगान् समस्तान् ॥ २४ ॥

yadi na vahethi sarvébyō vareeyastharathvem
muramathna ! rasébyō bhakthisamgyō rasōasow
jahurahaha kimartham lipsayā thasya būpa
dhanamapi nanu rāshtram chāthā bhōgān samasthān

(24)

Mendicants of royal status have renounced wealth, territory and power in quest of bhakthi. ! Oh slayer of the Asura Mura ! If bhakthirasa is inferior to all that they have sacrificed How are we to account for their choice ?

वरद ! जनपदे वा यत्र सङ्कीर्त्यते ते
ननु चरितसुधा सा सादरं प्रत्यागारम् ।
नरपतिरपि तत्रत्यः प्रजाश्चाथ सर्वाः
सुनियतमनुभावात् पाविताः स्युर्हि तस्याः ॥ २५ ॥

varada ! janapadé vā yathra sangeerthayaté té
nanu charithasudhā sā sādaram prathagāram
narapathirapi thathrathya : prajāschaatha sarvā :
suniyathamanubhāvāth pāvithā : syurhi thasyā :

(25)

Oh ! Giver of boons ! If sung in ecstacy and heard with faith, recitals of Your ! divine deeds will surely liberate the practitioners, That countr glory, where the people and the king enjoy Youry being sung with devotion, is sure to be blessed by the charismatic effect. There, every householder will enjoy bliss.

अपि च भुवि पुमान् यः कारयत्युच्चकैस्ते
मुरमथन! कथायाः कीर्तनं स्वीयगेहे ।
निजपतिगुणलीलास्वादतुष्टाथ पद्मा
तमिह बत विधत्ते सर्वसम्पत्समृद्धम् ।। २६ ।।

api cha bhuvi pumān ya : kārayathyuchchakai : tė
muramathana ! kathayā : keerthanem sweeyagėhė
nijapathiguṇaleelāswādathushtātha padmā
thamiha batha vidhaththė sarvasampathsamruddham

(26)

If a devotee at his doors sings and dances voicing Your matchless glory, he is sure to be blessed by Goddess Lakshmi. Oh ! Slayer of Asura Mura ! The Goddess will positively visit the devotees' house to hear the glory and greatness of Her Husband Lord. She will bless the devotee with all riches.

बहुभिरिह तपोभिर्वर्ष्मणः क्लेशसाध्यै-
रपि बत पुरुषार्था येऽनवाप्या इमेऽपि ।
दृढमिह वशगाः स्युर्लब्धभक्तेस्त्वयीशे
किमुत भुवनबन्धो! सम्पदश्चञ्चलास्ताः ।। २७ ।।

bahubiriha thapōbhirvarshmana : klėśasādhyai
rapi batha purushārthā yėanavāpyā imėapi
drudamiha vaśagā : syurlabdhabhaktėsthvayeeśė
kimutha bhuvanabandhō ! sampadaschan chanchalāsthā :

(27)

Austerities and severe penances may even fail at times to ensure the purushārthas of Dharma, Artha. Kāma, and Mōksha. Penances are mostly bodily inflictions. Oh; Protector of the Earth ! All these purushārthās can easily be earned by steadfast devotion by surrendering unto Your divine grace. That being the truth, it is obvious that transient gains allure people as they are easy of reach.

अघशमन! तथापि त्वत्पदे लब्धभक्ति-
स्तृणमिव मनुते यत् सम्पदश्चाश्रमाप्ता: ।
तदिह न खलु चित्रं प्राप्य रत्नं त्वनर्घं
क इव जगति काचं चेतनः श्रद्दधीत ।। २८ ।।

agaśamana ! thathāpi tvathpadé labdhabhakthi
sthruṇamiva manuté yath sampadaschāsramāpthā :
thadiha na kalu chithram prāpya rathnam thvanarkam
ka iva jagathi kācham chéthana : sraddhadheetha

(28)

The devotee that embeds Your image in his heart will look upon all his other possessions as next to nothing. It is immaterial whether he is on the top of the ladder or at the bottom. Oh ! Dispeller of evils ! This is not at all surprizing. Any man endowed with common-sense will not prefer the silver coated shell after gaining the priceless oyster.

द्रढयति ननु भक्ति तां जनानां कथा ते
तव गुणगणलीलाभिर्जगन्मङ्गलाभिः ।
मधुररसविमिश्रं भेषजं बालकानां
कलयति गदशान्ति यद्वदीशाश्रमेण ।। २९ ।।

drudayathi nanu bhakthim thām janānām kathā té
thava guṇagaṇaleelōbhirjaganmangalābhi :
madhurarasavimisram bhéshajam bālakānām
kalayathi gadaśānthim yadvadeeśāsramēṇa

(29)

Sugar-coated remedies are taken by children which cure diseases. Stories that are dedicated to detail Your divine qualities, deepen the faith in You. Men of the world cherish the stories even as children take sugar-coated pills,

तत इह ननु मर्त्यैः सर्वथा सर्वकाले-
ष्वपि भवमयसिन्धोः पारमाप्तुं सयत्नैः ।
तव चरितसुधैवात्यन्तमास्वादनीया
निखिलविषयजालावाङ्मुखैः सान्द्रमोदम् ।। ३० ।।

thatha iha nanu marthyai : sarvathā sarvakālé
shvapi bhavamayasindhō : pāramāpthum sayathnai :
thava charirhasudhaivāthyanthamāsvādaneeyā
nikilavishayajālāvāṅgmukai : sāndhramōdam

(30)

Men eager to cross the ocean of life are not drawn towards earthly pleasures. With faith and devotion they enthusiastically listen to Your sacred stories always, inorder to attain bliss that lasts for ever.

Srimadbhāgavatham, the divine text speaks of the glory of the Lord. This holy. Text must be reād and heard with reverence. Those who recite the Text divine and listen; should attune themselves to the serenity of the endeavour. Slokas 31 to 65 contain tips to the narrators and listners.

मुरमथन! तदर्थं तावकेष्वालयेषु
प्रतिदिनमथवाहो गेहसीम्नि स्वकीये ।
त्वयि रतहृदयेनेशेह भूमीसुरेणा-
च्युत! पठनमघघ्नं कारयेत् त्वत्कथायाः ।। ३१ ।।

muramathana ! thadartham thāvakéshvālayéshu
prataidinamathavāhō géhaseemni svakeeyé
thvayi rathahrudayénéséha bhoomeesurénā
achyutha ! patanamaghagnam kārayéth thvathkathāyā :

(31)

Oh ! Muramathana ! To help eager mortals anxious to cross the ocean of life, discourses by learned men must be arranged in temples or in the houses of accredited devotees. The learned man who does the job must be Your ardent devotee. If the eager mortals listen to him with faith and devotion they will be rid of all their sins,

सुरभिलसमवृन्दैश्र्चाथ दीपैरनर्घै-
रपि परमुपहारैश्र्चाथ नानाप्रकारैः ।
मनसि सुदृढभक्तया नाथ! वर्यां सपर्यां
सविनयमतिवेलं कारयेत् पुस्तकस्य ।। ३२ ।।

surabhilasamavrundaischātha deepairanagair
api paramupahāraischātha ṇānāprakārai :
manasi sudhrudabhakthya nātha ! varyām saparyām
savinayamathivélam kārayéth pusthakasya

(32)

Bhagavatham—the Text divine speak of Year divine qualities and great deeds. It is holy and should be worshiped with fragrant flowers. It must be housed in a place lavishly decorated with silver, gold, pearls and bright lamps. Variety of fruits, sweets and pāyasa should be offered. Above all, steadfast devotion must guide the operations.

प्रतिदिनमपि दद्याच्छाकसूपादिमिश्रं
पुरुदधिघृतदुग्धं तण्डुलं चाथ तस्मै ।
तव चरितसुधाया धारया श्रोतृकर्णा-
नजित! ननु पुनानायादरेण द्विजाय ।। ३३ ।।

prathidinampi dhadhyāchchākasūpādimisram
purudadhigruthadughham thaṇdulam chāatha thasmai
thava charithasudhāyā dhārayā srōthrukarṇā
najitha ! nanu punānāyādaréṇa dvijāya

(33)

Oh ! Lord ! Unconquered ! The learned bhāgavatha fills the ears of devotees with torrents of ambrosia of Your divine deeds and chastens the intellect and purifies the mind. Every day, the bhagavatha must be offered vegetables, cereals, ghee, milk, curd and rice.

अपि भवदवतारप्रष्ठदिव्यप्रसङ्गे-
ष्वजित ! विरतिषूच्चैः स्कन्धकाध्याययोर्वा ।
मुरहर ! सविशेषं कारयेन्मण्डनानि
प्रचुरकदलिकाभिः पुष्पमालागणैश्च ।। ३४ ।।

api bhavathavathāraptashtadivyaprasangé
shvajitha ! virathishūchchai: skandhakādhyayayōrvu
murahara ! savisésham kārayénmaṇḍanāni
prachurakadalikābhi: pushpamālāgaṇaischa

(34)

Oh ! Murahara ! Ajitha ! As the Bhāgavatha-discourse proceeds there are several important incarnations like Narasimha, Vamana, Rama and Krishna. that will figure. On every such occasion and with the conclusion of each Skantha and Chapter, the venue must be decorated with plantain studs, mango leaves, flower garlands and other materials that signify auspiciousness.

तदनु परिसमाप्तौ त्वत्कथाकीर्तनस्य
प्रमुदितमतिरुच्चैर्भूसुराणां शुचीनाम् ।
भुजगजयन ! कुर्यात् तृप्तिमन्नेन तावत्
सुरुचिभिरुपदंशैरन्वितेनादरेण ।। ३५ ।।

thadanu parismāpthou thvathkathākeerthanasya
pramudhithamathiruchchairbhūsurāṇām sucheenām
bhujaśayana ! kuryāth trupthimannéna thāvth
suruchibhirupadamsairanvithénādaréṇa

(35)

Oh ! Bhujagasayana ! Ajitha ! As the discourse is in progress and draws to a close, devotees whose hearts are replete with the glory of the Lord. must be well fed with tasty dishes, honey, milk ghee, ghir (pāyasa) etc., along with cooked rice (anna). They should express their happiness and contentment.

द्विजमपि तव गाथावाचकं पूजयित्वः
मलयजसुममाल्यैरर्घ्यपाद्यैश्च भक्त्या ।
मुदितमजित ! कुर्वंस्तं नमेद् दक्षिणाभि-
र्वसनवरदुकूलैर्वित्तशाठ्यं विनैव ।। ३६ ।।

dvijamapi thava gāthāvāchakam pujayithvā
malayajasumamālyairargyapādhyaischa bhakthyā
mudhithamajitha ! kurvanstham naméd dhakshiṇābhi
rvasanavaradukūlairviththaśādyam vinaiva

(36)

Oh ! Lord Ajitha ! The learned brahmin who had recited the Bhāgavatha—Text must be offered sandal-paste, fragrant flower-garlands, argya, padya (water oblations) and worshipped He must also be offered costly silk clothes and money, (dakshina) in keeping with the status of the host.

द्विजवर ! वदनात् ते निस्सृतामद्य गाथां
मुरमथितुरिहाकर्ण्यास्मि जातः कृतार्थः ।
इति मधुरवचोभिः प्रीणयेच्चैनमुच्चैः
सविनयमथ वीतच्छद्मलेशं शुभार्थी ।। ३७ ।।

dvijavara ! vadanāth té nisruthāmadhya gāthām
muramathithurihākarṇyāsmi jātha: kruthārtha:
ithi madhuravachōbhi: preeṇaéchchainamuchchai :
savinayamatha veethachadmaléśam subārthee

(37)

The devotee must frankly confess to the learned bhagavatha that the holy exploits of Sri Padmanabha as interpreted by the Bhagvatha had enabled him to reap the reward of birth in the mundane world. The devotee must please the Bhagavatha by his sweet words.

तदनु विरचयंस्तं साधुयानाधिरुढं
द्विजमयि तव गाथावादिनं प्रीतिपूर्वम् ।
विमलनिगमघोशेणाथ वादितत्रनादै-
रपि सममुमाशु प्रेषयेदस्य गेहम् ।। ३८ ।।

thadnu virachayamstham sādhu yā ṇā dhirudam
dvijamayi thava gā thāvādinam preethipoorvam
vimalanigamagōshēṇātha vādithranādai
rapi samanumāśu prēshayēdasya gēham

(38)

The holy Bhagavatha who recited the Bhagavatham should then be fondly escorted to his residence in a well decorated palanquin; scholars who could chant the Veda Manthras flawlessly and sweet-music from auspicious musical instruments should accompany the palanquin.

NOTE : Seven slōkas commencing from 32, prescribe the mode of conducting Bhagavatha recital and means of adorning the Bhagavatha. The royal house of Vañchi-kingdom practice the precepts till this day.

भवति निगमविज्ञाग्रेसरोऽथ द्विजन्मा
विजयमथ नरेन्द्रश्चाप्नुयाद्युद्धभूमौ ।
द्रविणममितमाप्नोतीह वैश्यश्च भक्तया
तव चरितमिहाकर्ण्याशु शूद्रोऽपि सौख्यम् ।। ३९ ।।

bhavathi nigamavigyāg ésarōatha dvijanmā
vijayamatha naréndraschāpnuyādhyudhabhoomow
dravinamamithamāpnōtheeha vaiśyascha bhakthyā
thava charithamihā karṇyāśu śūdrōpi sowkyam

(39)

The brahmin who listens to Your glory narrated, with adoration leads all the rest in the knowledge of the vedas, The king becomes invincible in the battle-field. The Vaisya will amass wealth. The Sudra. the last of the Varṇa ladder will be blessed with Sowbagya.

इति सकृदपि यो वा नाथ ! मर्त्यः कथां ते
निशमयति हृदम्भोजोल्लसद्भक्तिभूमा ।
स इह सकलवन्द्यो दूरितः सर्वपापै-
स्तव दयिततमश्च स्यादलं वीतशङ्कम् ।। ४० ।।

ithi sakrudapi yō vā nātha ! marthya: kathām té
niśamayathi hrudambhōjōllasadbhakthibhoomā
sa iha sakalavandhyō dūritha: sarvapāpai
sthava dayitha:hamascha syādalam veethaśaṅkam

(40)

Oh ! Lord ! The man, who listens to Your glory narrated but once, the love he bears to You deepens and grows (in his heart-Lotus) : Being rid of all the sins, he becomes venerable, and surely he is dearer to You.

यदि न भवति शक्तः कर्तुमेवं कथायाः
श्रवणमयि धनस्याभावतस्तर्हि मर्त्यः ।
मुरहर ! परमुच्चैर्हन्त यत्नेन गत्वा
सदसि ननु सतां तां शश्र्वाकर्णयेत ।। ४१ ।।

yadi na bhavathi śaktha: karthuméevam kathāyā :
sravaṇamayi dhanasyābhāvathastharhi marthya:
murahara ! paramuchchairhantha yathnéna gathvā
sadasi nanu sathām thām śasvadākarṇayétha

(41)

Oh ! Murahara ! if a man is not affluent enough to arrange for narration of Your exploits and glory either in a temple or at his residence, he must attend the narration at the place where it is held, listen, and obtain salvation.

अनुदिनमिह यावच्छक्ति पुष्पं फलं वा
सकुतुकमुपहारं कल्पयन् पुस्तकाय ।
स्फुरदुरुतरभक्त्या नातिदूरे च तिष्ठन्
मुकुलितकरयुग्मः स्यात् कथाकर्णनार्थी ।। ४२ ।।

anudinamiha yāvachchakthi pushpam palam vā
sakuthukamupahāram kalpayan pusthakāya
spuradurutharabhakthyā nā athidūré cha thishtan
mukulithakarayugma: syāth kathākarṇanār thee

(42)

The devotee who elects to visit the place of narration, must take with him flowers or fruits and offer it to the great Literature Bhagavatham with his heart filled with devotion; and with folded hands, he should listen.

तुरगवदतिलोलं स्वं प्रकृत्यैव चेतो
वशमलमुपनेतुं ज्ञानवाभाजाप्यशक्यम् ।
विषयविपिनमार्गात् सन्निवर्त्यातिवेलं
चरितनिशमने ते सक्तमुच्चैर्विदध्यात् ।। ४३ ।।

thuragavadathilōlam svam prakuruthyaiva ché thō
vaśamalamuparéthum gyānabhājāpyaśakyam
vishayavipinamārgāth sannivarthyā thi vé lam
charithaniśamané té sakthamuchchairvidadhyāth

(43)

The control of the mind is an assiduous task, even beyond the ken of highly intelligent men. The mind is an uncontr: ollable horse with the tendency of wandering in the wilderness of earthly pleasures.' The man desires to reach you, must control the mind and listen to Your glory with stead-fast devotion.

पुनति विफलाभिः कण्ठशोषैकदाभि-
मुंरहर ! तव गाथाकर्णनाय प्रवृत्तः
न हि किमपि नयेत व्यर्थमेवात्र कालं
हहह कलुषवार्ताभिः परं लौकिकीभिः ।। ४४ ।।

puṇarathivipalābhi: kaṇdaśōshaikadā bhi
rmurahara ! thava gāthākarṇanāya pravruththa:
na hi kimapi nayétha vyarthamé vāthra kālam
hahaha kalushavārthābhi: param lowkikeebhi:

(44)

Oh ! Murahara ! The eager listener of Your glory must avoid worthless gossip that dries the heart, creates scare ānd is mostly wordly in content. He should not waste his valuable life in such avocation.

यदुदितमिह गाथावाचकेन द्विजेन
स्फुरदुरुतरभक्तया तत् सदोपाददीत ।
शमलशमनदक्षत्वत्कथावादिनं तं
गुरुरयमिति सम्यङ् मानसे भावयेत ।। ४५ ।।

yadudithamiha gāthāvāchakéna dvijéna
spuradurutharabhakthyā thath sadōpādadeetha
śamala śamanadakshathvath ka thāvādinam tham
gururayamithi samyang mānasé bhāvayé tha

(45)

The man who stoops to earn Your grace must follow earnestly, the words of the Bhagavatha, who extols Your greatness, and glory. The content of Your story is the panacea for sins and the Bhagavatha, who recites it must: with single hearted devotion, be deemed as Guru (Preceptor).

प्रकटयितुमपि स्वं शास्त्रवैदुष्यमद्धा
सदसि समुपविष्टे माधव ! श्रोतृवृन्दे ।
न च किमपि विदध्याच्छुष्कवादं कथाया
मुरहर ! कथयित्रा न्यूनविद्येन वापि ।। ४६ ।।

prakatayithamapi svam śāsthravaidushyamaddhā
sadasi samupavishté mādhava ! srōthruvandé
na cha kimapi vidadhyāchchashkavādam kathayā
murahāra ! kāthavithrānyūnavidhyéna vāpi

(46)

Oh Madhava ! Granting that, the Bhagavatha is not well versed, the devotee should avoid indulging in a needless discussion with him, with the object of displaying one's own grip on the Sastras, particularly in the midst of eager listeners assembled to hear Your glory.

अपि च मनुजबुद्ध्या यस्त्ववज्ञां विधत्ते
भवति भवपरीतापौघविच्छेदशौण्डे ।
बहुषु विरचितास्तास्तेऽवतारेषु लीला
मुरमथन ! निशम्य द्रागसौ नारकः स्यात् ।। ४७ ।।

api cha manujabudadhyā yasthvavagyyām vidhaththé
bhavthi bhavapareethapawgavichchéda śouṇdé
bahushu virachi thāsthāsté avathāréshu leelā
muramaihan ! viśamya drāgasaw nāraka: syāth

(47)

Oh ! Muramadhana ! Your grace can redeem men from the ocean of life, and uproot attendent turmoils. If a man takes you for a mortal like himself, and fails to recognise the divinity in You; eventhough, he listens to the greatness of Your incarnations, he is doomed to reach hell—.

तत इह निखिलेशः श्रीहरिः शिष्टदुष्टा-
वननिहतिविधानायावतीर्णो धरण्याम् ।
इति दृढतरभक्त्या नाथ! तुष्येत् कथायां
तव तु विगलदश्रुश्चाथ रोमाञ्चिताङ्गः ॥ ४८ ॥

thatha iha nihilésa: srihari: śishtadushtā
vananihathividhānāyāvatheernō dharanyām
ithi drudatharabhakthyā nātha ! thusyéth kathāyām
thava thu vigaladaśruschātha romañchithānga :

(48)

Oh; Lord; Your devotee must be conscious that, You are the Lord of the Universe. who will guard men against their sins and relieve them of their sorrows and that You incarnate to protect the weak and punish the wicked. With steadfast devotion, when he listens to Your glory, he must shed tears of joy in ecstacy.

प्रकटितमयि भक्तेष्वन्वहं तेषु तेषु
स्फुटमशरणबन्धो ! ते दयालुत्वमुच्चैः ।
श्रवणयुगलपात्र्या सम्यगस्वाद्य भक्तिं
भवति निरुपधिं द्राग् विश्वमूर्त्तौ विदध्यात् ॥ ४९ ॥

prakatithamayi bhakthéshvanvaham théshu théshu
sputamaśaraṇabhandō ! té dayāluthvamuchchai:
sravaṇayugalapārthya samyagāsvādhya bhakthim
bhavathi nirupadhim drāk viswamoorthow vidadhyāth

(49)

Oh ! Lord ! Refuge of thr disheartened ! The devotee must fill his ears with the divine grace. made explicit by Your gestures to the needy. He must realise Your omnipotence and worship You, unostentatiously.

अपि परमितरेभ्यो वर्णयंस्ताः कथास्ते
जगदघहृतिदक्षाः साधु कालं नयेत
इति तव तु कथायामेव सक्तोऽत्र मर्त्यो
विगलितविचिकित्सं मोदमाप्नोत्यनन्तम् ॥ ५० ॥

api paramitharébhyō varnayamsthā: kathāsté
jagadagahruthidakshā: sādhu kālam nayétha
ithi thava thu kathāyāméva sōakthōathra marthyō
vigalithavichikithsam mōdamāpnōthyananntham

(50)

Many are Your glorious anecdotes that would eradicate sins. The ardent devotee must spend his days by narrating them to eager listeners. Being steadfast in devotion, and faithful in narration of Your glory, the Baktha is sure of eternal bliss.

Cf. : Bhagavad Geetha X Chapter, Sloka— 9

"machchiththā: mathgathaprāṇā bothayanta parasparam
kathayanthascha mām nithyam thushyanthi cha ramanthi cha

अथ कथयितुमद्य प्रारभेऽहं गुणानां
समुदयमुचितं हि श्रीपते ! श्रोतृवक्त्रोः ।
तव नतजनबन्धोर्नाथ ! कारुण्यलेशा-
दिह निखिलजनानां ज्ञानदानप्रवीणात् ॥ ५१ ॥

atha kalthyithumadya prārabhéham guṇānām
samudayamuchitham hi sripathé ! srōthruvakthrō:
thava ne thajanabandhōrnātha ! kāruṇyalésa
diha nikilajanānām gyanadānpraveeṇāth

(51)

Oh! Lord of Wealth! Your devotees who spread truth and wisdom, worship You. You are their kith and kin. Those who listen to Your glory will be blessed by a spark of Your grace. I now venture to narrate the rules of conduct of the Bhagavatha and the listeners.

यदि न भवति साम्यं श्रोतृवक्त्रोर्गुणानां
भवति न रसलब्धिस्तर्हि पाठे श्रुतौ वा ।
अजित ! तत इहेष्ठौ तौ समानौ गुणेन
त्वयि विधृतमनस्कौ त्वत्कथास्वादलोलौ ॥ ५२ ॥

yadi na bhavathi sāmyam srōthruvakthrōrgunānam
bhavathi na rasalabdhistharhi pāté sruthou vā
ajitha ! thatha ihéshtow thow samānow guṇéna
thvayi vidhruthamanaskow thvathkathāsvādalo low

(52)

Oh ! Lord Invincible! The process of communication of Your glory will be incomplete without identical interests on the part of the Bhagavatha and listeners without union of minds, the effort will prove futile. Both the narrator and listener must be eager to read and listen to Your glory and be men of virtue.

इह हि जगति वक्ता ते कथायास्तु भूया-
दघशमनपराया नातिनीचोच्चशब्दः ।
न च वरद ! विलुब्धो नाप्यसूयादिदुष्टो
न च पुनरलसो वा नाप्यहो क्रोधशाली ॥ ५३ ॥

iha hi jagathi vakthā té kathāyāsthu bhūyā
dagaśamaṇaparāyā nāthineechō:hchaśabda:
na cha varada ! vilubdhō nāpyasooyādidushtō
na cha punaralasō vā nāpyahō krōdhaśālee

(53)

Oh! Grantor of Boons! The Bhagavatha who narrates Your glory— the panacea of sins, should spell it soothingly, without either shouting unbearably or muttering in a low tone. He must be free from lust, jealousy, laziness, and intolerance.

न च भवितुमिहार्हत्येष योषाजितात्मा
न च विगततमोभिः साधुभिर्वैरकारी ।
न च मदकलुषीभूताशयो नाप्यदान्तो
न च कुटिलमतिर्वा नो नृशंसश्च जातु ।। ५४ ।।

na cha bhavithumihārhathyésha yōshājithāthmā
na cha vigathathamōbhi: sādhu bhirvairakāree
na cha madakalushee bhu thā śayō nāpyadantho
na cha kutilamathirva nō ruśamsascha jāthu

(54)

The Bhāgavatha should not be a slave of lust for women; he must avoid confrontions with the learned and the good, avoid intoxicants and maintain balance of mind; should not be crooked and wicked and a slave of the senses.

विरहित इह दोषैरीदृशैरीश ! वक्ता
त्वयि दृढ़तमभक्त्या दूरिताशेषपापः ।
सुजनसदसि मोदादेत्य दिव्यासनस्थ-
स्तव महितकथायाः प्रारभेताङ्ग! पाठम् ।। ५५ ।।

virahitha iha dōshaireedruśāireeśa ! vakthā
thvayi drudathama bhakthyā dūrithā śeshapāpa:
sujanasadasi mōdadéthya divyāsanastha
sthava mahithakathāyā: prāsabhé thāṅga ! patam

(55)

Devoid of all the defects, with unassailable faith in Your glory and free from sins, the Bhagavatha should reach the company of virtuous men, take the seat of honour and commence his devotional deliberations.

मधुमथन! तथैवाद्यन्तनिष्ठं तु पद्यं
वरद! तव कथायां स्कन्धकाध्याययोर्वै ।
सकुतुकमिह देव! द्विः पठेत् सोऽथवा त्रिः
प्रणतिमथ विदध्यात् पच्छकः श्रावकश्च ॥ ५६ ॥

madhumathana ! thavāivadhyanthanishtam thu padhyam
varada ! thava kathāyām skandha kādhyāyayōrvai
sakuthukamiha déva ! dvi : padéth sōthavā thri :
praṇathimatha vidadhyāth prachchaka : srāvakascha

(56)

Oh! Lord Madhusuthana! Varadha! The slokas prefixed and suffixed to skanthas and chapters must be recited twice or thrice by the Bhagavatha. The Text must be worshipped by the organiser and the listeners, as well.

अजित! गुणसमूहैरीदृशैरेव युक्त-
स्त्वयि रतहृदमानी माधवाहेतुवादी ।
वरद! तव कथायाः सारसंक्षेपदक्षो
भवति जगति मर्त्यः श्रोतृमुख्योऽत्र नूनम् ॥ ५७ ॥

ajitha ! guṇasamū haireedruśairéva yuktha
sthvayi rathahrudamānee mādhavāhéthuvadee
varda ! thava kathāyā : sārasamkshépadākshō
bhavathi jagathi marthya: srōthrumukyōathra noonam

(57)

Oh ! Madhava ! Lord Invincible ! Grantor of Boons ! An ideal listener of Your glory must possess all tne aforesaid characteristics, great affection, guilelessness, and should not indulge in needless disputations. He must be capable of grasping the essence of Your greatness. Such a person alone is a great listener.

य इह भवति वक्ता सात्त्विकः स प्रशस्तो
दनुजमथन ! मध्यो राजसस्तामसोऽन्त्यः ।
भवति ननु विभागः श्रोतुरप्येवमेव
त्रिदशनुत ! गुणानां भेदतस्तु त्रयाणाम् ।। ५८ ।।

ya iha bhavathi vakthā sāthvika: saprasasthō
danujamathana ! madhyō rājasasthāmasōanthya:
bhavathi nanu vibhāga: srōthurapyévaméva
tridaśanutha ! guṇānām bhédathsthu trayāṇām

(58)

Oh ! Lord ! Destroyer of Demons ! The Devas sing Your praise. The three guṇas--Sathva, Rajas and Thamas determine the quality of men. The combination varies from person to person and hence, the Bhagavatha and the Listner are not exceptions. The Bhāgavatha under the spell of sathva is the most qualified. In the que, follow men endowed with Rajas and Thamasa guṇas. The classification, applies to the listeners too.

य इह जगति कृत्स्नं त्वत्कथायाः किलार्थं
स्वररसभरभावैरन्वितं सम्प्रकाश्य ।
स्फुटमहह सभायां श्रावयेद् वीतशङ्कं
स भवति किल मर्त्यः सात्त्विको नाथ ! वक्ता ।। ५९ ।।

ya iha jagathi kruthsnam thvathkathāyā : kilārtham
svararasabharabhāvairanvitham samprakāśya
sputamahaha sabhāyām srāvayéd veethaśaṅkam
sa bhavathi kila marthya: sāthvikō nātha ! vakthā

(59)

Oh ! Natha ! The sathvik Bhagavatha willnarrate Your glory and exploits with a gifted voice, unambiguosly, packed with emotion that, the listeners revet their attention on the content.

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक..9690

अपि सकलमजानंस्त्वत्कथायया: किलार्थं
स्फुटमधिकमनोज्ञेनान्वितं च स्वरेण
सदसि सकुतुकं यः श्रावयेदत्र मर्त्यः
स भवति ननु वक्ता राजसो वारिजाक्ष ! ॥ ६० ॥

api sakalamajānamsthvathkathayā: kilārtham
sputamadhikamahōgyénanvitham cha svaréṇa
sadasi sakuthukam ya: sravayédathra marthya:
sa bhavathi nanu vakthā rājasō vārijāksha!

(60)

Oh ! Lotus eyed ! The Bhagavatha endowed with Rajoguṇa, may not be conversant with the nuances of Your great glory, but yet narrates in a commanding tone and wins the appreciation of the listeners.

तव चरितसुधाया यस्त्विहाबुध्यमानः
किमपि सरसमर्थं निर्भरज्ञानहेतुम् ।
विरहितरसलेशं चास्फुटं श्रावयेद् वै
स भवति भुवि वक्ता तामसश्चाधमश्च ॥ ६१ ॥

thava charithasudhāyā yasthvihābudhyamāna:
kimapi sarasamartham nirbharagyānahéthum
virahitharasaléśam chāsputam srāvayéd vai
sa bhavathi bhuvi vakthā thāmasaschādhamascha

(61)

The last eategory—"Thāmasa Vaktha"ignorant of the greatness of Your glory, will sprinkle smattering knowledge unworthy, devoid of good taste.

मनसि सुदृढभक्तया सर्वकर्माणि हित्वा
परिलसदुरुमोदं यः पुमानार्त्तबन्धो ! ।
निशमयति कथां ते दक्षिणां चेह दत्वा
विधिवदजित ! स श्रोता स्मृतः सात्त्विकोऽसौ ॥ ६२ ॥

manasi sudrudabhakthya sarvekarmāṇi hithvā
parilasadurumōdam ya: pumānārthabandhō !
niśamayathi kathām tē dakshiṇām chēkā dathvā
vidhivadajitha ! sa srōtha smrutha: sāthvikōsow

(62)

Oh ! Lord Invincible ! Friend of the Poor ! The satvik listener with steadfast devotion, overlooking mundane routine will adore the Bhagavatha with offerings and listen with concentration.

पुनरजित ! समोदं यः प्रसङ्गाच्छृणोति
प्रविततभवबाधाहारिणीं तां कथां ते ।
तनुमपि च ददानो दक्षिणां वाचकाय
स्मृत इह भुवि स श्रोता भृशं राजसोऽसौ ॥ ६३ ॥

punarajitha ! samōdam ya: prasaṅgāchchruṇō thi
pravithathabhavabādhāhāriṇeem thām kathām tē
thanumapi cha dadānō dakshiṇām vāchakāya
smrutha iha bhuvi sa srō'hā bruśam rājasōasau

(63)

Oh ! Lord Invincible ! The listener with Rajoguna dominating, though he treks to the place of performance accidentally, will offer what little his circumstances permit, to the Bhagavatha, and listen to the exposition that will ward-off the agony of earthly life with mirth and joy.

विरहित इह भक्त्या कौतुकेनापि यो वा
निशमयति कथां ते हेतुवाद्यर्थगर्ही ।
अलसतिरपीश ! क्रोधनो दक्षिणां वा
दिशति भुवि न वा श्रोता भवेत् तामसोऽसौ ॥ ६४ ॥

virahithai-ha bhakthyā kowthukénāpi yō vā
niśamayathi kathām té héthuvādhyarthagarhee
alasamathirapeeśa ! krōdhunō dakshiṇām vā
diśathi bhuvina vā srōthā bhavéth thāmasōasou

(64)

Oh ! Lord ! The Listener under the spell of Thamoguna, lends his ears to the exposition by an uncommon urge, counter argues and disparages the matter exposed, lazy and short-tempered denies offerings to the Bhagavatha.

अयमधमतमोऽपि श्रोतृषु त्वत्कथायाः
फलमिह भुवि किञ्चित् प्राप्नुयात् तेऽनुभावात् ।
कलशजलधितीरं संश्रितो दुग्धबिन्दोः
कणमपि न किमाप्नोतीश ! लोके खलोऽपि ।। ६५ ।।

ayamadhamathamōapi srōthrushu thvathkathāyā :
palamiha bhuvi kiñchith prapruyāth téanubhāvāth
kalaśajaladhi theeram samsrithō dugdhabindō:
kaṇamapi na kimāpnotheeśa ! loké kalōapi

(65)

The Thamōguṇa listener is detestable; yet, he is a beneficiary of Your infinite grace. Having taken sojourn on the shores of the ocean of nectar; despite being wicked, the sojourner is destined to taste atleast a drop of the ocean.

(SLOKAS 66 to 80 speak of the glory of Bhagavathapurana).

मुरमथन ! पुराणानीह सन्त्येव युष्म-
न्नवगुणगणलीलावर्णनैर्भासितानि ।
जगति जयति तत्राप्यस्तपापं तु तद्भा
गवतमिह पुराणं यत् त्वयैव प्रणीतम् ।। ६६ ।।

muramathana ! purāṇāgaṇneeha santhyéva yushma
nnavaguṇaleelāvarṇanairbhāsithāni
jagathi jayathi thathrapyasthapapam thu thadbha-
gavathamiha purāṇam yath thvathyaiva praṇeetham

(66)

Puranas like Padma, Vaishnava and Brahmavivartha are great indeed, since they bring to light Your gracious qualities and auspicious deeds. But, the Bhāgavathapurāna reigns supreme since, it originates from You and flawless in all respects.

N. B. : The Bhāgavathapurāṇa originated with Sripadbanabha, and was listened to by Lord Brahma. In succession, it was received by sages Narada, Vyasa, Suka and King Parikshit. Hence, the royal composer deems Padmanabha as the source of Bhagavatham.

kasmai yéna vibhasithōayamathu gyānapradeepa: purā
thadrūpéṇa cha nāradāya munayé krishṇaya thadrūpinā
yōgeendraya thadathmanatha bhagvadrā thāya kāruṇyatha
sthachchuddam vimalam viśōkamamrutham satyam param
dheemahi

Ref. : (Skantham 12. Last chepter)

अमरविटपिनो वै वेदरूपस्य दिव्यं
फलमिह शुकवक्त्रान्निस्सृतं तद् रसार्द्रम् ।
श्रुतिपुटयुगलेन स्वैरमास्वाद्य तद्भा-
गवतमयमजमजस्त्रं के न तुष्यन्ति सन्तः ।। ६७ ।।

amaravitapinō vai védarūpasya divyam
palamiha śukavakthrāhnissrutham thad rasārdram
sruthiputayugaléna svairamāsvādhya thath bhā-
gavathamayamajasram ké na thushyanthi santha:

(67)

Sage Sukha gifted Srimad Bhagavatha, the holy fruit (to mankind, Suka is a parrot that had picked the fruit). It is the Kalpaka tree, embodimeut of vedas, full of bliss. Sukha a holy gift, is well enjoyed by holymen whose ears are always filled with that nectar.

Cf. : Srimad Bhagavatha—I Chapter, Sloka 3.
"nigamakalpatharorgalitham palam
..... rasikā bhuvi bhāvukā:

इह जगति बहून्येवाङ्ग ! शास्त्राणि सन्ति
स्फुटमहह विवादस्थानभूतानि किं तैः ।
भवति भुवनबन्धौ भक्तिमाप्तुं विना भा-
गवतमिह हि शास्त्रं स्यात् किमन्यत् समर्थम् ॥ ६८ ॥

iha jagathi bahūnyévāṅga ! śāsthrāni santhi
sputamahaha vivādasthānabhūthāni kim thai !
bhavathi bhuvanabandhōw bakthimapthum vina bha-
gavatvamiha hi śāsthram syāth kimanyath samartham

(68)

Treatises on Sānkya and Yoga are available in plenty. Being treatises on philosophy, they are controversial in content and hence valueless. The only path of reaching you is Bhagavathasastra, which would kindle devotion.

अपिच जगति ये नामान्यशास्त्रेण तद्भा-
गवतमिह हि शास्त्रं मन्वते हन्त तुल्यम् ।
विगलितवचिकित्सं दैवमेवैषु भूयाद्
विमुखमतिघनाज्ञानान्धकारावृतेषु ॥ ६९ ॥

api-cha jagathi yé nāmānyaśās thréṇa thadbhā
gavathamiha hi śasthram manva té hantha thulyam
vigalithavichi kithsam daivamévaishu bhūyād
vimukamathiganagyānandhakārāvruthéshu

(69)

Those who venture to deem Bhagavatha as coequal with other Sasthras, grope in darkness without being enlightened and unaware of Your cosmic beauty, reap the consequences of sins committed in their previous birth.

प्रचुरदुरितपङ्केनाविलेऽस्मिन् कलौ भा-
गवतमिह यदि स्यान्नो सतां तापहारी ।
गतिरथ भुवि पुंसां का भवेन्नष्टदृष्टे-
रिव वनभुवि रात्रौ रिक्तसार्थस्य सद्यः ॥ ७० ॥

prachuradurithapankénāviléasmin kalow bhā
gavathamiha yadi syaānnō sathām thapahāree
gathiratha bhuvi pumsām kā bhavénnashtadrushté
-riva vanabhuvi rāthrou rikthasārthasya sadhya :

(70)

Sinful men afflicted with sorrow, falter in existence if they fail to seek refuge in Bhagavatha, the eternal Sun; even as stranded men in the midst of a forest at night feel relieved at the sight of the rising Sun.

Cf. : Bhāgavatham : Skantham I — Chapter 3

"Krushṇé svadhāmōpagathe
.. purāṇārkōadhunoditha :

असुलभमिह यत्नान्मर्त्यजन्माधिगम्या-
प्यजित ! जगति ये वा मानवाः पापभाजः ।
दिवसमिह नयन्त्यास्वादलेशं विना भा-
गवतमयसुधायास्तज्जनिर्हा वृथैव ॥ ७१ ॥

asulabhamiha ya thmān marthya janmādhigamyā
pyajitha ! jagathi yé vā mānavā: pāpabhāja:
divasamiha nayantdyāsvādaléśam vinā bhā-
gavathamayasudhāyāsthajjanirhā vruthaiva

(71)

Oh! Lord Invincible! Being privileged to be born as men, if they fail to taste atleast a drop of the nectar Bhagavatha in this birth but indulge in sinful acts alone, their life is worthless and their birth is a waste.

यदिह भुवि जनावां बाञ्छितं देव ! कृत्स्नंन
दिशति च दृढभक्ति त्वय्यशेषाधिनाथे ।
तदयि बत विनिन्दन्त्यत्र ये वा पुनर्भा-
गवतमहह हेया द्रतस्ते विशङ्कम् ॥ ७२ ॥

yadiha bhuvi janānām vañchitham dėva ! kruthsnam
diśathi cha drudabhakthim thvayyaśėshādhinā thė
thadayi batha viniddanthyathra yė vā punarbhā
gavathamahaha hė yā daorathas thė viśaṅkam

(72)

Oh! Lord! Faith in Srimad Bhagavatham bestows fulfilment of desires and steadfast devotion unto the Lord. Hence true devotees should shun people who disparage and decry the Bhagavathapurāṇa.

त्रिदिवभुवि यथा वा निर्जराणां महेन्द्रो
नभसि ननु यथा वा तारकाणां हिमांशुः ।
सुरसरिदपि यद्वन्निम्नगाना तथा भा-
गवतमपि पुराणानाँ निकामं वरेण्यम् ॥ ७३ ॥

thridivabhuri yathā vā nirjarānām mahėndrō
nabhasi nanu yathā vā thārakāṇam kimāmśu:
surasaridapi yadvannimnagānām thatha bhā
gavathamapi purāṇānām nikāmam varėṇyam

(73)

Amidst all the Purāṇas, the Bhagavatham is analogous to the position of Lord Indra among the Devas, shines like the moon among the luminous stars of the sky and is holy like River Ganges among the holy rivers.

सुरभिरपि च यद्वद् विश्वमूर्ते ! पशूनां
मुरमथन ! तिथीनां यद्वदेकादशी च ।
श्रुतिमय इह यद्वत् पक्षभाजां सुपर्णो
भवति ननु पुराणानां तथेदं वरेण्यम् ।। ७४ ।।

surabhirapi cha yadvad viswamoorthé ! paśūnām
muramathana ! thitheenām yadvadékādaśee cha
sruthimaya iha yadvath pakshabhājām suparṇō
bhavathi nanu purāṇānām thāthédam varéṇyam

(74)

Oh! Lord of the Universe! Murāri! Kamadénu the celestial cow is a class by itself among animals. Ekādasi is matchless among known fifteen Tithees and Védic Garuda is unique in the world of birds. Likewise, Bhagavatham stands supreme among the Puranas.

सकलनिगमदेदान्तागमेष्वद्वितीयो-
ऽप्यविहतधिषणो वा सर्वशास्त्रेषु विद्वान् ।
मनुज इह मुरारे ! त्वत्प्रसादं विना भा-
गवतनिहितमर्थं नैव जानाति गूढम् ।। ७५ ।।

sakalanigamavédānthāgaméshvadvitheeyō
apyavihathadhishṇō vā sarvasāsthréshu vidwān
manuja iha murāré ! thvathprasādam vinā bhā
gavathanihithamartham naiva jānāthi gōodam

(75)

Oh! Murari! An individual may be a master of védas, védānthas and Āgamas. He could have learnt the Sāsthras thoroughly and could have been endowed with a penetrating intellect; yet he would be unable to grasp the mantras of Bhāgavatha Purana without Your divine grace ... sanction.

अपिच भुवि पुमांस्तत्पाठगोष्ठ्यां तु यो वा
प्रकटयति विभुत्वं वावलेपं दुरात्मा ।
ध्रुवमिह हि मनुष्यास्तस्य सम्पर्कभाजो-
ऽप्यलमघसमुदायस्यास्पदत्वं व्रजन्ति ।। ७६ ।।

api cha bhuvi pumamsthathpatagōshtyām thu yō va
prakatayathi vibhuthvam vāvalépam durāthmā
dhruvamiha hi manushyāsthasya samparkabhājō
apyalamadhyasamudāyasyāspadathvam vrajanthi

(76)

The misdirectea Bhāgavatha who commississions fellcw Bhagavathas, with arrogance, that all should follow his lead only; is wicked by instinct. All those who associate themselves with such a selfwilled Bhagavatha are certainly embodiments of sins.

NOTE : SLOKAS 77 and 78 emphasise the masculine form of Bhāgavathapurāna.

प्रथम इह तथैवास्य द्वितीयश्च पादौ
भवति ननु तृतीयो वै चतुर्थस्तथोरू ।
स्मृत इह किल नाभिः पञ्चमश्चाथ षष्ठो
हृदयमपि च बाहू सप्तमश्चाष्टमश्च ।। ७७ ।।

prathama iha thathaivāsya dvitheeyascha pādow
bhavathi nanu thrutheeyō vai chathurthasthathōrū
smrutha iha kila nābhi: pañchamaschātha shashtō
hrudayamapi cha bhahoo sapthamaschāshtamascha

(77)

नवम इह तदीयः कण्ठदेशस्तथास्यं
भवति हि दशमोऽस्य त्वत्कलीलारसार्द्रः ।
निटिलतटमपि स्यात् तद्वदेकादशो द्वा-
दश इह हि शिखा स्यात् स्कन्ध ईशास्य शौरे ।। ७८।।

navama iha thadeeya: kañtadésasthathāsyam
bhavathi hi daśamōasya thvathkaleelarasārdra:
nitilathatamapi syāth thadvadékādaśō dvā
daśa iha hi śikā syāth skandha iśāsya śouré

(78)

With the first two skanthams as legs, third and fourth as thighs, fifth and sixth as naval, seventh and eighth as chest and hands and the ninth as neck, the Bhagavatha purusha shines. The tenth skantham praises Your great deeds and hence, forms the face. The eleventh and twelfth provide the forehead and locks and complete Your purusha-form.

इति खलु पृथगङ्गैः स्कन्धरूपैस्तु तैर्द्वा-
दशभिरयि समेतोऽयं पुराणावतंसः ।
कृत इति भवतैव व्यासरूपेण भक्तिं
जनयितुमयि पुंसां भूयसे श्रेयसे स्यात् ।। ७९ ।।

ithi kalu pruthagañgai: skandharūpaisthu thairdvā
daśabirapi samétHōapam yurāṇavathamsa:
krutha iha bhavathaiva vyāśarupéṇa bhakthim
janyithumayi pumsām buūyasé sréyasé syāth

(79)

Thus, formed of twelve appendages, the sole purpose of this Bhagavatha is to inculcate Bhakthi. The author, saint Vyasa is your incarnation complete. Let the jewel among purānas shine bestowing good to the world.

NOTE : The Commentator Sridharaswami recommends that besides repeating the 'verses with faith and devotion, the purāna should be placed on a high pedestal adored and deemed as Kalpaka Tree that can fulfil all desires.

"Bhagavatha originates from the Lord and the Pranava (ohm) is its pivot, The twelve skanthas are twelve branches, with three-hundred and thirty-two adventitious branches and the eighteen-thousand granthas form the leaves. The Kalpaka Tree grows in the fertile soil of devoted souls. Such a divine object will surely fulfil the desires of all Bhakthas".

अथ फणिवरशायिन् ! साधवो नैव के के
भवति धृतमनस्कास्त्वेतदाकर्ण्य सद्यः ।
हृदि जनितविरागज्ञानभक्तिप्रकर्षा-
स्तव ननु कृपयाप्ता मोदभारं त्वपारम् ।। ८० ।।

aitha paṇivaraśāyin ! sādhavō naiva kē kē
bhavathi dhruthamanaskāsthvēthadākarṇya sadhya :
hrudi janithavirāgagyāna bhakthiprakarshā-
sthava nanu krupayāpthā mōdabhāram thvapāram

(80)

Oh Lord! Reposer on the serpant! The faithful Bhagavathas rivet their thoughts on You and hear the great exploits narrated. They are blessed with wisdrm and devotion and develop aversion to material pleasures They enjoy supreme bliss which has no boundaries, they being Your benign gifts.

NOTE 81-100 : The life of Emperor Parikshit is the theme of the verses that follow. He heard Bhagavatha narrated to him by the Sage-Suka. The narration extended over seven days.

भुजविधृतरथाङ्गेनालमङ्गुष्ठमात्रे-
ण हि ननु भवता द्रौण्यस्त्रतो मातृगर्भे ।
अवित इह पुरा यः सोऽथ जातोऽन्ववायं
भुवनविदितमुच्चैर्मण्डयन् पाण्डवानाम् ॥ ८१ ॥

bhujavidhruthrathāṅgénālamaṅgushtamāthré
ṇa hi nanu bhavathā drouṇyasthrathō māthrugarbé
avitha iha pura ya: sō atha jāthōnvavāyam
bhuvanavidithamuchchairmaṇdayan pāṇdavānām

(81)

You saved Parikshit form the frenzy of the arrow shot by Asvathāma, son of Drōna, when Parīkshit was in his mother's (Uththirai) womb. You, then took the form of a dwarf (just the height of the thumb) and with chakrāyutha in hand, You fōiled the attempt and Parikshit was saved. Consequently, Parikshit was born as a scion of the famous Pandava clan at an appropriate hour.

NOTE : Srimad Bhagavatha tells us that, the Lord foiled the attempt of Asvathāman's arrow by his mace (gatha) (Skanthām 12. Chapter 10). The Maharaja here follows the information found in skantham 10, Chapter I, sloka 6. This reference affirms that, the arrow was destroyed by the Chakrayutha (disc).

परित इह वलन्तं गर्भदेशे भवन्तं
त्वकलयदिति वाहो तत्र दृष्टेन तुल्यः ।
क इति भुवि परीक्षेतेति वा धर्मजस्तं
समतनुत परीक्षित्संज्ञकं साधु पौत्रम् ॥ ८२ ॥

paritha iha valantham garbhadésé bhavantham
thvakalayadi thi vāhō thathra dhrusténa thulya:
ka ithi bhuvi pareekshéthéthi vā dharmajastham
samathanutha pareekshithsamgyakam sādhu pouthram

(82)

Dharmaputhra, with great insight christened his son ās parikshit. Probably, he visualised Your circumambulation in Your effort to save the child. Or, he should have anticipated this child is going to make a search for Your matchless form in all the four directions. Either way, the appropriateness of the name commands admiration.

Ref. : Bhagavatham; Skantham 1, Chapter 12, Sloka 30.

"sa yésha lōké ....
...pareekshétha narésh-viha"

तदनु ननु विबृद्धं पूर्वपक्षेन्दुवत् तं
वयसि समुचिते प्राप्तेऽथ राज्येभिषिक्तम् ।
व्यतनुत हृदि वात्सल्यान्वितश्चाजमीढ-
श्चतुरुदधिपरीतां सोऽपि भूमिं शशास ॥ ८३ ॥

thadanu nanu vivruddham pūrvapakshéndnvath tham
vayasi samuchité prāptheatha rāyéabhishiktham
vyathanutha hrudi vāthsalyānvithaschājameeda
scha thurudadhipareethām so api bhūmim śaśasa

(83)

Then, Parikshit was coronated as the king of Earth girdled by the ocean, he, like the growing moon having attained the proper age fit to bear the responsibility of governing the people. Having been duly coronated Parikshit ruled the kingdom in conformity with the sasthraic injunctionss

अथ परमुपयेमे तामिरावत्याभिख्याँ
नरपतितिलकोऽसावुत्तरस्येश ! पुत्रीम् ।
पुनरिह जनयामासाथ तस्यां तनूजां-
श्चतुर इह मनोज्ञानात्मतुल्यान् मुरारे ! ॥ ८४ ॥

atha paramupayémé thāmirāvathyabhikyām
narapathithilakṣasāuuth tharasyéśa ! puthreem
punariha janayāmāsātha thasyām thanūjam
schathura iha manogyānāthmathulyān murāré

(84)

Oh! Murari! Emperor Parikshit, the jewel of the Pandavas, married Irāvathi, the daughter of king Uththira, Irāvathi and Parikshit were blessed with four lovely sons endowed with all good qualities.

नरपतिरपि सोऽयं तं कृपाचार्यमद्धा
निजगुरुमथ कृत्वा जाह्नवीतीरदेशे
भवति बिधृतचेतास्त्वाजहाराश्वमेध
त्रितयमलमकामः सर्बमम्पत्समृद्धः ॥ ८५ ॥

narapathirapi sōayam tham krupāchāryamaddhā
nijagurumatha kruthvā jāhnaveetheera déśé
bhavathi vidhruthachéthāsvthājahārāsvamédha
trithayamalamakāma: sarvasampathsamruddha:

(85)

Not given much to earthly pleasures, though wealthy and prosperous, Parikshit had Sage Krupācharya as his preceptor, and on his direction, performed Asvamédha-sacrifice thrice on the banks of the Holy Ganga.

तदनु स तु निशभ्य स्वीयराज्ये प्रविष्टं
कलिमहह विजेतुं तं विनिश्चत्य बाढम् ।
असिततुरगयुक्तं स्यन्दनं स्वं मृगेन्द्र
ध्वजयुजमधिरूढो दिग्विजित्यै प्रतस्थे ॥ ८६ ॥

thadanu sa thu niśamya sweeyarājyé pravishtam
kalimahaha vijéthum thum virischithya bādam
aśithathuragayuktham syandanam svam mrugéndra
dhvajayujamadhiroodō digvijithyai prathasthé

(86)

Later, Emperor Parihshit smelt the danger of Kali Purusha (harbinger of Evil) having entered his domain. He decided to remove him, and with the object in view mounted the chariot drawn by blackhorses and adorned by flags bearing the Lion Emblem.

अथ मुरहर ! जित्वा मङ्क्षु भद्राश्वकादीन्
बलिमपि जगृहेऽसौ नाथ ! तेभ्यो महात्मा ।
अपिच स तु महिम्नो गायकान् वै स्वकेषां
तव च धनसमृद्धान् व्यातनोद्भक्तिशाली ।। ८७ ।।

atha murahara ! jithvā mankshu bhadrāsvakādeen
balimapi jagruhéasou nātha ! thébhyō mahāthmā
api cha sa thu mahimnō gāyakān vai svakéshām
thava cha dhanasamrudhān vyāthanōdbhakthi śālee

(87)

Oh! Lord! Murari! Then Parikshit possessing unimpeachable character, visited Badrāśvam and other places, vanquished the wicked and accepted offerings from the righteous. He lavished gifts on all those devotees inhabiting those places who sang the glory of his ancestors, the Pāṇdavas, and adored Sri krishna their benefactor.

इति खलु नरपालो दिग्जयोत्कः स धर्मं
वृषतनुमपि पृथ्वीं देव ! गोरूपयुक्ताम् ।
अकरुणमिह पद्भ्यां हन्यमानावपश्य
न्निरवधि कलिनाहो शूद्ररूपेण दीनौ ।। ८८ ।।

ithi kalu narapālō digjayōthka : sa dharm. m
vrushathanumapi pruthveem déva ! gōrūpayukthām
akaruṇamiha padbhyām hanyamānāvapaśya
nniravadhi kalināhō śūdrupéṇa deenow

(88)

Oh! Venerable Lord! At all the places that he visited, he saw the goddess of virtue in the earthly form of the Bull, and Earth in the form of a cow, being insulted by the Evilmonger (Kalipurusha) who kicked them disrespectfully.

अभयमथ वचोभिः सान्त्वपूर्वैः स ताभ्यां
नृपतिरिह वितीर्य श्रीश ! हन्तुं कलिं तम् ।
विधृतमतिरसिं द्रागादहे यावदेषो
अच्युत! शरणमुपागात् तावदेतं स भीतः ॥ ८९ ॥

abhayamatha vachōbhi: sānthvapūrvai: sa thābhyām
nrupathiriha vitheerya sreeśa ! hanthun kalim thum
vidhruthamathirasim drāgādadé yāvadéshō
achyutha ! śaraṇamupagath thāvadétham sa bheetha:

(89)

Oh! Achyutha! Lord of Wealth! Thereupon Parikshit consoled the goddess of Virtue and Earth and assuring them redress, drew his sword to kill the evil monger. Noticing the anguish of the king, the evil-monger surrendered and pleaded for his life.

सपदि स शरणप्राप्तावने बद्धदीक्षः
स्ववसतिपदमुच्चैर्याचमानाय तस्मै ।
नृपतिरथ वितीर्य द्यूतहेमाङ्गनाद्यं
पदमपि गमयामासाशु राष्ट्रान्निजात् तम् ॥ ९० ॥

sapadi sa śaraṇaprāpthāvanē baddhadeeksha:
svavasathipadamuchchairyāchmānāya thasmai
nrupathiratha vitheerya dhyuthahēmāṅga nādhyam
padamapi gamayāmāsāśu rāshtrannijath thum

(90)

Oh Lord! The noble Parikshit, upholder of Dharma, who is never in the habit of killing the offender who surrenders, heard the appeal of the Evilmonger that, he should be granted an abode in the royal domain, ordered that the evilmonger may dwell in gambling houses, sheds where animals were slaughtered for food, houses of immoral woman and places where wealth accumulated by questionable means. All these were not in Parikshit's domain and hence the king ordered that, Kalipurusha may seek shelter outside his royal domain.

वृषतनुमपि धर्मं सत्यरूपैकपादं
त्रिभिरहह तपश्शौचानुकम्पामयैस्तैः ।
नृपतिरथ स पादैर्योजयित्वा विधाय
क्षितिमपि गतखेदां पालयामास कृत्स्नाम् ॥ ९१ ॥

vrushathanumapi dharmam sathyarūpaikapādam
thribhirahaha thapaś śou chānukampāmataisthai:
nrupathiratha sa pādairyōjayithvā vidhāya.
kshithimapi gathakēdam pālayāmāsa kruthsnām

(91)

The goddess of Virtue had lost her equilibrium, having been stationed on a single support namely Śathyam.' The king now restored the equilibrium by supplying additional supports of penance, character and mercy. Thus he saved Her as well as, the Earth by his righteous rule.

तदनु स तु कदाचित् स्वैरमाखेटसक्तः
करकलितशरासः पर्यटन् काननान्तम् ।
अरुणकिरणतप्तः क्षुत्पिपासाकुलो ह्य-
ङ्गिरस इह महर्षेराश्रमं सञ्जगाम ॥ ९२ ॥

thadanu sa thu kadachith svariamākēdasaktha:
karakalithaśarāsa: paryatan kānanānthaṃ
aruṇakiraṇathapta: kshuthpipāsākulo hya-
ṅgirasa iha maharshērāsramam sañchagāma

(92)

On a later occasion, King Parikshit engaged in hunting the animals in a forest soon became tired because of the scorching noon Sun, hunger and thirst. He reached the nearby hermitage of the sage Āngiras.

मुनिमहह समाधौ सुस्थितं मीलिताक्षं
नरपतिरथ दृष्ट्वा तत्र तोयं ययाचे ।
स तु भवति परात्मन् ! न्यस्तचेतास्तदानीं
किमपि न गिरमेतस्याश्रृणोद् भूमिभर्तुः ॥ ९३ ॥

munimahaha samadhau susthitham meelithaksham
narapathiratha drushtvā thathra thōyam yayāchē
sa thu bhavathi parāthman ! nyasthachēthāsthadāneem
kimapi na giramēthasyā sruṇōd bhūmibharthu:

(93)

At the moment of the King's entry inio the hermitage, the sage was in deep meditation with closed eyes and thoughts concentrated on the Lord's form. The King asked for drinking water. Since, the sage was in a state of trance (samathi), the king's request carried no effect with him.

हृदि समुदितमन्युस्तावदेवैष कोट्या
धनुष इह गतासुं व्यालमस्यांसदेशे ।
नरपतिरपि निक्षिप्याशु यातः पुरीं स्वा-
मवमतमहह स्वं मन्यमानो नितान्तम् ।। ९४ ।।

hrudi samudithamanyusthāvadévaisha kōtyā
dhanusha iha gathāsum vyālamasyāmsadésé
narapathirapi nikshipyāśu yātha: pureem svā
mavamathamahaha svam manyamānō nithāntham

(94)

The disappointed king felt insulted. He lifted a dead serpant by the tip of his bow, and as if to avenge the feigned insult, placed the dead serpant on the shoulders of the sage and returned to his capital.

तनय इह महर्षेस्तस्य शृङ्गीति नाम्ना
विरचितमपराधं वीक्ष्य राज्ञा स्वताते ।
इत इह दिवसे वै सप्तमे तक्षकोऽमुं
दशतु विनयहीनं चेति कोपाच्छशाप ।। ९५ ।।

thanaya iha maharshés thasya srungeethi nāmnā
virachithithamaparādham veekshya ragya svathāthe
itha iha divasé vai sapthamé thakshakōamum
daśathu vinayaheenam chethi kōpachchaśāpa.

(95)

Srungi, the son of the sage enraged at the insane act of the king, hurled a curse that, the king would die on the seventh day of the incident as victim of the snake-bite of Dakshakā, the serpant.

नरपतिरपि शापं तन्निशम्यायमद्धा
धनतनयकलत्रागारराष्ट्रादिषु द्राक् ।
स्फुटमुदितविरागः स्वीयपुत्रे न्यधात् स्वं
धृतसुविमलबोधो राज्यभारं महात्मा ॥ ९६ ॥

narapathirapi śāpam thanniśamyāyāmaddhā
dhanathanayakalathrāsgāranāhtrādishu drāk
sputamudithaviraga: sweeyaputrényadhāth svam
dhruthasnvimalabōdhō rājyabhāram mahāthmā

(96)

The king when he heard the curse, turned sane and repented for his hasty action. He renounced wealth, people, wife, palace and territory and being enlightened, entrusted the kingdom to the care of his eldest son.

अथ नृपतिरसौ प्रायोपवेशाप्तिमिच्छं-
स्तटभुवमभिसम्प्राप्याशु जह्नोः सुतायाः ।
अखिलविषयवाञ्छां दूरतो हन्त हित्वा
न्यवसदयि गुणास्वादैकबद्धस्पृहस्ते ॥ ९७ ॥

atha nrupathirasou prāyōpavé śāpthimichcham
sthatabhuvamabhisamprāpyāśu jahnō: suthāyā:
akilavishayavāñchām doorathō hantha hithvā
nyavasadayi guṇāsvadaikabaddhaspruhasté

(97)

Thercafter, the king gave up food and drink, became sobre and imposing restrictions on his self, reached the banks of the Holy-River Ganges, gave up desire, sacrificed material-comforts and riveted his mind on Your benevolent grace which he enjoyed, repeatedly by recollection.

तदनु समभिजग्मुस्तत्र विश्वं पुनाना
मुरमथन । मुनीन्द्रा नारदाद्यास्तदानीम् ।
त इह भवति भक्तिं तस्य दृष्ट्वातिमात्रं
प्रमुदितमनसस्तं नाथ ! शाश्लाघिरेऽलम् ॥ ९८ ॥

thadanu samabhijagmusthathra visvam punānā
muramathana ! muneendrā nāradādhyāsthadāneem
tha iha bhavathi bhakthim thasya drushtvā thimāthram
pramudithamanasastham nātha ! śaslagirélam

(98)

Oh! Murari! Lord! Sages Naradha and his compeers, reformers of the world, then visited the King on the banks of the Holy Ganges. Noticing the faithfulness of the King in propitiating You, they were immensely pleased and praised the King.

अजित ! तदनु तत्रोपागमद् व्यासपुत्रो
झटिति सकलसन्देहापनोदैकदक्षः ।
नृपतिरपि च तस्यैवास्यपङ्केरुहाद् भा-
गवतमिह निपीय प्राप मुक्तिं सुखेन ॥ ९९ ॥

ajitha ! thadanu thathrōpāgamad vyāsapvthrō
jatithi sakalasandéhāpanōdaikadaksha:
nrupathirāpi cha thasyaivāsyapankéruhād bhā
gavathamiha nipeeya prapa mukthim sukéna

(99)

Oh! Lord Invincible! Sage Sukha, son of Vyāśa the master skilled in dispeuling ignorance reached the place. Lotus-faced sage Sukha, poured forth the nectar of Bhagavatha Purāṇa, which the king drank avidly, ensuring his liberation effortlessly.

तत इह विपुलाधिव्याधिकल्लोलभाजो
घनतरभवसिन्धोः पारसम्प्राप्तिलोलैः ।
विरहितविषयेच्छालेशमम्भोजनाभा-
च्युत ! चरितसुधैवास्वादनीवा त्वदीया ॥ १०० ॥

thatha iha vipulādhivyādhikallōlabhājō
ganatharabhavasindhō: pārasamprāpthilōlai:
virahithavishayé chchālé śamambhōjanābhā-
chyutha ! charithasudhaivāsvādaneeyā thvadeeyā

(100)

Oh! Achyutha! Lord! The world is replete with worries and direase. Men find it difficult to cross the ocean of life ripled with anxieties and diseases. If they are eager to cross the ocean, they should give up māterial-pleasures and enjoy the immortal nectar of Your exploits.

षष्ठशतकम्

SATAKA-VI

अथाहं श्रीभूमिरमण! कथयाम्यद्य किमपि
द्वितीयां त्वन्नाम्नामघशमनसङ्कीर्तनमयीम् ।
मुराराते! भक्तिं तव करुणयैवानतजन-
स्फुटाज्ञानध्वान्तप्रकरहरणैकप्रथितया ॥ १ ॥

athāham sribhūmīramaṇa ! kathayāmyadha kimapi
dvitheeyām thvannāmnamagaśamana śamaaa sankeerhanamayee m
murārāthe! bhakthim thava karuṇayaivānathajana-
sputgyānadhvānthaprakaraharaṇaikaprathithayā

(1)

Oh Murari ! Lord of Sri and Bhu-devi ! Your renowned grace of dispelling ignorance of Your devoteess, emboldens me to express the nuances of the recital of Your divine names. (Nāmās). If recited in the ordained manner, the act is sure to rid the mortal of his sins.

अमेयं लोकेऽस्मिन् रसभरमवाप्नोति हि पुमान्
जपाद्येष्वेकस्मिन्नापि वरद! ते नाम्नि कथिते ।
रसाभिज्ञा नाम्नां यदि भवति जिह्वात्र न नृणां
रसज्ञाख्यामन्वर्थयितुमथ शक्ता कथमसौ ॥ २ ॥

améyam lokésmin rasabhamaravāpnothi hi pumān
japadhyésh vékasminnapi varada! té nāmni kathité!
rasabhigyā nāmnām yadi bhavathi jihvāthra na nruṇām
rasagyākyā manvartha yithumatha śakthā kathamasow

(2

Oh Lord ! grantor of boons ! Even while performing rituals (japa and hōma) perfection could be attained only after reciting Your sacred name. The mortal's ability to discern taste through the exercise of his tongue earns him the credit of Rasagna only when the tongue learns to taste and enjoy the aroma of pleasure arising out of the recital of Your nāmas.

फलादीन्यास्वाद्याच्युत! सुमधुराणीह भुवने
समत्वं ह्याध्यस्यत्यथ यदमृतेनैषु मनुजः ।
मुराराते! शार्ङ्गिन्नियमतिशयोक्तिस्तदमृतं
त्वसौ साक्षान्नाम्नां कलयति तवास्वादनबशात् ।। ३।।

palādeenyāsvādhyāchyutha ! sumadhurāṇeeha bhuvané
samathvam hyādhyasyathyatha yadamruthénaishu manuja:
murārāté! śārṅginniya maihiśayō kthisthadamrutham
thvasow sākshānnāmnām kalayathi thavasvādaavaśāth

(3)

Oh! Lord Murari ! Achyutha ! Bearer of the bow Sārñga ! When a mortal tastes edibles like sweet fruit, he compares it with the divine nectar. That is not ān apt comparison, for the fruit can never become equal to divine nectar. It is a feigned flattery. The only sure means of tasting divine nectar is to recite Your sacred names over and over again.

रमाजाने! यस्मिन् न हि भवति तृप्तिस्तनुभृतां
तथाभूतं वस्तु त्रिजगति न खल्वस्ति किमपि ।
त्वदीयानां नाम्नां मुरहर! समास्वादनविधौ
मुनीन्द्रा अप्यापुः किमपि न हि तृप्ति शुकमुखाः ।।४।।

ramājāné ! yasmin na hi bhavathi thrupthisthanubhruthām
thathābhütham vasthu trijagathi na kalvasthi kimapi !
thvadeeyānām nāmnām murahara ! samasvādanavidhou
muneendrā apyāpu: kimapi na hi thrupthim śukamukā:

(4)

Oh! Murari ! Lord of Lakshmi ! It is true that the mortal is not easily satisfied by any single commodity available in the World. In fact, such a commodity never exists in all the three worlds. Renowned sages like Suka, have tasted Your divine Nāmas to the brim. But, they never expressed satiation.

अघानां विच्छित्त्यै मुरमथन! यत्नं विदधतां
तपोभिः संवीक्ष्य श्रममयि जनानां करुणया ।
त्वयैवायं सन्दर्शित उचितमार्गो ननु सतां
त्वदीयानां नाम्नां सुगम इह सङ्कीर्त्तनमयः ।। ५ ।।

agānām vichchithyai muramathana ! yathnam vidadhathām
thapōbhi: samveekshya sramamayi janānām karuṇayā !
thvayaivāyam sandarśitha uchithamārgō nanu sathām
thvadeeyānām nāmnām sugama iha saṅkeerthanamaya :

(5)

Oh! Muramadhana ! Mortals undertake challenging means like penance to get rid of accumulated sins. You are fully aware of their woes and wails. With grace unbound You had shown the easy and unfailing path. The wise benefit by understanding Your gesture.

यथा माता स्वेषामहह गदशान्ति तनुभुवां
विधातुं भैषज्येन हि सुमधुरेणैव यतते ।
तथा पुंसां पापान्यथ शमयितुं त्वत्प्रकटिते
ह्यहो मार्गे सक्तिं क इह न विदध्यादजसुधीः ।।६।।

yathā māthā śvéshāmahaha gadaśānthim thanubhuvām
vidhathum bhaishajyéna hi sumadhuréṇaiva yathaté!
thathā pumsam pāpānyatha śamayithum thvathprakatité
hyahō margé sakthim ka iha na vidadhyadaja sudhee:

(6)

Oh. Lord eternal ! The affectionate mother always chooses to administer sugar-coated pills to ward off the diseases of her children. Your gift to mankind is 'Nāma saṅkeerthana' (recital of the Lord's names). It is sweet and a sure remedy for the ills of mankind. Who else other the totally blind can ignore the path ?

गुणस्तावन्नैसर्गिक इह मुरारे! मुखरता
रसज्ञायाः पुंसां गलितविचिकित्सं यदि तदा ।
असद्वादेभ्यस्तां कथमपि निवर्त्याच्युत ! कुतो
भवन्नामासक्तां न हि विदधते हन्त मनुजाः ।। ७ ।।

guṇasthāvannaisargika iha muraré ! mukaratha
rasagyāyā: pumsām galithavichikithsam yadi thada
asadhvadébhyasthām kathamapi nivar thyāchutha! kuthū
bhavannamāsakthām na hi vidadhaté hantha manujā:

(7)

Oh! Murāri ! Achyutha ! If it is habitual for the human-tongue to wax eloquent always, then, why is it people fail to cut short unethical musings and turn to the practice of recitin Your divine deeds with faith and determination ?

रसेभ्यः सर्वेभ्योऽप्ययि बत वरिष्ठे हि मधुरे
रसे जिह्वा प्रीतिं रचयति समस्तस्य जगतः ।
सुधाधारातोऽप्यच्युत! सुमधुरे नामपटली-
समास्वादे सक्तिं तव न दधते भाग्यरहिताः ।। ८ ।।

rvsébhya: sarvébhyōapyayi batha varishté hi madhuré
rasé jihva preethim rachayathi samasthasya jagatha:
sudhādhārāthō apyachyutha ! sumadhuré nāmapatalee-
samāsvādé sakthim thava na dadhaté bhāgyarahitha:

(8)

Oh. Lord ! Achyutha ! It is true and undisputable that of all the varieities of tastes, Sweet (Madura) tops the list and the mortals desire to taste sweet things. The divine nāmas of the Lord are the sweetest——even sweeter than divine nectar. The pleasure of tasting the unmatched sweetness of Your Nāmas is out of reach of the undeserved. (those devoid of puṇya).

सहस्राणाँ नाम्नां ननु जगदघध्वंसनकृतां
क्षणार्धं त्वेकस्मिन्नपि बत गृहीते रसनया ।
कृतार्थत्वं प्राप्नोत्यलमिह शरीरी किमु पुन-
र्हरे तेषामेवानुदिनमिह सङ्कीर्तनपरः ॥ ९ ॥

sahasrāṇam nāmnām nanu jagadagathvamsanakruthām
kshaṇārdham thvékasminnapi batha gruheeté resanayā
kruthārthathvam prapnōthyalamiha śareeri kimu puna-
rharé téshāmévānudinamiha saṅkeerthanapara:

(9)

Oh. Lord-Hari ! Thousands of Your divine Nāmas are known. Even the recital of a single Nāma among them for just half a minute will suffice to wipe off the sins. This is cent-percent truth and there is no doubt that a devotee reciting Your divine Nāmas always, is sure to be rid of the unending process of birth and death.

तथासद्रत्नौघैरपि विजितसप्ताश्वरुचिभिः
कृता कण्ठासक्ता स्त्रगिह मनुजं भूषयति नो ।
यथा माला नाम्नामघशमन! कण्ठाभरणतां
प्रपन्ना ते श्रीमन्निरुपमकृपापूरजलधेः ॥ १० ॥

thathā sadrathōnagairapi vijithasapthāsvaruchbhi:
kruthā kaṇtāsakthā sragiha manujam bhūshayathi nō
yathā_mālā nāmnāmadhyaśamana ! kantābharaṇathām
prapannā té srcemannirupamakrupāpura jaladé:

(10)

Redeemer of the Fallen ! Lord of Wealth ! The garland of Your Nāmas is grace incarnate. The mortal who adopts the garland of Nāmas as his chief means of ornamentation, will become beautiful. He may choose a garland studded with lustrous gems equalling that of the rays of the Sun. It will fail to make him beautiful.

निदानत्वं प्राप्तैरनुदिनमनर्थस्य वचनै-
र्नयन् सर्वं कालं क्षणमिह भवन्नामकथनात् ।
कथं धौताघः स्यादिति मम न सन्देहकणिका
कणो वा कस्तूर्या हरति ननु दुर्गन्धमतुलम् ।। ११ ।।

nidānathvam prāpthairanudinamanarthasya vachanair-
nayan sarvam kālam kshaṇamiha bhavannāmakatha- nath
katham dhoudhādhya: syādi thi mama na sandéhakaṅikā
kaṇōu vā kastūryā harathi nanu durgandhamathulam

(11)

Oh. Lord ! It is but a normal behaviour, that men wax eloquent on filthy matters. Instead, if only they recite Your holy Nāmas they will be rid of their sins. No doubt need be entertained as to the efficacy of a single Nāma wiping out the malignant effects of li,e- long misdeeds. Is it not true that a pinch of musk counter effects all the bad odour around.

स्फुलिङ्गः सूक्ष्मो वा दहति हि यथा तूलनिवहं
परं तीव्रान् रोगान् हरचि च यथैवौषधमहो ।
यथा ध्वान्तं शान्ति नयति गुरु बालो दिनमणि-
स्तथा पापव्रतं हरति भुवि नामैकमपि ते ।। १२ ।।

spuliṅga : sūkshmō vā dahathi hi yathā thūlanivaham
param theevrān rōgān harathi cha yathaivoushadhamahō
yathā dhvāntham śānthim nayathi guru bālau dinamaṇi
sthathā pāpavratham harathi bhuvi nāmaikamapi té

(12)

Oh. Lord ! A spark of fire destroys bales of cotton stock. Medicine in the shape of a tiny pill cures the worst of sufferings of the diseased. The Sun at dawn dispels all the darkness around. Likewise Your holy Nāmas, by a single recital are powerful enough to remove all the sins.

स वै स्नातस्तीर्थेष्वनघशमन! सर्वेषु मनुजः
स यज्ञेष्वद्धा दीक्षित इह हि सर्वेषु विधिवत् ।
यदीये जिह्वाग्रे ननु दनुजवैरिन्ननुदिनं
निरस्ताशेषाघं परिलसति नामैकमपि ते ॥ १३ ॥

sa vai snāthastheertéshvaṇagaśamana ! sarvéshu manuja:
sa yagnéshvaddhā deekshitha iha hi sarvéshu vidhivath
yadeeyé jihvāgré nanu danujavairinnanudinam
nirasthāśéshāgam parilasathi nāmaikamapi té

(13)

Oh. Lord! Ultimate refuge of the Sinner! Enemy of the wicked Any individual who recites a single sacred Nāma once a day, will surely reap the reward which matches the puṇya acquired by dips in sacred rivers like the Ganges. There is no dearth of sacred Nāmas. The individual will also aquire the prowess of having performed the sacrifices prescribed by the Védas.

अधर्माणां मुख्यास्पदमिति निकामं भुवि सतां
विनिन्दापात्रत्वं परमनुभवन्नप्यथ कलिः ।
प्रसूते सर्वार्थान् वरद ! तव नामग्रहणतो
यतो ग्राह्यस्तस्माद्वजनि जगदाराध्य! नितराम् ॥१४॥

adharmāṇām mukyāspadamithi nikāmam bhuvi sathām
vinindāpāthrathvam paramanubhavannapyatha kali:
prasūté sarvārthā varada ! thavan nāmagralhaṇathō
yathō grāhyasthasmādajani jagadārādhya ! nitharām

(14)

Lord Renowned ! Varadha ! Of all the Yugas 'Kali' is deemed to be the age of sinners and hence scorned by the sacred. Yet, in the age of Kali recital of Your sacred Nāma protects men from sins and confers immense good. Therefore the Kali age otherwise unacceptable, becomes worthy of acceptance.

भजन्ते त्वां मर्त्या मुरहर! तपोभिः कृतयुगे
यजन्ते त्रेतायामथ मखवरैर्भूरिफलदैः ।
निषेवन्ते त्वाँ द्वापर इह हि तन्त्रोक्तविधिना
कलौ नाम्नां सङ्कीर्तनमयि समाश्रित्य सुधियः ।।१५।।

bhajanté thvām marthyā murahara ! thapōbhi: kruthayugé
yajauté tréthāyāmatha makavarairbhūripala dai:
nishévanté thvam dvāpara iha hi thanthrōkthavidhinā
kalau nāmnān saṅkeerthanamayi samāsrithya sudhiya:

(15)

Oh. Lord Murāri ! In the -Krutha age' men resort to severe penance to win Your grace. In the ,Tréthā Age', ritualistic sacrifices are quite popular. In 'Dvāpara Age' Tāntric methods like pāñcha-rāthra and Vaikānaśa are adopted. In the Kali age, wise men hail Your deeds by reciting Your holy Nāmas.

Srimad Bhāgavatham—Skantha 11, Chapter V gives a detailed account of the various practices mentioned here by the royal composer.

समुद्भूता मर्त्या मुरहर ! कृतादिष्वपि युगे-
ष्वहो यस्य प्राप्त्यै जनिमहह वाञ्छन्ति हि कलौ ।
अथास्य त्वन्नामास्वदनमयपुण्यस्य हि तुलां
समारोढुं शौरे ! किमहि भुवि वस्तु प्रभवति ।।१६।।

samudbhūthā marthyā murahara ! kruthādishvapi yugé
shvahō yasya prāpthyai janimahaha vāñchanthi hi kalou
athāsya thvannāmāsvadanamayapuṇyasya hi thulām
samārōdum souré ! kimiha bhuvi vasthu prabhavathi

(16)

Oh. Murari ! Men who had had the privilege of life on Earth in the Krutha, Trétha and Dvāpara ages, still desire to be reborn in the Kali age too. They are eager to recite Your holy Nāmas in the age of Kali and reap the reward of such faithful recitals. The rewards are incomparable.

Cf : Srimad Bhāgavatham Skantham 11. Chapter V.

"Kalim sabhājanthyārthā guṇagyā : sārabhāgina :
.... Nārāyanaparāyaṇa

अशक्तानां लोके चरितुमज! कर्माणि विमला-
न्यहो वेदोक्तान्युद्भटदुरितशान्त्यै मधुरिपो! ।
परं शूद्रादीनमपि कुशलदोऽसौ विजयते
स्फुटं नामास्वादस्तव कृपणलोकैकसुहृदः ॥ १७ ॥

aśakthānām lōké charithumaja ! karmāṇi vimalā
nyahō védōkthānyudbhatadurithaśānthyai madhuripō ।
param śūdrādeenamapi kuśaladōasou vijayaté
sputam nāmasvādasthathra krupaṇalōkaikasuhruda:

(17)

Oh. Madhusūdhana ! The Védas do prescribe many sacrifices to wardoff the evils arising out of the worst of sins. But some of the mortals are unable to follow them because of their birth in the fourth caste. (varṇa) All can practise the recital of Your holy nāmas irrespective of their birth as high or low, male or female. This practice is therefore a great boon that helps every one.

अथाध्येतुं वेदान् मुरहर! षडङ्गैरपि युतां-
स्तथाग्निष्टोमादीनपि ननु विधातुं भुवि मखान् ।
परं कालो निर्दिष्ट इह हि महद्भिस्तव रमा-
पते! नामास्वादस्त्वज! सकलकालेषु विहितः ॥१८॥

athādhyēthum vēdān murahara ! shadaṅgairapi yuthām
sthathāgnishtōmādeenapi nanu vihāthum bhuvi makān
param kālō nirdishta iha hi mahadbhisthava ramā-
patē ! nāmāsvādasthvaja ! sakalakālēshu vihitha:

(18)

Oh. Lord Eternal ! Murāri ! Lord of Wealth! To learn the six Vēdāṅgas and the Four Vēdas flawlessly and to perform the enjoined rituals as prescribed, the sages of old have fixed the proper time and insisted strict adherence to the prescriptions. On the other hand Your holy nāmas can be recited always and the action is not bound by injunctions of time observances.

NOTE : In the Kaliśanthārana Upanishad, Lord Brahma tells sage Nārada that Nāmasaṅkeerthana is not bound by injunctions of time observances

अभुक्त्वा भुक्त्वा वा फणिशयन! संस्नाय विधिवत्
त्वथास्नात्वा तिष्ठन्नुत ननु शयानोऽप्यथ नरः ।
मुरारे ! गृह्णीयात् त्रिभुवनगताघौघशमने
सुनिष्णातं नाम्नां समुदयमशङ्कं तव भृशम् ॥ १९ ॥

abhukthvā bukthvā vā paṇisayana ! samsnāya vidhivath
thvayāsnāthvā thishtannutha nanu śayānōapyatha nara: !
murārē ! gruhṇeeyat tribhuvaṇgathāgougaśamanē
sunishṇāiham nāmnām samudayamasaṅkam thava bhruśam

(19)

Oh. Lord Murari ! Reposer on the Serpant bad ! To recite Your holy nāmas it is neither necessary that a man should have filled his stomach to the brim nor that he should starve. He could recite after a bath or even if he remains bodily unclean. He can sit, stand or sleep while reciting. What is needed is absolute faith, and if recited with faith and devotion, the act will surely destroy the accumlated sins in all the three worlds.

सलीलं सल्लाँपादिषु च सवयस्कैरपि जनै-
स्तथैवैकान्ते वा सदसि गमनायानसमये ।
सुधाधारासारस्मयभरनिरासैकनिपुणं
हरे ! नामोच्चार्यं तव रहितसन्देहमनिशम् ॥२०॥

saleelan samlāpādishu cha savayaskairapi janai-
sthathaivaikāntē vā sadasi gamanāyānasamayē
sudhādhārāsārasmayahharanirāsaikanipuṇam
harē ! nāmōchcharyam thava rahithasandēhamaniśam

(20)

Oh. Lord Hari ! Your holy Nāma is undoubtedly sweete than heavenly nectar. Any man can recite it; while being alone, in a congregation, since taking a stroll——at any time, any where.

अबुद्ध्या देवानुष्ठितमिह हि कर्मैकमपि न
व्रजेदम्भोजाक्ष ! त्रिजगति च साफल्यममलम् ।
भवन्नामास्वादस्त्वथ पुनरबुद्ध्यापि रचितः
फलप्राप्त्यै हेतुर्भवति जगदाराध्य ! भविनाम् ॥२१॥

abudadhyā dēvānushtithamiha hi karmaikamapi na
vrajēdambhōjaksha ! trijagathi cha sāpalyamamalam
bhavannāmāsvādasthvatha punarabudadhyāpi rachitha:
palaprāpthyai hēthurbhavathi jagadārādhva ! bhavinām

(21)

Oh. Lotus eyed Lord ! Venerated by the Faithful ! If men fail to understand the details of rituals in the performance of sacrifices enjoined by the vēdas and fails to execute them in a single performance at-least ; the entire undertaking turns a waste. To recite Your holy names no such intimate knowledge is called for. Faithful recitation alone will suffice.

इहाज्ञात्वा ज्ञात्वापिच गुरुरुजा पीडिततनु-
र्यथा मर्त्यो दिव्यौषधमथ समास्वाद्य सहसा ।
भवेन्मुक्तो रोगैर्मुरहर ! तथा नामपटली-
समास्वादस्त्वत्को दिशति शमबुद्ध्यापि रचितः ॥२२॥

ihāgyāthvā gyāthvāpi cha gururujā peetithathanu-
ryathā marthyō divyoushadhamatha samāsvādhya sahasā
bhavénmukthō rōgairmurahara ! thathā nāmapatalee
samāsvādasthvathkō diśathi śamabudadhyāpi rachitha:

(22)

Oh. Lord ! Murahara ! Men yelling with pain consequent on the worst of bodily affiictions get relief by taking the medidine prescribed. The patient need not know the potency of the dose administered. You are known by innumerable names, all divine. A devotee muttering a single nāma is sure to be blessed. It is not necessary for him to know the full import of the nāma recited.

तथा सङ्केतार्थं विशदमपहासार्थमपि वा
पुनर्नर्मोक्त्या वा वरद ! तव नामावलिरहो ।
गृहीता मर्त्यानामपहरति पापं किमु पुन-
र्मनस्स्फूर्जद्भक्तया भुजगवरशायिन्! निगदिता ॥२३॥

thathā saṅkéthā tham viśadamapahāsārthamapi vā
punarnarmōkihyā vā varada ! ihava nāmavaliraho
gruheethā marthyānāmapaharathi pāpam kimu puna-
rmanaspū jathbhakthayā bhujagavaraśāyin ! nigaditha

(23)

Lord ! Reposer on the serpant Ādisēsha ! Grantor of Boons ! Naming children after Your innumerable nāmas is practised by people. It may be because they are affectionate or disaffectionate, Motives apart, the mere utterance will relieve men of all their sins. That being the truth Is it necessary to emphasize that the faithful recital of Your Nāmas is sure to bless the devotee ?

Cf ¡ Srimad Bhāgavatham. Skāntham. 6 Slōka 2.

"Sānkéthyam pārihāsyam vā sthōbham.........

..............................nāmagrahaṇamaśēshgaharamvidu !

मुरारे ! यत्नेनाप्यहह महता हि त्वदितरान्
सुरानाराध्यायं भवति बिफलोद्योग इह वै ।
मनुष्यस्त्वं तु श्रीरमण ! निजनिन्दापरगिरा-
मपि स्फीतं श्रेयो दिशसि करुणाभारजलधे! ।।२४।।

murārē ! yathnénāpyahaha mahathā hi thvadi tharān
surānārādhyāyam bhavathi vipalōdhyōga iha vai
manushyasthvam thu sriramaṇa ! nijanindāparaāirā-
mapi speetham sréyō diśasi karuṇābhārajaladhē

(24)

Lord Merciful ! Lord of the Goddess of Wealth ! Murāri ! Eager men propitiate several divine forms as enjoined by the Sāsthras and yet feel disappointed. But Oh Lord ! You are determined to redeem even the worst of sinners who indulges in abusing You.

NOTE : Puranic villains Śiśupāla, Kamśa, Poundraka and others have been blessed by Lord Krishna. All of them were his avowed enemies.

अशाम्यद्रोगाधिप्रसभशिथिलीभूतहृदयो
बियुक्तो हन्त स्वैरपि खलु सुहृद्भिस्च विजने ।
वने तिष्ठन् मर्त्यः सकृदपि भवन्नाम कलयन्
भवेन्मुक्तो नूनं सकलकदनैः पूर्वमुदितैः ।। २५ ।।

aśamyadrōgādhiprasabhaśithileebuūthahrudayō
viyukthō hantha svairapi kalu suhruthbhischa vijané
vané thishtan marthya: sakrudapi bhavannāma kalayan
bhavénukthō namnam sakalakadanai: pūrvamudithai:

(25)

Any mortal becoming a victim of the incurable of diseases, is deserted by relatives and friends. He is helpless at such a moment of crisiś. Oh. Lord ! If only he chooses to spell Your name but once, Your benign grace is sure to rid him of all his sufferings. He will be blessed with peace.

सपत्नैरत्युग्रायुधपरिलसद्बाहुभिरलम्
परीतो वा युद्धाङ्गणभुवि सहायैर्विरहितः ।
पुनश्चोरैर्व्याघ्रादिभिरपि तथाभिद्रुत इहा
लपंस्ते नामानि व्रजति मनुजो नैव विपदम् ॥ २६ ॥

sapathnairathyugrāyudhaparilasadbāhubhiralam
pareethō vā yuddaṅgaṇabhuvi sahāyairvirahitha:
punascharaivyāgrādibhirapi thathābhidrutha iha:
lapamsté nāmāni vrajathi manujō naiva vipadam

(26)

Recital of Your divine Nāmas protect warriors in action in the centre of the field of battle surrounded by enemies bearing the most destructive of weapons ; men who have lost the support of their well-wishers, and those facing robbers and wild beasts. (like tiger)

तथा राज्ञा प्रोद्यन्निरवधिकरोषान्धमनसा
निहन्तुं चाज्ञप्तोऽप्युरुभयदकारागृहगतः ।
अपारे मज्जन्त्यामपिच जलधौ नावि तरसा
जपंस्ते नामान्यच्युत ! शुचमवाप्नोति न पुमान् ॥२७॥

thathā ragyā prōdhyannirava dhikarōshāndhamanasā
nihanthum chāgyapthōapyurubhayadakārāgruhagatha:
apārē majjanthyāmapi cha jaladhou nāvi tharasā
japamstē nāmānyachyutha ! śuchamavāpnōthi ua pumān

(27)

Being human and having been found guilty, an individual may be condemned to the worst of the prison by the ruler of the state and ordered ta be executed. A traveller in a sinking ship in the midst of the ocean will naturally be frustrated. Under such seemingly irredeemable circumstances the individual choosing to recite Your divine nāmas is bound to be saved.

सपुत्रः पुत्रार्थी भवति नरपालोऽतिमहित-
स्तथा राष्ट्रार्थी माधव ! ननु सुखार्थी सुखयुतः ।
यशस्वी तल्लिप्सुर्भवति सुकृतेच्छुस्च सुकृती
न किं किं वा दद्याच्छुभमहह ते नाममहिमा ॥२८॥

saputhra: puthrārthee bhavathi, ṇarapālōathi mahitha-
sthathā rāshtrārthee mādhava ! nanu sukārthee sukayatha:
yaśasvee thallipsurbhavathi sukruthēchchuscha sukruthee
na kim kim vā dadhyāchchubhamahaha tē nāmamahimā

(28)

It is difficult to estimate the efficacy of the recital of Your nāmas. It is incomaparable. It will bless the childless with a child, the king with his state, fulfill the desire for good life ; fetch fame and grant peace (Puṇya). What is it that the recital of Your divine Nāmas had failed to confer ?

पभावेन श्रीमन्नपिच तव नाम्नामिह नरो
दरिद्रोऽपि स्याद् यक्षपतिसदृशैस्वर्यनिलयः ।
तथा मन्दप्रज्ञोऽपिच भवति वाचस्पतिसमो
मुरारे ! किं प्राप्यं कुशलमिह मर्त्यैः परमितः ॥२९॥

prabhāvēna sreemannapi cha thava nāmnāmiha narō
daridrōpi syād yakshapathisadrusaiśvaryanilaya:
thathā mandapragyōapicha bhavathi vāchaspathisamō
murārē ! kim prāpyam kuśalamiha marthyai: paramitha:

(29)

Lord Murāri ! Your devotee, if poor will aquire wealth like Kubēra, if intellectually backward will be blessed to become wise equaling Bruhaspathi the preceptor of the Dēvas, What else can a mortal aspire for than these most vaiuable gifts ?

बहूक्त्या किं संमोचयितुमिह लोके जनममुं
विपद्भ्यः सर्वाभ्यस्त्वपिच कुशलं दातुमतुलम् ।
न दक्षस्त्वन्नामामृतरससमास्वादनसुखात्
परो मार्गो यत् तन्मतिरिह विधेया हि सकलैः ॥३०॥

bahūkthyā kim sammōchayithumiha lōkē janamamum
vipadbhya: sarvābhyasthvapicha kuśalam dāthumathulam
na dakshasthvannāmāmrutharasasamāsvādanasukāth
parō mārgō yath thanmathiriha vidhēyā hi sakalai :

(30)

Superfluity is unwarranted in emphasising the efficacy of Nāma-recital. Suffice to say that for relief from all the sorrows of existence, to reap the reward of a boundless life of peace, the one and only course is to recite Your divine nāmas with faith and devotion. Men should realise this-and adore You by reciting Your divine Nāmas.

समस्तापद्दूरीकरणपटुतैकातिधवसतिं
तथा सीमातीतप्रचुरसुखविश्राणनपराम् ।
इमां त्वन्नामालीमयनवसुधासान्द्रलहरीं
कथं शक्नोत्यास्वादयितुमवनौ भाग्यरहितः ॥३१॥

samasthāpaddhūree karaṇapatuthaikādhivasathim
thathā seemātheethaprachurasukavisrāṇanaparām
imām thvannāmāleemayanavasudhasāndralahareem
katham śaknōthyasvādayithumavanou bhagyarahi tha:

(31)

Oh. Lord ! It is an established truth that the recital of Your holy names will never allow a true devotee to get sad. On the other-hand he will be blessed with incomparable bliss and plenty. The fountain spring of the nectar of Nāmas can be recognised and the taste of the nectar appreciated only by the blessed. A condemned soul cannot aspire for the privileges.

Cf : Soundaryalahari—Sri Sankarabhagavath pāda,
"athasthvāmarādhyām hariharavirinchādihbrapi
praṇanthum sthōthum vā kathamakruthapuṇya prabhavathi"

रसज्ञायास्तृप्तिं दिनमनु सुधांशोरयि हरे !
करेभ्यश्च्योतन्त्या दिवि विरचयन्तोऽपि सुधया
अमर्त्यास्त्वन्नामास्वदननिरतेष्वीश ! दधते
यदीर्ष्यां तत्तुल्यं किमिह तदहो सर्वसुखदम् ॥३२॥

rasagyāyāsrupththim dinamaṇu sudhāmśōrayi haré !
karébhyachchyōthanthyā divi virachayōthanapi sudayā
amarthyāsthvannāmāsvadananiratéshveeśa ! dadhaté
yadeershyām thaththulyam kimiha thadahō sarvasukadam

(32)

Lord ! Hari ! Devas-the heaven- dwellers are indeed privileged. They get satiated by tasting the nectar out of the moon. Still they are jealous of the mortals who evince keen interesi only on reciting Your divine names that excel th taste of nectar, There is nothing that can match the pleasure of Nāmasaṅkeerthana,

सुखावाप्तिर्लोके न भवति विनैव श्रमलवं
जनानामित्यास्तां वरद! भुवि वार्त्ता मधुरिपो !।
सुखेनैवावाप्तुं सुखमयि मनोवागविषयं
पटुर्मार्गो राजत्ययमिह भवत्कीर्त्तनमयः ।। ३३ ।।

sukāvāpthirlōké na bhavathi vinaiva sramalavam
janānāmithyāstham varada ! bhuvi vārthā madhuripō !
sukénaivāvapthum sakamayi manōvāgavishayam
paturmārgō rājathyayamiha bhavath keerthanamaya:

(33)

Lord ! Varada ! Madhusūdhana ! Nothing is possible of realisation without intense effort, is a well-known axiom with which men of the World are familiar. But is true that Nāmasaṅkeerthana is sure of earning unparalleled bliss. The practice calls for minimum effort only.

अटन् स्नातुं तीर्थेष्वखिलदुरितध्वंसिषु नरो
व्रतैर्वा भूयोभिः परमकठिनैः कर्शिततनुः ।
सुखं यद्वै भुङ्क्ते तदिह हि विनैव श्रमलवं
भवन्नामास्वादे निरतहृदयो हन्त लभते ।। ३४।।

atan snāthum theerthéshvakiladurithadhvamsishu narō
vrathairvā būyōbhi : paramakatinai: karśīthathanu:
sukam yadvai bhuṅkté thadiha hi vinaiva sramalavam
bhavannāmāsvādé nirathahrudayō hantha labhaté

(34)

A dip in the waters of the holy rivers like the Ganges will remove sins. But this involves stress and strain. Those who undertake the journey to the holy rivers often become thin and emaciated. without such risks, an individual with implicit faith in Nāmasaṅkeerthan can effortlessly reap the rewards

अकाराद्यैर्वर्णैः परिणतशरीरा सुविमला
गिराँ देवी भर्त्रा कमलजनुषा सत्यभुवने ।
स्थिता सार्धं पद्मासनभुवि तथा नो सकुतुका
यथा त्वन्नामत्वं विबुधरसनाग्रेषु गमिता ।। ३५ ।।

akārādhyairvarṇai: pariṇathaśareerā suvimalā
girām devi bharthrā kamalajanushā sathyabhuvané
sthithā sārdham padmāsanabhuvi thathā nō sakuthukā
yathā thvannāmathvam vibudharasanāgréshu gamithā

(35)

Lord ! Saraswathi, the goddess of Vidya symbolises the letters that compute Your sacred names recited by the faithful. She is most pleased when seated on those aksharas. (holy letters). In her natural form (rūpa), She assumes fifty letters originating 'Bha'. At Sathyalōka, her abode She is seated on the lotus with her Lord—Brahma. But She is most amused by the form (rūpa) made of holy aksharas which, she very often desires than the natural form at Sathyalōā.

यथा चेतोरम्यं वहति ननु माधुर्यमधिकं
समत्वं सर्वत्रापि च वरद! सण्डस्य शकलः ।
तथा त्वन्नाम्नामच्युत ! ननु सहस्त्रं मधुरिपो !
मिथः किञ्चोत्कर्षं विगतविचिकित्सं कलयति ।।३६।।

yathā chéthōramyam vahathi nanu mādhuryamadhikam
samathvam sarvathrāpi cha varada ! kantasya śakala:
thathā thvannāmnāmachyutha ; nanu sahasram madhuripō !
mitha: kiñchōthkarsham vigathavichikithsam kalayathi

(36)

Lord ! Varada ! Achyutha ! Madusūthana ! A little bit of sugar-candy tastes so sweet and liked by every one. There are thousands of Your holy names. Each one of the names will confer bliss on those who care to recite them No doubt need be entertained on the efficacy of the recital.

NOTE : The following verses speak of the greatness of the Holy-names of the Lord.

मुराराते ! तेष्वप्यहिशयन! नामस्वयि तव
स्फुटं नामानि द्वादश वरद! मुख्यानि भगवन्! ।
अथैतेषां सङ्कीर्तनधृतरतेर्भाग्यमहिमा
परं पारं वाचां व्रजति न हि कस्यात्र विदुषः ॥३७॥

murārātė ! thėshvapyahiśayana ! nāmasvayi thava
sputam nāmāni dvādhśa varada ! mukyāni bhagavan
athai thėshām saṅkeerthanadhrutharatėrbhāgyamahimā
param pāram vāchām vrajathi na hi kasyāthra vidusha:

(37)

Venerable Lord Murari ! Varada ! Reposer on the serpant Ādiśhesha ! The names that bring out Your glory are innumerable. The glory of ā faithful devotee,. who chooses to recite just twelve of them namely 'Kēśava, Nārayaṇa Gōvinda, Vishṇu, Madhusūdana, Trivikrama, Vāmana, Sr--idara, Rishikēśa padmanābha, Damōdara,—cannot be portrayed by the most acclaimed intellectual.

अपि श्रीगोपीचन्दतिलकसन्धारणमनही
भवन्नामान्येतान्यनवरत्तमुच्चार्य कलयेत् ।
तथैवार्चायां ते दृढदुरितशान्त्यै निजहृदि
स्फुरद्भक्तयुन्मेषं सरसमुपयुञ्जीत च नरः ॥३८॥

api srigōpeechandana thilakasandhāraṇamahō
bhavannāmānyé thānyānavarathamuchchahārya kalayéth
thathaivārchāyām té drudadurithśānthyai nijahrudi
spuradbhakthyunmésham sarasamupayuñjcetha cha nara: !

(38)

Lord ! The devotee since wearing the caste-marks on his body should recite Your holy names. (Gōpi chandana-material used in doning the caste-marks). When he adores You by offering flowers, the adoration must be marked by the recital of the twelvc nāmas. The utterances shouid come forth from the bottom of his heart immersed in the stream of surang devotion. This sincerity alone will result in the realisation of the object namely relief from sins.

अथैतेष्वेकं द्वादशसु तव नामस्वयि पुमान्
जपेल्लब्ध्वाचार्यादिह नियमनिष्ठः प्रतिदिनम् ।
न सङ्ख्यान्यूनत्वं सुरहर! कदापीह रचये-
ज्जपन्नाधिक्येन त्वथ फलमवाप्नोति बहुलम् ॥३९॥

athaithéshvékam dvādaśasu thava nāmasvayi pumān
japéllabdhavāchāryādiha niyamanishta: prathidinan
na saṅkyānyūnathvam murahara ! kadāpeehairachayé
jjapannādhithhyéna thvatha palamavāpnkthi bahulam

(39)

Lord Murari ! The devotee should be initiated to the practice of recital. He must be taught by a preceptor (guru) to recite the twelve nāmās flawlessly. While indulging in the sacred act, he must strictly follow the injunctions enjoined by the preceptor. The nāmas must be recited as many times as prescribed by the guru. Absolute faith and devotion must mark the undertaking The reward will match the intensity of the faith.

मुरारे! यो मर्त्यो नियममिममाजन्ममवनौ
दृढं धत्ते भक्त्या भवति करुणापूरजलधौ ।
स वै पूज्यो भूत्वा भुवि दिवि मनुष्यैरपि सुरै-
रपारं प्राप्नोति त्रिभुवनपते! शर्म नियतम् ॥४०॥

murāré ! yō marthyō niyamamimamājanmamavanou
dhrutam dhathté bhakthyā dhavathi karuṇāpūrajaladhou
sa vai pūjyō khūthvā bhuvi divi manushyairapi surai
rapāram prāpnōthi tribhuvanapaté ! śarma niyatham

(40)

Lord Murari ! Lord of the Three worlds ! You are the ocean of grace. Mortals can easily recognise Your presence. A devotee who recites Your namas day in and day out with implicit faith, will be adored by the immortal celestials and the mortals of the mundane world. He will attain eternal bliss.

वदामि श्रीजाने! किमपि जपमालाथ मनुजै-
र्विधेया कैः; कैर्वस्तुभिरिति च संक्षिप्य सहसा ।
फलं चावाप्यं तद्विरचितजपेनापि च पृथक्
यथाशक्त्यद्याहं त्रिभुवनजनस्तुत्यमहिमन् ॥४१॥

vadāmi srī jāné ! kimapi japamālātha manujai-
rvidhéyā kai : kairvasthubhirithi cha samkshipya sahasā
palam chāvāpyam thadvirachithajapénāpi cha pruthak
yathāśakthydhyāham tribhuvanajanasthuthya mahiman !

(41)

Lord' ! You are worshipped by the inhabitants of all the Three worlds. Lord of the Goddess of Lakshmi ! I desire to make a humble suggestion for the devotees who long for undertaking nāmasaṅkeerthana. The suggestion is for the making of a garland of nāmas. I can foretell the unfailing good that will result from such undertaking.

विधेया शङ्खैर्वा मुरमथन ! रौप्येण च पुन-
स्तथा च स्वर्णेनोरगशयन ! भो निम्बजफलैः ।
तथा पद्माक्षैर्वा मणिभिरपि वा विद्रुमगणैः
पुनर्मुक्ताभिर्वा वरद! जपमाला हि मनुजैः ॥४२॥

vidhéyā śankairvā muramathana ! roupyéna cha puna-
sthathā cha svarṇénōragaśayana ! bhō nimbajapalai:
thathā padmākshairvā maṇibhirapi vā vidrumagaṇai:
punarmukthābhirvā varada ! japamālā hi manujai:
(42)

प्रकुर्यादत्राष्टोत्तरशतमयीं वा ननु पुमान्
जपार्थं मालां ते मुरमथन ! नाम्नामघभिदाम् ।
तदर्धं पादं वा पुनरहह कुर्वन्निह ततोऽ-
प्यलं न्यूनां विन्दत्यजित! न फलं तज्जपभवम् ॥४३॥

prakuryadathrāshtōtharaśathamayeem vā nanu pumān
japārtham mālām té muramathana! namnāmagbhidām
thadardham pādam vā punarahaha kurvanniha thathō-
apyalam nyūnām vindathyajijha ! na palam thajjapabhavam
(43)

Lord Murari ! Varada ! Reposer on the serpant ! Madhusūdhana ! Lord Invin-cible ! The beads of the garland to be used for counting the number of utterances and their frequency should only be made of conch, silver, gold, margosa-seeds, stem of the lotus, precious stones and ruby. The garland should have one-hundred and eight beads. Lesser number of beads will fail to serve the purpose

जपन्नीशाङ्गुल्या व्रजति फलमेकं पुनरहो
जपन् रेखाभिर्वै भजति हि फलं चाष्टगुणितम् ।
नथाप्नोतीशाच्छस्फटिकमणिभिस्चायुतमहो
पुनर्लक्षं मुक्तामणिभिरपि मर्त्यस्त्वयि रतः ॥ ४४ ॥

japanneeśāṅgulyā vrajathi palamékam punarahō
japan rékābhirvai bhajathi hi palam chāshtaguṇitham
thathāpnōtheeśāchchaspatikamaṇbhischāyuthamahō
punarlaksham mukthāmaṇibhirapi marthyasthvayi ratas:

(44)

Lord' ! Fingers are used for purposes of counting, Likewise the lines of the palms are also used for purposes of reckoning. The rewards are said to be eight-fold. Use of a garland made up of flawless white-stone can enlist reward tenthousand fold. If the garland is made of ruby, the reward may touch the lakh-mark.

तथा पद्माक्षैर्वै भजति दशलक्षं पुनरहो
फलं कोटिं हेम्ना वरद ! रचितैरीश ! मणिभिः ।
अनन्तं वैं भुङ्क्ते फलमयि जपन्नीश! तुलसी-
मणिव्रातैर्भक्त्या भुजगशयन ! त्वत्प्रियतमैः ॥४५॥

thathā padmākshairvai bhajathi daśalaksham punarahō
palam kotim hémnā varada ! rachithaireeśa ! manibhi;
anantham vai bnukté palamayi japaneeśa ! thutlasee
maṇivrāthairbhakthyā bhujagāśayana thvathpriyathamai:

(45)

Lord ! Varada ! Isvara ! Bujakaśayin ! (Reposer on the serpant bed) ! The use of a garland made up of lotus- beads will ensure more reward. Maximum reward could be enlisted by using beads made of gold. Beads made out of the stem of the the thuḷaśi plant pleases You most. Inestimable bliss can surely be enlisted by using a garland made of thulaśi beads.

Cf : "Kachchith thulaśi kalyaṅi gōvindacharaṅapriyē
saha thvālikulairbbhibrath hrushtastē athipriyō achyutha :"
(Srimad bhāgavatham 10.30)

भवद्भक्ताग्र्यत्वं प्रकटयितुमन्येभ्य इह वै
जनेभ्यो ब्रूते चेदिह हि जपसङ्ख्यां विरचिताम् ।
फलं नो विन्देताच्युत ! ननु ततो जातुचिदपि
प्रकाश्या नो कस्मैचिदपि जपसङ्ख्यात्र सुधिया ॥४६॥

bhavathbakthagryathvam prakatayithumanyébhya iha vai
janébhyō brūté chédiha hi japasaikyām virachithām
palam nō vindéthachyutha ! nanu thathō jāthuchidapi
prakāśyā nō kasmaichidapi japasaṅkyathra sudhiyā

(46)

Lord Achyutha ! The devotee reciting Yōur holy names, should not go about advertising his achievements vain gloriously to fellow men, A faithful devotee will refrain from boasting his own achievements.

नृणां भुक्तिं मुक्तिं वितरति भवन्नामपटली-
समस्वादो निस्संशयमयि तथाप्यत्र मनुजः ।
अकामं त्वन्नामान्यघशमन ! सङ्कीर्त्य भुवने
फलं भुङ्क्तेऽनन्तं तव करुणया कैटभरिपो! ॥८७॥

nruṇām bhakthim mukthim vitharathi bhāvannāmapatalee-
samasvādō nirssamśayamayi thathāpyathra manuja:
a kāmam thvannāmānyadgyaśamana ! saṅkeethya bhuvané
palam bhunktéanantham thava karuṇayā kaitabharipō

(47)

Lord ! Slayer of the demon Kaitapa ! Recital of Your countless holy names (Nāma saṅkeertan) blesses the mortals with eternal bliss and all riches. This is cent percent true. Yet, a devotee taking to Nāmasaṅkeertan should do so of his own volition unmindful of rewards. such an individual is sure of winning Your grace.

मुरारे! त्वन्नामस्वपि च भुवने द्वादशसु तद्-
वरीयः श्रीनारायण इति हि नामाघशमनम् ।
जपन्नेतन्नित्यं प्रणवनतियुक्तं ननु पुमान्
प्रसादेन श्रीमंस्तव सुखमवाप्नोत्यनुपमम् ॥४८॥

murāré ! thvannāmasvapicha bhuvané dvādaśasu thad
vareeya: sree nārāyaṇa ithi hi namāgaśamanam
japannethanithyan praṇavanathiyuktham nanu pumān
prasādéna sreemansthava sukamavāpnōth yanupaman

(48)

Oh ! Lord ! Murari ! Of the twelve sacred Ngmas (names), the utterance of the nāma 'Sri Nārāyaṅa' is the fruttful. It prefixed wilh 'om' as well as the beneviction a 'namo' and the devotee recites 'Om Namō Nārayaṇa' with faith, he is bound to attain eternal bliss extended by Your divine grace.
Cf : Bhagavatham. 6-1 "Sakrunmana : krishnadāravindayō .
pasyanthi hi cheernanishkrutha

य इत्थं भक्त्या त्वय्यखिलजगदीशेऽनवरतं
नयत्यद्धा कालं वरद ! तव नामानि कलयन् ।
यमं वा तद्भृत्यान् प्रतिभयतराकारसहितान्
न पश्येत् स्वप्नेऽपि प्रशमितसमस्ताघनिकरः ॥ ४९ ॥

ya iththam bhakthyā thvaiyakijagadeeśéanavaratham
nayathyadhā kālam varada ! thava nāmāni kalayan
yamam vā thadbhruthyān pra:hibhayatharākārasahi thān
na paśyéth swapnéapi praśamithasamasthāganikara:

(49)

Lord ! Varada ! You are the lord of the Universe. A devotee uttering Your names with faith and devotion in his life-time, is rid of all evils. He lives without fear. He never confronts the God of death (Yama), Nor has he the chance of meeting the servants of the God of Death even in his dreams

असद्वृत्तो नीचः शठमतिरतीवालसतम-
स्तथा कामक्रोधाकुलितहृदयो वात्र मनुजः ।
लपन्नन्ते नारायण इति हि नामातिशुभदं
निरस्ताधिव्रातं व्रजति ननु कैवल्यममलम् ॥ ५० ॥

asadvruththō neecha: śatamathiratheevālasathama-
sthathā kāmakrōdhākulithahrudayō vāthra manuja:
lapannantē nārāyaṇa ithi hi nāmāthi śubhadam
nirasthādhivrātham vrajathi nanu kaivalyamamalam

(50)

Oh, Lord ! A mortal who is an incarnation of evils, treasury of bad conduct, low born, cheat, lazy, immersed in desire and prone to wrath—if only utters Your sacred name 'Nārāyaṇa' at the moment of death, he will be surely rid of all his misdeeds and the resultant accumulated sins, and attain bliss.

अभूत् कन्ताकुब्जे मुरहर ! पुराजामिल इति
श्रुतो विप्रः कोऽप्यागमनिगमवित् साधुचरितः ।
वहन् भक्तिं पित्रोरथ समधिकाँ सुस्थिरमतिः
स्वधर्मे निर्दोषे प्रतिदिनमपि श्रुत्यभिहिते ॥ ५१ ॥

abūth kanyākubje murahara ! purājāmila ithi
sruthō vipra: koapyāgamanigamavith sādhu charita:
vahan bhakthim pithrōratha samadhikām susthiramathi:
svadharmē nirdōshē prathidinamapi sruthyabhi hitē

(51)

Note : Following verses narrate the story the well known Ajamila-Upakyana The story illustrates the claims made in the previous sloka.

Lord ! Murari ! In the distant past, a brahmin named Ajāmiḷa lived in the country of Kanyākubja. He was well-versed in Vedas and Agamas. Following the injunctions prescribed by the sastras faithfully, he led a righteous life. He adored his aged parents and served them with care and affection.

अथ प्राप्ते श्रीमन् ! वयसि तु विवाहार्थमुचिते
सवर्णां चागर्ह्यां स पुनरुपयेमे ननु सतीम् ।
तया साकं चाखण्डिनमिह वितन्वन् सुरमही-
सुराग्नीनां पूजामनयदथ कालं कमपि सः ॥ ५२ ॥

athe prāpté sreeman ! vayasi thu vivāhārthamuchité
savarṇām chagarhyām sa punarupayémé nanu satheem
thayā sākam chākaṇti thamiha vithanvan suramahee
surāgneenām pūjāmanayadhatha kālam kamapi sa:

(52)

oh. ! Lord ! The Storehouse of prosperity ! Ajāmiḷa married a virtuous and pious girl of his own caste at the proper age as prescrlbed by the sastras. He lived with her for some time adoring celestials, brahmins and God Agni.

कदाचिद्यातोऽसौ वनमथ निदेशान्निजपितुः
समानेतुं विप्रो ननु कुशपलाशादि सहसा ।
निवृत्तो नेत्राभ्यामकलयदलज्जां तु कुळटां
ततः काञ्चिन्मूर्तामिव विपदमग्रे पथि निजाम् ॥ ५३ ॥

kadāchidhyāthoasou vanamatha nidéśannijapithu:
samānéthum viprō nanu kuśapalāśādi sahasā
nivruththō néthrābhyāmakalyadalajjām thu kulatām
thatha: kāñchirmūrthāmiva vipadamagnré pathi nijām

(53)

Lord ! Being commissioned by his father, he went to the forest to gather long grass (harbha) and leaves of the sacred tree. (Araśu). Since returning home he met a wicked and wily damsel. The meeting was signal enough to predict the evils that were to follow.

मदोन्मत्ता धृष्टा मुहुरपि पदन्यासविषये
चलन्ती चाव्यक्तं किमपि निगदन्ती च वचनम् ।
हसन्ती सा चाकारणमहह शूद्रेण सहिता
स्वतुल्येनोपान्तं त्वरितमियमापास्य कुलटा ॥ ५४ ॥

madōnmaththa drushtā muhurapi padanyasavishayé
chalanthee chāvyaktham kimapi nigadanthee cha vachanam
hasantee sā chākāraṇamahaha śūdrėṇa sahi thā
svathulyėnōpāntham thvarithamiyamapāśya kulatā

(54)

The damsel was not sobre. Under the influence of intoxicants she was unsteady in her walking. Her speech was not distinct and she was laughing aloud wiihout any provocation, She was being escorted by a man as old as Ajāmila. The cunning woman approached Ajāmiḷa.

विधातुं मग्नं तं कलुषनिरयावर्तकुहरे
गलासज्जत्पाशायितनिजभुजायुग्मलतया ।
समास्लष्टः सोऽयं द्विज इह तया धरिमतिर-
प्यशक्तोऽभूत् कामाशुगविवशतां सोढुममिताम् ॥५५॥

vidhāthum magnam thum kalushnirayāvarthakuharé
galāsajjathpāśāyithanijabhujāyugmala thayā
samāslishta: sōayam dvija iha thayā dheeramathira-
pyaśak thōabūth kāmaśugavivaśathām sōdumamithām

(55)

The woman, an incarnation of evi/s stretched forth her tender arms ! sprang forth and as if immersing the brahmin into the pit of sins, embraced him by the neck. Ajāmiḷa, though by instinct firm and unshakable, succumbed to the unfathomable lust and tender grasp.

ततो भ्रश्यत्तेजाः सकलसुगुणैस्चाथ रहितः
स्वधर्मे वा निष्ठाविरहितमतिः पापवसतिः ।
सतां हेयस्चासीदहह सहसैवैष भुवने
न दुस्सङ्गः कं कं नयति विपदं वा तनुभृतम् ।।५६।।

thathō bhraśyaththējā: sakalasuguṇaischātha rahitha:
svadharmē vā nishtāvirahithamathi: pāpavasathi:
sathām hēyaschaseedahaha sahasaivaisha bhuvanē
na dussaṅga: kam kam nayathi vipadam vā thanubhrutham

(56)

Lord ! The brahmin became a slave. Loosing his natural instinct, he turned to be a sinner, The noble qualities that he possessed were lost one after the other. He forgot all the duties of a brahmin that the sastras had prescribed. Men of virtue despised him. It is indeed true that the company of the wicked will land mortals in endless suffering.

अनाथौ जीर्णाङ्गौ सुबहु जरया हन्त पितरौ
समुत्सृज्याकाण्डे सपदि दयितां स्वां च युवतिं ।
महापापिष्ठाया अहह कुलटाया निवसने
स निन्ये कालं स्वं सततमपि दौवारिक इव ।।५७।।

anāthou jeerṇaṅgou subahu jarayā hantha pitharou
samuthsrujyākāṇṭē sapadi dayithām svām cha yuvathim
mahāpāpishtāyā ahaha kulatāyā nivasanē
sa ninyē kālam svam sathathamapi dowvārika iva

(57)

He neglected his old and infirm parents and middle-aged wife. They had no other support. Ajāmila virtually became the slave of the wicked woman. He was determiued to live with her for ever as her door-keeper.

वियुज्यन्ते यद्वज्जगति धनहीनस्य शनकैः
सकाशात् पुंसो वै नियतमिह भृत्यास्च सुहृदः ।
तथा विप्रादस्मात् कुटिलकुलटासङ्गमजुषो
गुणाः सर्वे याताः क्रमश इह लोपं विधिवशात् ॥५८॥

viyujyanté yadvajjagathi dhanaheenasya śanakai:
sakāśāth pumsō vai niyathamiha bhruthyāscha suhruda:
thathā viprādasmāth kutilakulatāsaṅgamajushō
guṇā: sarvé yāthā: kramaśa iha lōpam vidhivaśāth

(58)

It is a common experience that the servants of a rich man desert the master one by one, the moment the riches are lost. Oh. Lord ! likewise the union oi the brahmin with the wicked woman resulted in the total loss of all his brahminical virtues.

अथो ध्यायंस्चेतस्यनिशमपि तामेव कुलटाँ
वियोगं वै तस्याः क्षणमपिच्च सोढुं ह्यकुशलः ।
हरंस्तस्यै पित्र्यं सकलमपि पापो धनमहो
स ताँ निन्द्यः सर्वैः सुबहु रमयामास कुमितत् ॥५९॥

athō dyāyamschéthasyaniśamapi thaméva kulātām
viyōgam vai thasyā: kshaṇamapicha sōdum hyakuśala:
haramsthasyai pithriyam sakalamapi pāpō dhanamahō
sa thām nindhya: sarvai: subahu ramayāmāsa kumathim

(59)

Ajamiḷa could not forget the damsel even for a moment. he lived in his heart for ever as if her figure was glued to his heart. He spent all his ancestral property on her and was keen on keeping her ever happy. . . . .

प्रनष्टे वै पित्र्ये ननु तदनु वित्तेऽथ सकले
स निस्स्वत्वं ज्ञात्वा गमितमहहात्मानमचिरात् ।
पुनर्द्यूतैस्चौर्यादिभिरतिरां गर्हिततमै-
रुपायैः सम्पाद्य द्रविणमथ तस्यै बत ददौ ॥६०॥

pranashtḗ vai pithrayḗ nanu thadauu viththḗatha sakalḗ
sa nissvathvam gyāthvā gamithamahahāthmānamachirāth
punardhyūthaischouryādi bhirathitharām garhithathamai-
rupāyai: sampādhya dravinamatha thasyai batha dadou

(60)

Having wasted all the ancestral wealth he became poor very soon. He indulged in robbery and gambling and spent the available proceeds in keeping his consort gay and happy.

स पश्यंस्तामेवानुदिनमिदमीयां गिरमहो
निशम्यातिप्रीतः श्रवणपरुषां हन्त सुधियाम् ।
समस्तं तत्प्रीत्यै किमिह बहुना कर्म कलयन्
वृथा निन्ये कालं जनिमपि वरिष्ठां ननु निजाम् ॥६१॥

sa paśyamsthāmḗvānudinamidameeyām giramahō
niśamyāthipreethā: sravaṇaparushām hantha sudhiyām
samastham thathpreethyai kimiha bahunā karma kalayan
vruthā ninyḗ kalam janimapi varishtām nanu nijām

(61)

He spent his valuable time and wasted his noble birth in enjoying the beauty of his companion and obeying her commands. Her thoughts and deeds were detestable and unacceptable to the virtuous and the noble.

ततस्तस्यां पुत्रान् दश स जनयामास कुमति-
द्विजोऽयं पुंस्चल्यां पुनरहह तेष्वप्ययि विभो !
कनिष्ठोऽभून्नारायण इति हि नाम्नाथ दयितः
स्वपित्रोरत्यन्तं प्रचुरतरदुर्मार्गरतयोः ॥६२॥

thathasthasyām puthrān daśa sa janayāmāsa kumathi-
rdvijōayam pumschalyām punarahaha téshvapyayi vibhō
kanishtōabhūnnārayana ithi hi nāmnātha dayitha:
svapithrōrathyantham prachurathara durmārgarathayō:

(62)

The thoughtless brahmin begot ten children by communion with the whore. The youngest of the ten was named 'Nārāvana' Nārāyaṅa was the pet of the parents and they loved him most.

हसन्तं बालं तं सततमपि चाव्यक्तवचसा
लपन्तं जानुभ्यां कथमपि चरन्तं भुवि पुनः ।
पतन्तं संवीक्ष्य द्रुतगतिषु खेलन्तमजिरे
कियन्तं न प्राप्तः प्रमदमिह मोहाकुलमतिः ॥६३॥

hasantham bālam thum sathathamapi chāvyakthavachasā
lapantham jānubhyām kathamapi charatham bhuvi puna:
pathantham samveekshya druthagathishu kélanthamajiré
kiyantham na prāptha: pramadamiha mōhākulamathi:

(63)

Ajāmiḷa had completely lost his common sense. Yet Oh, Lord ! he enjoyed the childish smile, indistinct prattle and the movements of the knees of the pet child when it began to move about with faltering steps. The child attracted him very much.

अथो लीलासक्तं तमहह निरीक्ष्यातिमुदितो
मुमोचाश्रूण्युच्चैः सह दयितया निस्चलतनुः
अहो सन्त्यज्यैव प्रचुरभवसन्तापशमनीं
स्मृतिं ते योगीन्द्रैरपि मधुरिपो! वाञ्छिततराम्॥६४॥

athō leelāsaktham thamahaha nireekshyāthimudithō
mumōchāsrūṇyuchchai: saha dayithayā nischalathanu:
ahō santhjajayaiva prachurabhavasanthāpaśamaneem
smruthim té yōgeendrairapi madhuripō ! vāñchithatharām

(64)

Oh, Lord ! Madhusūdana ! Your divine form will relieve men of all their sins that inevitably arise out of living in the world. The saints and savnts who relinquish wōrldly life and conquer the senses, endeavour to embed Your divine form in their heart of hearts. Ignorant of the efficacy of Your divne grace, Ajāmiḷa in the company of the whore enioyed the actions of their child Nārāyana, What a strange experience ?

अपस्यन् बालं तं क्षणमपि विषण्णोऽथ नितरां
स पस्यन् भूयोऽपि प्रमुदितमनाः साश्रुनयनः ।
प्रधावन्तं दूरे स्वयमनुदधावातिजरठो-
ऽप्युपादायोत्सङ्गे तमहह निधातुं जडमतिः ॥६५॥

apaśyan bālam thum kshaṇamapi vishaṇṇōatha nitharām
sa paśyan bhūyōapi pramudithamanā: sāsrunayana:
pradhāvantham dūré svayamarudhāthavathijarado
apyupādāyōthsaṅgé thamahaha nidhāthum jatamathi:

(65)

He could never imagine a seperation from the child for a moment. The child's very presence pleased him. Forgetting his own advancing age Ajāmiḷa ran after the child to catch him and fondle with affection by placing the child on his laps

लुठन् सार्धं तेनैव हि स खलु पङ्काविलतमे
महीदेशे बिभ्रत् तमिह गलदेशेऽपि च मुहुः ।
मनाग् रुष्टेनानेन हि रचितसन्ताडनमुखे-
ष्वथागस्सु प्राप्तः किमपि न हि रोषं स दशमी ॥६६॥

lutan sārdham thénaiva hi sa kalu paṅkāvilatamé
maheedéśé bibhrath thamiha galadéśéapi cha muhu:
manāg rushténānéna hi rachithasanthātanamuké
shvathāgassu prāptha: kimapi na hi rosham sa daśamee

(66)

He rolled on slushy earth embracing the child. He carried the child on his shoulders. He quietly endured the innocent blows, kicks and bites of the child.

न भुङ्क्ते मूढात्मा शिशुममुमसम्भोज्य कुहचि-
न्न पानीयं किञ्चित् पिबति स तु तस्मै तददिशन् ।
अहो स्वप्नेऽपि त्वत्स्मृतिमयमहाभाग्यरहितः
सः वृद्धः पापैरप्यहह वयसेवाभवदिह ॥६७॥

na bhuṅkté mūtāthmā śiśumamumasambhōjya kuhachi-
nna pāneeyam kiñchith pibathi sa thu thasmai thadadiśan
aho svapnéapi thvathsmruthimayamahābhāgyarahitha:
sa vruddha, pāpairapyahaha vayaśevābhavadiha

(67)

The irrate Ajāmila will neither eat nor drink without feeding the child. Lord !. The pity of it was that the thought of adoring You even for a moment was never thought of by Ajāmiḷa. He never felt the duty of worshipping You, even in his dream. Like a crow he was immersed in wicked pur. suits only.

अथैवं वै सूनोः कुटिलकुलटागर्भजनुषः
समासक्तोऽसौ लालनभरणकृत्येषु सततम् ।
बताष्टाशीत्यब्दप्रगणितवयस्कोऽपि जडधी-
र्न वेदासन्नं स्मान्तकमहह मोहाकुलमतिः ॥६८॥

athaivam vai sūnō: kutilakulatagarbhajanusha:
samāsakthōasou tālana bharaṇakruthyéshu sathatham !
bathāshtāśeethyabdapragaṇithavayaskōapi jadadheer
na védasannam samānthakamahaha mōhākulamathi:

(68)

Ajāmiḷa attained the age of eighty-eight. He wasted his time in bringing up the child fondling it all the while. He became old and infirm. He became mentally agitated. He began to realise that his death was near at hand.

अपश्यत् सम्प्राप्ते हहह मृतिकाले परवशः
सुघोरान् वक्रास्यान् ज्वलदक्तनतुल्याक्षियुगलान् ।
यमप्रेष्यांस्तु त्रीन् भुजकलितपाशान् स्वामिह वै
समानेतुं प्राप्तान् भृशमकरुणानेष सविधे ॥६९॥

apaśyath samprāpthé hahaha mruthikālé paravaśa:
sugōrān vakrāsyān jvaladalana thulyakshi yugalān
yamapréshyāmsthu threen bhujakalithapāśān svamiha vai
samānéthum prāptshān bhuśamakaruṇā nésha savidhé

(69)

When at last the inevitable hour approached, Ajāmila was unconscious. He saw three messengers of the God of Death (Yamadūthas). They were frightful to look at with on ugly face. bright eyes glowing like embers and bearing a rope in their hands.(pāśa). They were dispassionate, ready to escort him in his final journey.

स भीतो दृष्ट्वा तान् सरभसमुपान्ते ननु जवात्
समायातो वद्धुं स्वमिह बत पाशेन सुदृढम् ।
विदूरे क्रीडन्तं पृथुकमतिदीनः खलु समा.
जुहावहो नारायणमयमथोच्चैर्विवशधीः ॥७०॥

sa bheethō drushtvā thān sarabhasamupānté nanu javāth
samāyāthō baddhum svamiha batha pāśena sudrutam
vidūré kreetantham pruthukamathidcena: kalu samā
juhāvahō nārāyanamayama thōchchairvivaśadhee:

(70)

They were ready to throw the rope round Ajāmilas' neck. Ajāmiḷa grew panicéy. In a semi-conscious mood, struck with remorse Afāmiḷa saw child 'Nārāyaṇa'.

निशम्याहो देहं स्वकमवशमद्धा विसृजत.
श्च्युतं वक्त्रान्नामाच्युत! तव तु पीयूषसदृशम् ।
समाजग्मुर्वेगाद् भवदनुचराः पीतवसना
घनाभास्चत्वारो दरवररथाङ्गान्वितभुजाः ।७१॥

niśamyāhō déham svakamavaśamadhdā visrujatha
śachyutham vakthrānnāmāchyutha ! thava thu peeyūshadrūśam
samājagmurvégāth bhavathanucharā: peethavasanā
ganābhrschathvārō daravararathāṅgānvitha bhujā:

(71)

Lord ! Redeemer of the Faithful ! At a moment when his soul was about to leave his mortal coil, Ajāmilas' utterance of the holy and sweet name 'nārāyaṇa' brought to the senee four of the Lord's messengers. Blue bodied, dressed in silk of yellow hue the messengers bore the conch and the wheel. They approached Ajāmiḷa.

विकर्षन्तस्चैनं सुदृढमिह पाशेन सहसा
निबध्याहो दीनं निरुरुधुरमी तान् यमभटान् ।
निरुद्धास्ते सद्यो विधुतविचिकित्सं गिरमिमां
समाचख्युर्दूतान् प्रति तव भृशं विस्मितधियः ॥७२॥

vikarshan thaschaiṇam sudrudamiha pāśena sahasā
nibadhyāhō deenam nirurudhuramee thān yamabhatān
niruddhāsté sadhyō vidhuthavichikithsam giramimām
samācha kyūrdūthan prathi thava bhruśam vismithadhiya:

(72)

Oh. Lord ! Your messengers prevented the messengers of Lord Yama from dragging Ajāmiḷa with the noose. Surprized at the unforeseen developments the messengers of Yama addressed Your messengers thus.

निषेद्धारः के वा रहितभयमाज्ञां त्रिजगति
प्रभोर्भास्वत्सूनोः सुनियतमधृष्यामहह नः
कुतो वाप्यायाताः पुनरिह किमर्थं सुबहु नो
निरोधं निस्शङ्कं कुरुथ वदत क्षिप्रमधुना ॥७३॥

nishédhdāra: ké vā rahithabhayamāgyām trijagathi
prabhōrbhāsvathsūnō: suniyathamadhrushyāmahaha na:
kuthō vāpyāyāthā: punariha kimartham subahu nō
nirōdham niśśaṅkam kurutha vadatha kshipramadhunā

(73)

"our Lord (the God of Death) is the scion of Śūrya(the Sun God). His commands are obeyed by all who live in all the three worlds. Who are You to question Our Lord,s commands ? Wherefrom You hail ? How did You pick up courage to prevent us ? Reply forth with."

युवानः के यूयं सजलजलदानीलरुचय.
स्त्वमी सर्वे राजत्तटिदुपमपीताम्बरधराः ।
चतुर्बाहाराजद्दरवररथाङ्गाम्बुजगदा
लसन्मुक्ताहाराः स्मितसुललितास्या वदतः नः ॥७४॥

yuvāna: ké yūyam sajalajala dāneelaruchaya
sthvamee sarvé rājathadi dupamapeethāmbaradharā:
chaturbāhārājaddaravarara thāṅgāmbujagadā
lasanmukthāhārā: smithasulalithāsyā vadatha na:

(74)

"We see Your physical frame blue as the water-laden sky, clad in yellow silk shining lightening, bearing conch, wheel, like the lotus and the mace in Your four arms, wearing the garland of pearls, middle-aged with yleāsant smiling faces. pray—tell us who you are ?

इति प्रोक्ता दूतास्तव तु यमदूतैः परममून्
प्रहस्येदं वाचा जगदुरतिगम्भीरतरया ।
इह प्राप्ता यूयं यदि भवथ वैवस्वतभटाः
स्वरूपं धर्मस्याप्यथ तदितरस्येह गदत ॥ ७५ ॥

ithi prōkthā dūthasthava thu yamadū thai: paramamūn
prahasyédam vāchā jagadurathigambeeratharayā
iha prāpthā yūyam yadi bhavatha vaivasvathabhatā:
svarūpam dharmasyāpyatha thaditharasyéha gadatha

(75)

Hearing these words addressed to them, Your messengers laughed heartily and relied "If you are the true messengers of Yamā and are here to carry out his commands, explain to us the difference between righteous and unrighteous conduct."

कथं धार्यो दण्डो भवति ननु दण्ड्येष्वथ नरे
ष्विहास्थानं किं वा समुचितमिहास्याङ्ग! भुवने ।
नरो दण्ड्यः कृत्वा किमिह जगति स्यादिति च ते
भवद्दूतैः पृष्टा जगदुरलमेतामयि गिरम् ।। ७६।।

katham dhāryō daṇḍō bhavathi nanu daṇḍayéshvatha naré
shvihāsthānam kim vā samuchithamihāsyāṅga ! bhuvané!
narō daṇdya: kruthvā kimiha jagathi syādithi cha té
bhavaddhūthai: prushtā jagaduralaméthāmayi giram

(76)

Lord ! The sharp question posed by Your messengers implied many other subtle issues like How a wrong doer is to be punished ?, Among the accused who deserve execution of the pnnishment ? Who are to be exempted ? Which human action is deemed as an error ?—Thereupon, the messengers of the God of Death answered as follows :

श्रुतिप्रोक्तो धर्मः सुनियतमधर्मस्तदितरः
श्रुतिः साक्षान्नारायण इति वयं साधु शृणुमः ।
तपो वेदा यज्ञाः पुनरिह हि धर्मस्च विबुधा-
स्ततः सम्भूता इत्यभिदधुर्ऋषीन्द्राः सुधिषणाः ।।७७।।

sruthiprōkthō dharma: suniyathamadharma sthadithara:
sruthi: sākshannārayaṇa ithi vayam sādhu sruṇuma:
thapō véda yagnā: purraniha hi dharmascha vibudhā
sthatha: sambhūthā ithyabhidadhurrisheendrā: sudhishaṇā:

(77)

Lord ! The Vedas compound the grammar of righteous behaviour. Deeds which fail to confirm to the prescription are deemed unrighteous. The Vedas echo Your personality. penance, holy scripts, Dharma (righteous behaviour), Dēvas (angels) and all the rest are considered to be Your creations by the great sages.

रविर्वह्निर्गावो मरुदपि नभः सोमदिवसौ
दिशः कालः सन्ध्या स्वयमपिच धर्मस्त्विति परम् ।
मतास्त्वेते वै साक्षिण इति हि धर्मस्य भुवने
गुहायां न्यस्तस्यैव हि सुबहु गूढस्य मुनिभिः ।। ७८।।

ravirvahnirgāvō marudapi nabha: sōmadivasou
diśa: kāl a: sandhyā svayayamapicha dharmasthvithi param
mathāsthvété vai sākshiṇa ithi hi dharmasya bhuvané
guhāyām nyasthasyaivā hi subahu gūtasya munibhi:

(78)

The great sages distinctly but subtly have indicated the truth about Dharma. People are aware of it and follow it. Yet the exposition is guarded and beyond the reach of the ordinary. They are like treasures that lie hidden in a cave in the thickest reserves of the-forest. The Sun, Fire, Fauna, Wind, Sky, Moon, Night, Day, Diks. (Directions like East, West Etc) Time Morning Evening and all the routine phenomena are explicit indicators of the-sacred truth expounded by the sages.

Cf : Srimad Bhāgavatham. Skantham 6. Chapter I. Sloka

" Sūryōagni : kam marudgāva : sōma : sandhyāhnee diśa :
kam ku : kālō dharma ithi hchēthē daihschasya sākshina :

The royal composer had added Earth and Water te the list. Epic Mahābhāratha Ādi parvan, Chapter 74 contains a similar reference. The damsel Sakuntala calls all the witnesses to impress upon Dushyantha. She includes Earth and water as witnesses. "ādithyachandrāvanilānalou cha

dyourbhūmirāpō hrudayam yamascha
ahascha rāthrischa ubé cha sandhyé
dharmascha jānāthi narasya vruththam"

अधर्मो विज्ञातो जगति परमैतैर्ननु भव-
त्यपि स्थानं दण्डस्य च समुचितं नीतिनिपुणैः ।
नरः पापं यो यादृशमिह विधत्ते स तु पुनः
परत्राथो दण्डं सपदि लभते तादृशमहो ।। ७९ ।।

adhrmō vigyāthō jagathi paraméthairnanu bhava-
thyapi sthānam daṇdasya cha samuchitham neethinipuṇai:
nara: pāpan yō yādruśamiha vidhaththé sa thu puna:
parathrā thō daṇḋam sapadi labhaté thādruśamahō

(79)

Elements enumerated in the list also stand witnesses to unrighteous deeds. Those who are wise sense the righteous behaviour, and spot out the unrighteous conduct and inflict punishment on the offender. The mortel sinner is sure to reap the consequence of his misbehaviour in his life after death. (Paralōka)

अयं विप्रः पूर्वं क्वचन दिवसे तातवचनाद्
वनं यातः पश्यन्नहह कुलटां कामपि तदा ।
स्मरार्तः स्वं धर्मं सकलमपि सन्त्यज्य विदधे
यतः पाप्मानं तं तदजित ! नयामो नु नरकम् ।।८०।।

ayam vipra: pūrvam kvachana divaśe thāthavachnād
vanam yātha: paśyannahaha kulatām kāmapi thadā
smarāntha: svam dharmam sakalamapi santhyajya vidadhé
yatha: papmānam thum thadejitha ! na yāmō nu narakam

(80)

Lord Unconquered ! This brahmin Ajāmiḷa once resorted to the forest at the command of his father. There he met a wicked lady. Falling a victim to lust, he forgot his duties and obligations and committed unpardonable sins. we take him to hell as punishment"

इति श्रुत्वा वाचं सपदि यमदूतैर्निगदिता-
ममून् प्रत्यूचुस्ते भवदनुचरा नीतिनिपुणाः ।
वचोभिर्वै गर्भीकृतसकलशास्त्रैर्मृदुभिर-
प्यहो गम्भीरार्थैरमलतरधर्मैकनिरतैः ॥८१॥

ithi sruthvā vācham sapadi yamadūthairnigaihi thā
mamūn prathyūchusté bhavadanucharā neethinipuṇā:
vachōbhirvai garbheekruthasakalaśāsthrairmrudubhira-
pyahō gambeerārthāiramala tharardharmaikanirathai:

(81)

Lord ! Your messengers well versed in the laws of justice. heard the messengers of the God of Death. They replied! their words were simple and plain soaked in the wisdom of the sastras ! Yet deep and meaningful explaining the truth about righteous behaviour.

अधर्मो हा कष्टं विशति ननु धर्मैकमनसां
सभां वः शास्तृणां सकलजगतां निर्भयतराम् ।
अदण्ड्येष्वंहोभिर्भुवि विरहितेष्वप्यथ नरे-
ष्वलं दण्डो यद्वै ध्रियत इह निष्कारणमहो ॥८२॥

adharmō hā kashtam viśathi nanu dharmaikamanasām
sabhām va: śasthruṇām sakalajagathām nirbhayatharām
adaṇdyéshvamhōbhirbhuvi virahitéshvapyatha naré-
shvalam daṇdō yadvai dhriyatha iha nishkāraṇamahō

(82)

"This is an unbearable infliction. An error has kept into the premises of the guardians of righteousness whose primary aim must be to dole out a punishment proportionate to the intensity of the crime and dispel fear in men's minds. Here an innocent is being punished and justice is being miscarried. This is indeed a great injustice."

प्रजानां शास्तारो भुवि सकलभूतेषु च समाः
परं न्याय्ये मार्गे निहितमतयः साधुचरिताः ।
यदा वैषम्यं तास्वहह रचयन्ति ह्यशरणा-
स्तदा ताः कं लोके शरणमुपगच्छन्तु कृपणाः ॥८३॥

prajanām śasthārō bhuvi sakalabhūtēshu cha samā:
param nyāyyé mārgé nihithamathaya: sādhucharithā
yadā vaishamyam thāsvahaha rachayanōthi hyaśaraṇā
sthadā thā: kam lōké śaraṇamupagachchanthu krupaṇā:

(83)

Those in eharge of the protection of the people must be impartial and just and of righteous conduct. If they become partial, unrighteous and unjust, to whom will the poor and the destitute look forward as their saviour ?

जगत्यत्र श्रेयान् रचयति पुमान् यद्यदितर-
स्तदेवाहो वाञ्छत्यनिशमविचार्यैव नियतम् ।
प्रमाणं यद्वासौ कलयति तदेवेह मनुजाः
समस्ता निश्शङ्कं परमनुसरन्त्याशु विधिवत् ॥८४॥

jagathyathra sréyān rachayathi pumān yadhyadithara
sthadévāhō vāñchathyaniśamavichāryaiva niyatham
pramāṇam yadvāsou kalayathi ihadévéha manujā:
samasthā nisśaṅkam paramanusaranthyāśu vidhivath

(84)

The ōrdinary men always imitate the higher ups in the social ladder by instinet. Similarly the ordinary mortal is guided by what the more evolved soul believes as the ultimate truth. This is the natural law of the Universe.

Cf : Srimad Bhāgavthgeetha : "yadhyadācharathi sreshtastha-dévétharō jana: sa yathpramāṇam kuruthé lokasthāthnuvarthaté

यदङ्के विन्यस्य स्वशिर इह लोकोऽयमकुतो-
भयं निद्रात्यद्धा सततमपि विस्रब्धमुचिते ।
स्वयं धर्माधर्मौ पशुवदविजानन् कथममुं
स वै द्रोग्धुं चार्हत्यकरुणमथात्मैकशरणम् ॥८५॥

yadaṅkẻ vinyasya svaśira iha lōhōayamakuthō-
bhayam nidrāthyaddhā sathathamapi visrabdhamuchité
svayam dharmādharmou paśuvadavijanan kathamamum
sa vai drōgdhum chārhathyakaruṇamathāthmaikaśaraṇam

(85)

The livtng-being chooses a protector in the hope of reposing under his roof without fear. How can the opted protector turn out to be an animal loosing the power of discrimination between justice and injustee and tease the hostage without remorse ?

कृता विस्वोत्कृष्टा नियतममुना निष्कृतिरहो
कृतानाँ पापानामपि परमनन्तासु जनिषु ।
यदुच्चैर्व्याजह्रे परमविवशो नाम जगती-
पतेः पद्माभर्तुर्जगति सकलाघौघशमनम् ॥८६॥

kruthā visvōthkrushtā niyathamamunā nishkruthirahō
hruthānām dāpānāmapi paramananthāsu janishu
yaduchchairvyājahré paramavivaśō nāma jagathee-
pathé: padmābharthurjagathi sakalāgougaśamanam

(86)

This brahmin being unconscious at the moment of embracing death, uttered the Lord's name. (Nārāyaṇa). Dōubtless, the lords' name is the panacea of all sins. This brahmin of his own volition had atoned for the accumulated sins of ages past by spelling the Lord's name at the mōment of his death.

जगादासौ वेग्गादसुविगमकाले विवशधी-
स्चतुर्वर्णं नारायणमयमबुध्यापि च यदा ।
तदानीं जाता निष्कृतिरपि निजानां सुमहता-
मघानां सर्वेषां रहितविशयं हे यमभटाः! ॥८७॥

jagādāsou végādasuvigamakalé vivaśadhee-
sachathurvarṇam nārāyaṇamayamabudhyāpi cha yadā
thadānecm jāthā nishkruthirapi nijānām sumahathā
magānām sarvéshām rahithaviśayam hé yamabhatā:

(87)

Certainly, this brahmin is ignorant of the effects of Nāmasaṅkeerthana. He was unconscious too. Yet the moment he uttered the name of the Lord, he had made amends, though he is guilty of numerous unpardonable sins.

सुवर्णस्तेनो वाप्यहह गुरुदारेषु च रत-
स्तथा मित्रद्रोहो पितृनृपवधूहिंसनपरः ।
तथान्ये वै पापा जगति ननु सर्वेऽप्यघकुलाद्
भवेयुर्मुक्ताः श्रीरमणशुभनामग्रहणतः ॥८८॥

suvarṇasténō'vāpyahaha gurudāréshu cha ratha-
sthathā mithradrōhee pithrunrupavadhūhimsana para:
thathānyévai pāpa jagathi nonu sarvéapyagakulād
bhavéyurmukthā: sreeramaṇaśubhanāmagrahaṇatha:

(88)

One who steals gold, has sexual intercourse with the preceptor's wife, harms the interests of his friends, men who offend their father, king and daughter and all others guilty of multitudes of sins will all be freed from the baneful effects of their henous crimes when they spell the name of the Lord LakshmIpathi. (husband of the God of wealth)

तथा नो पूतः स्यान्नर इह तपोभिर्व्रतशतैः
परं तीर्थस्नानादिभिरपि समस्ताघशमनैः ।
यथा पद्माभर्तुर्मधुरतरनामग्रहणत-
स्तदीयानां सेवादिभिरपि भवेत् पावितत्मः ॥८९॥

thathā nō pūtha: syānnara iha thapōbhirvratha śathai:
param theerthasnānādibhirapi samasthāgaśamanai:
yathā padmā bharthurmadhuratharanāmagrahaṇatha
sthadeeyānām śvādibhirapi bhavéth pāvithathama:

(89)

A dip in the sacred Ganges and other holy streams is well known as an act of atonement for sins. Intense penance. observance of hundreds of rituals and similar paliatives are not as effective as the recital of the sweet nāmas of the Lord Lakshmipathi and ādoration of His faithful devotees.

त्रिलोकैकाधीशे निरुपमकृपाभारजलधौ
हरौ भक्त्या हीनेन तु विरचितान्यत्र भुवने ।
फलप्राप्त्यै कर्माण्यहह न भवन्त्येव हि मरौ
यथा बीजावापः कुमतिषु च विद्यावितरणम् ॥९०॥

trilōkaikādheeśé nirupamakrupābhārajaladhou
harou bhakthyā heenéna thu virachithanyathra bhuvané
palaprāpthyai karmāṇyahaha na bhavanthyéva hi marou
yathā beejāvāpa: kumathishu cha vidhyāvitharaṇam

(90)

None of the ritualistic practices will be effective without faith and devotion unto You. Oh. Lord ! You are most merciful and the unfailing redeemer of sinners. Rituals are no doubt holy prescriptions, but they are like sowing seeds in a desert and sprinkling-wisdom on

परं सद्भिर्निन्द्योऽप्यलमतिदुराचारनिलयो-
ऽप्यहो दण्ड्योऽप्यस्मिन् जगति ननु मर्त्यः सकृदपि ।
प्रभोर्लक्ष्मीभर्तुः कथयति हि नामैकमपि य-
द्यसौ शिक्षां नार्हत्यहह न हि सन्देहकणिका ।।९१।।

param sadbhirnindhyōapyalamathidurā chāranilayō-
apyahō dandachōapyasmin jagathi nanu marthya: sakrudapi
probhōrlakshmeebharthu: kathayathi hi nāmaikamapi ya-
dhyasou śikshām nārhathyahaha na hi sandéhakaṇikā

(91)

Any man who is hated by the virtuous is the spring board of evils. He deserves to be punished. If he repents and chooses to recite at least one of the nāmas of the Lord of Lakshmi and Guardian of the Universe once, he is sure tō escape punishment for ever. There is no reason to entertain doubts in this regard,

अतस्चैनं मा मा नयत नरकं हन्त रचिता-
खिलांहोनिर्वेशं सुनियतमदण्डार्हमधुना ।
पुनः सन्देहस्चेद् वचसि खलु नः स्वं पतिमहो
यमं तत्वं धर्मस्य तु सुगहनं पृच्छत भटाः! ।।९२।।

athaschainam mā mā nayatha narakam hantha rachithā
kilāhōnirvéśam suniyathamadaṇdārhamadhunā
puna; sandēhaschéd vachasi kalu na: svam pathimahō
yamam thathvam dharmasya thu sugahanam pruchatha bhatā:

(92)

'Oh ! Messengers of the God of Death ! Now Ajāmiḷa had atoned for the sins he had committed. Therefore he can not be punished. Do not take him to the abode of the sinners. If you still entertnin doubts in this regard please refer the matter to your Master, the God of Death and learn the subtōlitics of this great truth.

इति श्रुत्वा वाणीं भवदनुचराणां यमभटा
ययुः प्रष्टुं धर्मं परममथ वैवस्वतममी ।
विमुच्चैनं पाशादहह पुरुपीडावहतमाद्
द्विजं सद्यो याम्यात् परमविवशं भूरिजरठम् ॥९३॥

ithi sruthvā vāṇeem bhavathanucharaṇām yamabhatā
yayu: prashtum dharmam paramamatha vaivasvathamamee
vimuchyainam pāśadahaha purupeetāvahathamād
dvijam sadhyō yāmyāth paramavivaśam bhūrijaratam

(93)

Having thus been enlightened, the messengers of the Lord of Death released tormented Ajāmila the brahmin by loosening the noose of the rope. They hastened to reaffirm the truth expounded by referring to their Master.

गुणान्मुक्तोऽप्यद्धा ननु सकलदोषैर्विरहितो
द्विजस्तावत् तं भागवतमिह धर्मं निरुपमम् ।
निशम्योद्यद्भक्तिस्त्वयि परमकारुण्यनिलये
ववन्दे ते दूतान् स्वभयहृतिहेतून् स शिरसा ॥९४॥

guṇānmukthō apyaddhā nanu sakala dō shairvirahithō
dvijasthāvath tham bhāgavathamiha dharmam nirupamam
niśamyōdhyadbhakthithvayi paramakāruṇyanilayé
vavandé té dūthān svabhayahrudihé thūn sa śirasā

(94)

Oh. Lord ! Though a sinner, the brahmin Ajāmiḷa learnt the sacred path of righteousness from Your messengers. Having been enlightened, Ajāmiḷa surrendered unto Your limitless grace. He bowed and prostrated before the messengers who removed his ignorance and fear.

विवक्षुं ज्ञात्वा तं द्विजमिह तदा स्वान् प्रति जवात्
तिरोधानं चक्रुर्मुरहर ! भवत्पार्षदवराः ।
ततः स्वीयं पापं सकलमपि सञ्चिन्त्य सहसा
महान्तं निर्वेदं स समुपजगामैवमलघुम् ॥९५॥

vivakshum gyāthvā tham dvijam:ha thadā svān prathi javāth
thirōdhānam chakrurmurahara ! bhavathpārshadavarā:
thatha: sveeyam pāpam sakalamapi sañchinthya sahasā
mahāntham nirvédam sa samupajagāmaivamalagum

(95)

Your messengers disappeared the moment the brahmin began to address them. This resulted in self analysis and retrospcetion after which the brahmin realised the futility of mundane existence,

अहो कष्टं वृद्धौ सुबहु पितरौ चाथ दयिता-
मनाथां सन्त्यज्य स्वयमिह सुनीचां तु कुलटाम् ।
समाश्रित्याधर्मे निरतहृदयोऽसौ ननु जनो
ध्रुवं यास्यत्यद्धा ननु नरकमत्यन्तकलुषम् ॥९६॥

ahō kashtam vruddho subahn pitharou chātha dayithā-
manāthām santhyajya swayamiha suneechām thu kulatām
samāsrithyādharmé nirathāhrudayōasou nanu janō
dhruvam yāsyathyaddhā nanu narakamathyantha kalusham

(96)

He realised his grave mistake and repented. "I forsook my aged parents and neglected my wife who considers me as her only prop and fell into the hands of a wicked woman. I am a great sinner. What else can I aspire for than hell ?

व्यकर्षन् ये बध्वा सुबहु विवशं मां रशनया
घृणावर्जं याताः क्व बत भृशभीमाकृतिजुषः ।
विमुक्तं मां तेभ्यो व्यदधुरिह ये तेऽपि च गताः
क्व वा स्वप्नो वासौ किमिति परमं विस्मयमगात्॥९७॥

vyakarshan yé badhvā subahu vivaśam mām raśanayā
gruṇāvarjam yāthā: kva batha bhruśabheemākruthijusha:
vimuktham mam tnébhyō vyadadhuriha yé téapi cha gathā:
kva vā svapnō vasou kimithi paramam vismayamagāth

(97)

"Where did the frightful messengers of the God of Death disappear ? They unhesitatingly teased me with the noose of death. Where did the gentle messengers of Lord Vishnu who releasd me from the predicament disappear ? I am in a dilemma and unable to understand the happenings either as real or as fictitious.

भृशं पापिष्ठस्याप्यहह मम वक्त्राद् विगलितं
मुरारेर्यन्नाम प्रचुरभवसन्तापशमनम् ।
ततो बन्धं मोक्ष्ये सुदृढमिति निश्चित्य मनसा
ययौ गङ्गाद्वारं सपदि स मुनीन्द्रैः परिवृतम् ॥९८॥

bruśam pāpishtasyāpyahaha mama vakthrād vigalitham
murārēryannāma prachurabhavasanthāpaśamanam
ihathō bandham mōkshyė sudrudamithi nischithya manasā
yayou gaṅgadvāram sapadi sa muneendrai: parivrutham

(98)

"I am an embodiment of sins. I uttered the holy name of Murāri. The Lord is the ultimate resort for release from the bondage of births and deaths. I have mustered oourage to renounce existence." Wisdom having dawned upon the brahmin, he set out on a pilgrimage to Haridwar; the resort of the saints and savants.

स्थितो देवागारे कुहचिदिह संवीक्ष्य स तु तान्
भवद्दूतान् नत्वा स्ववपुरधिगङ्गं च विसृजन् ।
अवाप्तो वैकुण्ठं झटिति स विमानेन तु यमो
भवभद्भक्त्युद्रेकाद् दृढमथ रुरोधाहह निजान् ॥९९॥

sthithō dévāgārė kuhachidiha samveekshya sa thu thān
bhavaṭhdhūthān nathvā svavapuradhigaṅgam cha visrujan
avāpthō vaikuṇtam jaṭiṭhi sa vimānéna thu yamō
bhavaābhakthyukthrékāth drudamatha rurōdhāhaha nijān

(99)

Ajāmiḷa reached Haridwar, chose a temple as his abode and spent his days by worshipping the Lord. He had the privilege of having darśan of Your messengers. Ultimately Ajāmḷḷa left his mortal coil on the banks of River Ganges, mounted the aeriel cart brought by Your messengers and reached heaven. (Vaikuṇta—the abode of the Lord). The God of Death was reassured of Your matchless grace. He instructed his messengers to keep away from the devotees of Vishṇu.

असद्वृत्तो विप्रस्त्वयमघभृतोऽजामिल इह
प्रयातः सायुज्यं द्दढमहह यत्कीर्तनवशात् ।
तथाभूतानाँ ते फणिशयन ! नाम्नामविरतं
समास्वादे कार्यां मतिरखिललोकैः सकुतुकम् ॥१००॥

asadvruththō viprasthvayamagabhrutl.ō ajāmiḷa iha
prayātha: sāyujyām drudamahaha yathkeerthanavaśāth
thathabhūthānām té paṇiśayana ! nāmnāmaviratham
samāsvādė kāryā mathirakilalōkai: sakuthukam

(100)

Oh. Lord ! Reposer on the serpant bed ! Brahmin Ajāmiḷa of unrighteous behaviour and embodiment of sins had the privilege of becoming one with You. Let men on Earth realise the efficacy of Nāmasaṅkeertan and practice it to gain bliss and tranquility

सप्तमशतकम्

SATAKA-VII

Tradition envisages nine varieties of Bhakthi (means of propitiation of the Lord). This Sathaka deals with the third of its kind namely 'Smaraṇa'

अम्भोजनाभ! कथयाम्यथ ताँ तृतीयां
भक्तिं हृताखिलमलां स्मरणात्मिकां ते ।
शौरे ! विधेहि सहसा कृपया तदर्थं
वाणीं ममेश! नितराँ चतुरामिदानीम् ।। १ ।।

ambhōjanābha ! kathayāmyatha thām thrutheeyām
bhakthim hathākilamalām smaraṇāthmikām té
śōwrė ! vidhēhi ! sahasā krupayā tadhartham
vāṇeem mamėśa ! nitharām chathurāmidāneem

(1)

My Lord ! Scion of the dynasty of śuras ! I had said about saṅkeerthana Now. I venture to speak about 'Smaraṇa', listed third of the varieties. Practice of Smarana will remove the 'malas' (Human frailities) Pray-kindly grant me the gift of blemishless handling of the theme.

पुंसां सकृत् स्मरणमात्रकृतामघौघं
सद्यो यतो हरसि तेन बुधैरजस्त्रम् ।
सङ्कीर्त्यसे हरिरितीश! तथाविधस्य
कं वा स्मृतिर्न भवतः कुरुते कृतार्थम् ।।२।।

pumsāṃ sakruth smaraṇamāthra kruthāmagougam
sadhyō yathō harasi téna budhairajasram
saṅkeerthysé hariritheeśa ! thathāvidhasya
kam va smruthirna bhavatha: kurutė kruthārtham

(2)

Lord ! You redeem the sinners if only they care to utter Your name but once. It is perhaps this reason that makes the devotees address You as 'Hari' Slayer of sins). Mortals find their existence on earth fruitful by placing implicit faith on uttering the name of the Lord (Smaraṇa). Having chanted Your name with devotion, none on Earth had ever been disappointed.

Cf : harir harathi pāpāni drushtacihtharapi smrutha :

किं वा स्मृतैर्बहुभिरच्युत! बन्धहेतु-
भूतैः फलं व्रजति वस्तुभिरत्र देही ।
यं संस्मरन् न पततीश ! पुनर्भवाब्धौ
तस्य स्मृतिः किल तवैव सदा विधेया ॥३॥

kim vā smruthairbahubhirachyutha ! bandhahéthu
bhūthai: palam vrajathi vasthubhirathra déhee
yam samsmaran na pathatheeśa ! punarbhābabdhou
thasya smruthi: kila thavaiva sadā vidhéyā

(3)

Lord Eternal ! A mortal who cannot escape the cycle of births and deaths has an eye on transien goods. He is not destined to attain any thing substantial and worthwhile. He reaps only the reward of a series of births and deaths. A mortal who propitiates You incess antly is sure to be rescued from the arbit of this cycle. A sensible mortal should therefore worship You always with unshakble faith.

Cf : Srimad bhagavatham 6.1·19. " sakrunmann : krihṇapadāravindayō : ———cheerṇanishkruthā :

Bhagavdgeetha : 8-13 „Omithyékāksharam brahma vyāhakmāmanusmaran ya : prayāthi thyajanthéham sa yāthi paramām gathim

नूनं मनस्चपलमेव नृणां क्षणार्ध-
मप्येकता स्थिरयितुं सुतरामशक्यम् ।
यद्यप्यनन्त ! भवदीयनिषेवयाथा-
प्यभ्यासतस्तदिदमाशु वशं नयेत ।। ४ ।।

noonam manaschapalméva nruṇām kshaṇārdha
mapyékatha: sthiray!thum sutharāmaśakyam
yadyapyanantha ! bhavadeeyanishévayāthā
pyabhyāsathasthadidamāśu vaśam nayétha

(4)

Oh ! Lord absolute ! Human beings find it almost impossible to contain their desires (to control their mind). The human mind has a tendency to wander unbridled and men find it difficult to concentrate on set themes and goals. Your devotees have innumerable chances of concentrating on Your divine form which will help them to achieve the otherwise impossible sadhana (practice) of mental control.

Cf : "Asamśayam mahābhāhō manō durnigrahm chalam
Bhagavath geetha :

abhyaséna thu kauntheya vairāgyēna cha grahyatē

yōga sūthra: abhyāsavairāgyābhyām thannirōdha:

नैसर्गिके वरद ! सत्यपि मानवाना-
मम्भोरुहाक्ष ! मनसः स्फुटमस्थिरत्वे ।
यद्यत् प्रभो! प्रियतमं खलु तत्र तत्र
चेतो विशिष्य रमते स्वयमेव नूनम् ।।५।।

naisargiké varada ! sathyapi mānavānā
ambō:uhāksha ! manasa: sputamasthirathvé !
yadhyath prabhō ! priyathamam kalu thathra thathra
chéthō viśishya ramaté swayaméva noonam

(5)

Grantor of boons ! Lotus eyed Lord ! The human mind always tends to wander Yet that tendency is checked and the mortal is made to glue his thoughts on objects of his own choice. He enjoys the fruits with least efforts.

तस्मान्नरा पियतमं खलु वस्तु यद्यत्
तत्तद् भवत्परमहो सततं विदध्यात् ।
तेनाखिलेश ! लभते स्मरणं तवेह
यत्नं विनैव जगतीह विधूतशङ्कम् ।। ६।।

thasmānnara: priyathamam kalu vasthu yadhyath
thaththad bhavthparamahō sathatham vidathyāth
thénākiléśa ! labathé smaraṇam thavéha
yathnam vinaiva jagatheeha vidhūthasaṅkam

(6)

Lord of the Universe ! A mortal should therefore app. ropriate for himself unhesitatingly, objects he feels dearer to him. That will inevitably lead to meditation of Your divine form.

गीते यदीह रमते हृदयं मनोज्ञे
तन्त्रीनिनादसुखदायिनि तर्हि मर्त्यः ।
गीतेषु तावकचरित्ररसोज्ज्वलेषु
युञ्जीत मानसमजस्त्रमनन्तशायिन् ।। ७ ।।

geethé yadheeha ramaté hrudayam manōgyé
thanthreeninādhasukadāyini tharhi marthya:
geethéshu thāvakacharitharasōjjvaléshu
yunjeetha mānasamajasramananthaśāyin

(7)

Lord ! Reposer on Ādisésha ! A mortal disposed to lend his ears to music springing f.om instruments like veena, tamburin and violin and loose himself in the nāda; his instincts will certainly be channalised in the music, which is holy, Eecause is has You as the theme.

यद्यम्बुजाक्ष ! रमते हृदयं कथासु
रम्यासु तर्हि मनुजः सततं प्रभो ! ते ।
नानावतारगुणकीर्तनसम्भृतासु
सक्तं मनः खलु कथासु सदा विदध्यात् ॥ ८ ॥

yadhyambhujāksha ! ramatė hrudayam kathāsu
ramyāsu tharhi manuja: sathatham prbhō ! té
nānāvathāragunakeerthanasambruthāsu
saktham mana: kalu kathāsu sadā vidadhyāth

(8)

Lotus eyed Lord ! If a mental by instinct is attracted by stories, naturally divine narrations that have You as the theme detailing incarnations matsya, kūrma and varāha ! that describe your divinity must give him bliss and enable him to improve his power of concentration.

आलेख्यकर्मसु तथैव सकौतुकं चेत्
चेतोहरेषु हृदयं मनुजस्तदासौ ।
नेत्रोत्सवान् मधुरिपो! तव मूर्त्तिभेदा-
नालिख्य तत्र विनियोज्य मनः प्रहृष्येत् ॥९॥

ālékvakarmasu thathaiva sakauthukam chéth
chéthōhareshu hrudayam manujasthadāsow
néthrōthsavan madhuripō ! thava moorthibhédā
nālikya thathra viniyōjya mana: prahrushyéth

(9)

Slayer of the demon Madhu ! If a man is a good artist skilled in drawing, being accustomed to the use of different colours, he must deriv e immense pleasure in drawing Yōur divine forms of incarnations as Rāma and Krishna. That will give him the opportunity to concentrate on Your divine forms.

तस्मान्निजां समनुसृत्य मनःप्रवृत्तिं
त्वामम्बुजाक्ष! सततं स्मरतां जनानाम् ।
तुल्यं प्रसीदसि किलेत्ययि बोद्धुमस्ति
कारुण्यभारजलधे! बहुः न प्रमाणम् ॥ १४ ॥

thasmānnijām samanusruthya mana: pravruththim
thvām ambhujāksha ! sathatham smarathām janānām
thulyam praseedasi kilėthyayi bōddhumasthi
kāruṇyabhārajaladė ! bahu: na prmāṇam

(14)

Lotus eyed Lord ! Grace boundless ! You however know our-limitations. I am sure You bless every one irrespective of the level of wisdom of the devotee. There are assurances that reinforce the belief.

Cf : Srimadbhāgavatham : 7.1. 30 & 31 "Gōpya : kāmāth bhayāth kamśo ..... mana : krishné nivéśayath

गोप्यस्त्वनारतमिहाम्बुरुहाक्ष! वाक्यै-
र्वेद्यं ह्यक्रुनिमगिरां परचित्स्वरूपम् ।
त्वां जार इत्यखिलनाथ! हृदब्जमध्ये
स्मृत्वा ययुः परमहंसगतिं क्षणेन ॥ १५ ॥

gōpyasthvanārathamihāmburuhākha ! vākyai
vėdhyam hyagrithrimagirām parachitswarūpam
thvam jāra ithyakilanātha! hrudahjamadhyė
smruthvā yayu: paramahamsageetham kshaṇėna *(15)*

Lord of the Universe ! Lotus eyed ! You reside in the Védas composed in peerless diction. Yours' is an impeccable form of wisdom incarnate! The Gōpikas (prevented from reaching the Lord playing the lute at Brindavan) treasured Your divine form in the recess of their hearts. They were blessed unhesitatingly on par with yogins who propitiate You with unflinching tenacity.

Cf. : Bhāgavatham 10.19-9 to 10

"athárgruhagathā: kaschithgōpyoalabdha vinirgamā:
...déham sadhya; praksheeṇabandhanā:

धन्यौ हि देवकसुतानकदुन्दुभी तौ
त्वां पुत्रवत्सलतया हृदि भावयित्वा ।
सम्प्रापतुः किल परं तव धाम नित्यं
सम्मोदसान्द्रममलं विनिवृत्तिहीनम् ।। १६ ।।

dhanyau hi dévakasuthānakadundubhee thou
thvam puthravathsalathayā hrudi bhāvayithvā
samprāpathu: kila param thava dhāma nithyam
sammōdasāndramamalam vinivruththiheenam

(16)

Vasudéva and Dēvaki are indeed blessed. You were born to them. They adored You—their son. They always remembered You with mirthful and blemishless affection. They were rewarded with an inimitable and blissful end.

Cf. : Srimad bhagavatham: 11.5.51 and 10.3.45
"yuvām mām puthrabhāvēna......madgathim parām"
"yēthath sruthvā mahābāgō .. jahathurmohamāthmana:"

गोपास्तथा जलजनाभ ! वयस्यभाव-
मालम्ब्य साधु सततं हृदये निधाय ।
त्वां प्रापुरम्बुरुहनेत्र ! भवाम्बुराशेः
पारं परं भुवननाथ ! विना श्रमेण ।। १७ ।।

gōpāsthathā jalajanābha! vayasyabhāva
mālambhya sādhu sathatham hrudayé nidhāya
thvām prāpuramburuhanéthra! bhavāmburāśé:
pāram param bhuvana nātha! vinā sraméṇa

(17)

Lotuś eyed! Lord of the Universe! The cowhered citizens of Gokula loved You and treasured Your form in their heart of hearrs. The ocean of births and deaths was beyond their comprehension. Yet, they realised Your prowess in relieving them of their woes.

Cf. : darsayāmāsa lokam svam . . .
. . . brahma jyothi: sanāthanaṃ" (Bhāgavatham 10-28)
. . . yathrākrūroadhyagāth purā (Bhāgavatham 15 & 16)

चैद्यादयः सकलगर्ह्यतमाः सुमूढाः
स्मृत्वाखिलेश ! रिपुभावनया भवन्तम् ।
नित्यं चराचरजगन्निवहैकबन्धुं
मुक्ता बभूवुरचिरात् किमितोऽपि चित्रम् ॥१८॥

chaithyādaya: sakalagarhyathamā: sumūdā:
smruthvākiléśa! ripubhāvanayā bhavantham
nithyam charācharajagannivahaikabandum
mukthā babhūvurachirāth kimithōapi chithram

(18)

Lord of the Universe ! Siśupāla and others are examples of men of unacceptable conduct. They were ignorant and detestable. They considered You as their enemy. You are immortal and the peerless saviour and protector of the living as well as immovable objects. You liberate the living from bondage. Even the detestable are liberated by You. Where is the need for the righteous to get frustrated ? Why should they hesitate to endeavour to win Your grace ?

Cf : Bhāgavatham. 10-74-45 & 46
"Chaithyadéhōthiththam Jyotnirvā bhuvi ravāchyuthā"
"janmathrayanugunithavaira bhāvō hi bhavakāraṇām'"

भीत्या च भोजनृपतिः प्रपिबंश्च खादन्
गच्छन् स्वपन्नथ लपन् हृदयेऽनुचिन्त्य ।
त्वामेव सन्ततमगाद् भुवनैकबन्धो !
सायुज्यमाशु तव खल्वसुरांशजोऽपि ॥ १९ ॥

bheethya cha bhōjanrupathi: prapibamscha kādan
gachchan svapannatha lapan hrudayéanuchinthya
thvāméva santhathamagādh bhuvanaikabandhō! :
sāyujyamāṣu thava kalvasurāmśajōāpi

(19)

Oh! Lord Adord in all the three worlds! Kamśa. the replica of Kālanémi and son of the emperor Ugrśéna was afraid of You. He was always ; haunted by fear. You loomed large in his mind while speaking, in sleep as well as when awake. Since he remembered You always, he was liberated and became one with You.

Cf : Bhāgawatham : 10-74. 45 & 46
"sa nithyadōdvignadhiyā thameeśvaram
piban vadan vā vicharan svapanchavasan"
"dadarśa chakrāyudhamagrathō yathas-tha
dēva rupam duravāpamāpa"

तस्माद् विभो ! कथमपीह भवन्तमेव
योे वै नरः स्मरति माधव ! सर्वदापि
सोऽयं विमुक्त इह पापकुलादषेषात्
त्वामाप्नुयाद् विहगवाहन ! निर्विशङ्कम् ॥२०॥

thasmād vibhō! kathamapeeha bhavanthaméva
yō vai nara: smarathi mādhava! sarvadāpi!
sōyam vimukta ihs pāpakulādaśéshāth
thvāmāpnuyādh vihagavāhana! nirviśańkam

(20)

Mādhava ! Seated on the Eagle ! Oh. Lord ! Any human-being who chooses to propitiate You always (either out of fear or love) is sure to be rid of all sins, and salvation is guaranteed to him.

रागेण वत्सलतयापि च सौहृदेन
द्वेषेण हन्त भयभावनया स्मृतोऽपि ।
यस्त्वं प्रसीदसि नृणां स कथं न भूया-
स्तुष्टोऽनिशं कलयतां हृदि पूर्णभक्त्या ॥२१॥

rāgéṇa vathsaulathayāpi cha sohrudéna
dvéshéṇa hantha bhayabhāvanayā smruthōapi
yasthvam praseedasi nruṇām sa katham na bhuyā-
sthushtōaniśam kalaythām hrudhi pūrṇabhakthyā

(21)

Lord ! Love blossoms in men and women who come to know each other. (anurāga). Parents by instinct devlop love and affection to their children. (manōvruththi). Friendship dvelops among men of identical views. Similarly, hatred and fear are also cultivated quite naturally. You pardon men who hate You as well as men who are afraid of You. Needless to emphasize that You are determined to bless men with filial love and affection,

तस्मान्नरो जगति दुर्जयभीमभीम-
षड्वैरिरूपपृथुसत्वसमाकुलं तम् ।
शौरे ! तितीर्षुरखिलेश ! भवाम्बुराशिं
नित्यं भवत्स्मरणमेव हि शीलयेत ।। २२ ।।

thasmānnarō jagathi durjeya bheema bheema
shadvairirūpapruthusathvasamākulam thum
sowré : thitheershurakilésa: bhavāmburāśim
nithyam bhavathsmaraṇaméva hi śeelayéṭha

(22)

Lord Śowré ! A human being eager to cross the ocean of life filled with crocodiles and whales finds his task formidable, since he is ill.equipped to overcome the six enemies like lust and hatred. If the man is eager and serious, he must grasp Your feet tight and propitiate You always.

विश्वैकनाथ ! कथयाम्यधुनाहमत्र
त्वद्ध्यानयोगमरविन्ददलायताक्ष !
सर्वाघजातशमनैकनिदानभूतं
भक्तैकगम्य ! कृपया हि तवैव भूमन्! ।।२३।।

visvaikanātha! kathayāmyadhunāhamathra
thvaddhyanayōgamaravindadalāyathāksha!
sarvāgajāthaśamavankanidānabhūtham
bhakthaikagamya ! krupayā hi thavaiva bhūman

(23)

Lotus eyed Lord Omnipotent ! The Only Lord of the Universe ! Dear to the faithful and the true ! with immense faith and trust in Your boundless grace, I now venture to speak on the ways and means of Propitiating You. I am sure that it is the only means of getting rid of sins.

मित्रे रिपौ वरद ! पापिषु पुण्यवत्सु
स्वीये परे च समबुद्धिरलं प्रशान्तः ।
तुल्याश्मलोष्टकनकश्च सरोजनाभ !
ध्यानेच्छुरच्युत ! भवेत् तव सर्वदापि ।। २४ ।।

mithré ripow varada ! pāpishu puṇyavatsu
sweeyé paré cha samabuddhiralam prśāntha:
thulyāśmalōshtakanakascha sarōjanābha
dhyānéchchurachyutha ! bhauéth thava sarvadāpi

(24)

Oh! grantor of boons ! Lord Achyutha ! The devotee should practice neutrality and attain equilibrium by looking at friend and foe, good and wicked, kith and alien--all alike. He must strive to control the senses and the mind and eventually develop the spirit of renunciation which would enable to treat gold, earth and precious stones as of equal value.

सर्वत्र निस्पृहमतिश्च विविक्तदेश-
सेवी यतात्महृदयस्त्वपरिग्रहश्च ।
भूत्वासनं दृढतरं परिकल्पयेच्च
देशे शुचौ न खलु तुङ्गमहो न नीचम् ।। २५ ।।

sarvathra nispruhamathischa vivikthadėśa
sėvee yathāthmahrudayasthvaparigrahasha
bhūthvāsanam drudatharam parikalpayėchcha
dėśė śuchou na kalu thuṅgamahō na ṅeecham

(25)

He must give up desires renounce, and retire to a place of seclusion. He must endure physical discomforts and keep his mind well under control. The place that he chooses to reside should neither be luxurious nor below normal requirements.

कृत्वाम्बरेण भगवन्नथवाजिनेन
यद्वा कुशैर्विमलमासनमत्र तिष्ठन् ।
प्रेक्ष्यात्मनोऽथ सहसा खलु नासिकाग्रं
मौनी जितेन्द्रियगणस्च दिशो नपस्यन् ।।२६।।

kruthvāmbarėṇa bhagavannathavājinėna
yadvā kuśaivimalamāsanamathra thishtan
prėkshyāthamanōatha sahasā kalu nāsikāgram
mounee jithėndriyagaṇascha diśō napaśyan

(26)

Worshipful Lord ! The devotec should arrange for his seat of cloth or grass or the skin of a leopard or deer. Fixing his eyesight on the tip of the nose, he should concentrate. He must control the senses and observe silence.

NOTE : Geetha and other scriptures prescribe the requisites for the practice of cōncentration. (dhyāna) According to the Geetha, skin, grass or a cloth could form the material of the seat. The royal composer says that any one of the prescribed seat would serve the purpose.

सन्धारयन्नपि च वर्ष्म शिरस्च कण्ठं
स्वं स्थाणुवत् स्थिरतरं च समं निकामम् ।
भूत्वानिशं ननु मिताशननिद्र ईश !
ध्यायेद् भवन्तमरविन्ददलाक्षमेवम् ॥२७॥

sandhārayannapi cha varshma śirascha kaṇtam
svam sthāṇuvath sthiratharam cha samam nikāmam
bhūthvāniśam nanu mithāśananidra īśa !
dhyāyēth bhavanthamaravindadalākshamévam

(27)

The devotee should by practice control the limbs, attain the posture of a dead tree, look straight by lifting the head, by steadying the neck and be moderate in food and rest. The most important thing is to bear Your lotus-eyed figure deeply planted in his heart.

पद्मासनस्थ इह माधव ! मानवोऽसौ
कृत्योन्मुखं विधुनिभं प्रणवेन सद्यः ।
हृत्पद्ममच्युत ! ततोऽनु विकासयेत् तं
त्वद्ध्यानलिप्सुरजित ! त्रिगुणैर्मुरारे ॥२८॥

padmāsanastha iha mādhava ! mānavōasou
kruthvōnmukam vidhunibam praṇavéna sadhya:
hruthpadmamachyutha ! thathōanu vikāsayéth :hum
thvadadhyānalipsurajitha ! trigaṇairmurāré

(28)

Lord Achyutha ! Murāri ! You are beyond reach of the Sathva, Rajō and Thamō guṇas. (instincts). Practising the padmāśana (sitting posture), the devotee should get lost by concentrated chanting of the praṇava (the manthra 'ōm'). He should experience the visual inverted lotus, transform it to its natural setting and sense the process of its blossoming.

तस्योपरि द्युमणिसोमशुचीन् क्रमेण
स्मृत्वा ततस्तदुपरीह कलायभासम् ।
शङ्खारिपङ्कजगदाञ्चितपाणिपद्मं
श्रीवत्सकौस्तुभधरञ्च विचिन्तयेत् त्वाम् ॥२६॥

thasyōpari dhyumaṇisōmaśucheen kramēṇa
smruthvā thathasthadupareeha kalāyabhūsam
saṅkāripaṅkajāgaṇnjithapāṇipadmam
srīvathsakousthubhadharancha vichinthayēth thvām

(29)

Thc contemplated lotus-budin its natural form symbolises Sūryamaṇḍala at the apex with the Chandra and Agni maṇdala superimposed in tiers. With 'sustained concentration the devotec should perceive Your divine form on the top of Agnimaṇdala. He should become one with the radiant blue-body bearing the conch, Disc. Lotus, and Mace, borne in arms tender like lotus and bedecked with srivatsa and Kaustuba.

Note : The royal composer evidently feels that Vaikuṇta, the abode of the Lord should also be propitiated, Slōkas 30 to 77 are devoted for thc purpose of setting forth the profanity of the Lord's abode.

यत्त्वव्ययं वरद ! धाम तवातिदिव्यं
शान्तं प्रशान्तमतिभिर्मुनिभिर्निषेव्यम् ।
स्मृत्वा पुमान् प्रथममेतदधोक्षजाथ
ध्यायेदिहेश्वर ! भवन्तमचिन्त्यशक्तिम् ॥ ३० ॥

yathvavakthyavyam varada ! dhāma thvāthidivyam
śāntham praśanthamathibhirmunibhirnishēvyam
smruthvā pumān prathamamēthadadhōkshajātha
dhyāyēdihēśvara ! bhavanthamachinthyaśakthim

(30)

Lord ! Grantor of boons ! Vaikuṇta, the Lord's abode must take precedence in the process of propitiation. The abode is accessible to yōgins of firm faith: It has no parallel as an immortal and blissful spot.

लक्ष्मीपते ! जगति यान्ति महानुभावाः
सन्तो यदच्युत ! परं तव धाम नित्यम् ।
सर्वोत्तमं जयति तद् विनिवृत्तिहीनं
वैकुण्ठसाञ्ज्ञितमनन्तसुखैकसान्द्रम् ।। ३१ ।।

lakshmeepatē ! jagathi yānthi mahānubhāvā:
santhō yadachyutha !param thava dhāma nithyam
sarvōththamam jayathi thad vinivriththiheenam
vaikuṇtasasmgyithamanthasukaikasāndram

(31)

Lord of wealth ! Achyutha ! That immortal and exalted Vaikuṇta can be reached only by the blessed great souls. It protects such souls from reaentry into mundene worldly existence. It confers eternal bliss and is legitimately famous.

भक्तोत्तमा विधुतमत्सररागवैरा
यस्मिन्ननारतमहो निवसन्ति पुण्याः ।
तत् तादृशं तव पदं तु विकुण्ठसंज्ञं
चेतस्यहो न जनयेन्सुदमीश ! कस्य ।। ३२ ।।

bhakthōthamā vidhuthamathsararāgavairā
yasminnārathamahō nivasanthi puṇyā:
thath thādruśam thava padam thu vikuṇtasamkyam
chēthasyahō na jaṇayénsudameesa ! kasya

(32)

Vaikuṇta is theabode of several souls free irom greed, hatred, intolerance and anger. Vaikuṇta, their world is indeed great in all respects. Any one who experiences its greatness is surely a blessed soul

भात्येतदीश ! विविधैर्नयनाभिरामै-
जुंष्टं पुनर्जनपदैरथ हृष्टपुष्टैः ।
यत्राम्बुजाक्ष ! वसतां सदनानि वीक्ष्य
लज्जां वहत्यपि पुरी त्रिदशाधिभर्तुः ॥ ३३ ॥

bhāthyéthadeeśa ! vividairnayanābhirāmai-
rjustam punarjanapathairatha hrushtapushtai:
yathrāmbhujāksha ! vasathām sadanāni veekshya
lajjām vahathyapi puree tridaśādhibharthu:

(33)

Lotus eyed Lord ! Vaikuṇta captivates the eyes studded with settlements inhabited by people wealthy and happy. The mansions in which men live excel those of the inhabitants of Amarāvathi, the city par excellence of Indra. lord of the dévas ((angels)

रथ्यापणाल्यजिरनिष्कुटवेस्मवर्त्त-
न्युद्यानगोष्ठहयसिन्धुरधान्यशालाः ।
यत्रानिशं मुखरिताः श्रवणाभिरामै-
स्त्वत्कीर्तनैर्मुररिपो ! विलसन्त्यभीक्ष्णम् ॥ ३४ ॥

rathyāpaṇālyajiranishkutavéśmavartha
nyudhyānagōshtahayayasindhuradhānyaśālā:
yathrāniśam mukarithā: srvaṇābhirāmai
sthvathkeerthanairmuraripō ! vilasanthyabheekshṇam

(34)

Lord Murāri ! Vaikuṇta is blessed with streets where chariots are frequently on the move. It encompasses busy streets, Gymnacia for practitioners, mansions, houses, gardens' foot-paths shelter for cows and horses, and elephants, granaries and store-houses. Above all' the devotees always sing Your praise in a choir and the atmosphere is surcharged with such music.

प्राकारपङ्क्तिरभितोऽस्य विकुण्ठलोक-
स्योच्चैर्लसत्यजित ! रत्नमयी विचित्रा ।
रूपं स्वमीक्षितुमनन्त ! दिगङ्गनानां
कुड्यार्पितेव नवदर्पणचारुपंक्तिः ॥ ३५ ॥

prākārapankthirabhithōsya vikuṇtalōka-
syōchchairlasathyajitha ! rathnamayee vichithrā
rūpam svameekshithumanantha ! digaṅganānām
sutyārpithéva navadharpaṇachārupankthi:

(35)

Lord Invincible and immortal ! The high walls extending over many directions serve as mirrors for the womenfolk, who see Your divine form reflected therein.

शोभानुषङ्गवशतो भुवनेश ! तस्या
रत्नाचलेन समतामिह हैममद्रिम् ।
प्राप्तं निरीक्ष्य मिहिरः क्व नु मेरु रत्रे-
त्येवं सशङ्कहृदयो भवतीति मन्ये ॥ ३६ ॥

śōbānushaṅgavaśathō bhuvanéśa thasyā
rathnāchaléna samathāmiha haimamadrim
prāptham nireekshya mihira: kva nu mérurathré
thyévam sasaṅgahrudayō bhavatheethi manyé

(36)

Lord of the Universe ! Ruby-studded walls of Vaikuṇta in rows, perchance affordthe opportunity for the golden mountain (Méru) to compare notes. The Sun God who takes refuge in Vaikuṇta seems to wonder at the sudden sinking into oblivion of the grandeur of the goldenmountain, his habitual rendezuous.

किञ्च भ्रमन् स परितः खलु हाटकाद्रिं
नानामणिव्रजलसद्द्युतिचित्ररूपम् ।
ज्ञातुं पटुर्न भवति स्वमपीह वर्णं
नैर्मल्यभाजि ननु तत्र निरीक्षितात्मा ।। ३७ ।।

kincha braman sa paritha: kalu hātakādhrim
nanāmaṇivrajalasadhdhyuthichithrarūpam
gyāthum paturna bhavathi svamapeehavarṇam
nairmalyabhāji nanu thathra nireekshithāthmā

(37)

Mount-Meru abounds in precious stones. The beams of light that ensue are the result of rays of light reflected by them and add lustre to them.The Sun circumambulates the brilliantly lit mountain. Amazed at his own lustre He gazes at the mount.

एकत्र पश्यति निजां तनुमेव गौरी-
मन्यत्र पाटलतमां क्वचिदीश ! कृष्णाम् ।
यको यथा जगति तावदुपाधिभेदै-
र्नानात्वमाप्त इव भाति किलायमात्मा ।। ३८ ।।

yekathra paśyathi nijām thanumeva gowree
manyathra pātalathamām kvachideeśa ! krushṇām
yekō yathā jagathi thāvadupādhibhedai
rnānātphvamātha iva bhāthi kilāyamāthmā

(38)

Oh ! Lord ! Several physical forms emanate from a single soul due to combinations of different causatives. The precious stones sending beams of light reflect the Sun's image. As a result of the combination of colours, the Sun is cast in different shades, white, red and black.

माणिक्यवासवदृषन्नवहीरसान्द्रात्

प्राकारतस्तत इह प्रसृता मरीचिः ।

गङ्गां कलिन्दतनयां च सरस्वतीं च

जेतुं विभाति युगपद् विहितोद्यमेव ॥ ३९ ॥

māṇikyavāsavahrushanavaheeraśāndrāth
prūkārathasthatha iha prasruthā marrechi:
gaṅgām kalindathanayām cha saraswatheem cha
jėthum vibhāthi yugapad vihithōdhyamėva

(39)

Pearls and emeralds of red, blue and white colours adorn the walls that fence holy Vaikuṇta. Rays of light that emerge are wide-spread compete with each other (in lustre). They seem to enter into a bout with the rivers Ganges. Saraswathi and Yamuna all put together.

लक्ष्मीपते ! वलयिते ननु तादृशेन

प्राकारमण्डलवरेण विकुण्ठधाम्नि ।

राजन्ति भासुरविमानवराणि भक्तै-

रध्यासितानि तव धन्यतमैर्निकामम् ॥ ४० ॥

lakshmeepathė ! valayithė nanu thādruśena
prākaramaṇdalavarėṇa vikuṇtadhāmni
rājanthi bhāsuravomānavarāṇi bhakthai
radhyāsithāni thava dhaṅyathamairkāmam

(40)

Lord of Wealth ! In the noblest of the cities encircled by walls of matchless grandeur, live the most dlessed of Your devotees. The vaults of the roofs that adorn the residences of the inhabitants crowe tne atmosphere.

भासा तथोन्नततया च मिथो नितान्त-

मुत्कर्षमच्युत ! वहत्स्वथ तेषु भूमन् ! ।

स्वैरं दिनानि कमलाक्ष ! सदा नयन्तो

मोदं कमप्यनुभवन्ति हि तावकीनाः ॥ ४१ ॥

bhāsā thathōnnathathayā cha mithō nithāntha
muthkarshamachyutha ! vahathsvatha théshu bhūman .
svairam dināni kamalāksha ! sadā nayanthō
mōdam kamapyanubhavanthi hi thāvakeenā:

(41)

Lotus eyed Lord ! Achyutha ! Lord Omnipotent ! The tall buildings of Your devotees compete with each other in grandeur. In them. live the most faithful, enjoying divine bliss which is out of reach for description either verbal or writtn.

किञ्चातिवेलमनिशं भवदीयगाथा-

नामामृतैर्मुखरिताननपङ्कजास्ते ।

त्वत्कीर्तिमच्युत ! मिथः परिकीर्तयन्तः

पूतं प्रभो ! विदधते जगदन्तरालम् ॥ ४२ ॥

kinchāthivélamaniśam bhavatheeya gāthā
namāmruthairmukarithānana paṅkajāsthé
thvathkeerthimachyutha ! mitha: parikeerthayantha:
pūtham prabhō ! vidadhaté jagathantharālam

(42)

Lord Achyutha ! Your countless acts divine and holy nāmas are recounted without break. The diction equals nectar in sweetness. The lotus-faced devotees ever repeating Your greatness make the entire Universe profane.

राजत्सुवर्णनवरत्नमया विचित्रा
हर्म्या निजोन्नततया गिरिराजतुल्याः ।
आभान्ति तत्र भुवनेश ! धनेशगर्व-
सर्वङ्कषा वरद ! सम्पदमावहन्तः ॥ ४३ ॥

rājathsuvarṇanavarathnamayā vichithrā
harmyā nijōnnathathayā girirājathulyā:
ābhānthi thathra bhnvanéśa! dhanéśagarva
sarvaṅgashām varada ! sampadamāvahantha :

(43)

Lord ! Grantor of Boons ! The abode of Kubéra (the Lord of Wealth) is built of gold and nine varieties of the most precīous gems. Its architectural splendour excels all others. The mansions of Vaikunta surpass the wealth of Kubśra and are most beautiful.

आपिञ्जरेषु मणिभिर्ननु पञ्जरेषु
सञ्जातमोदमनिशं शुकशारिकास्च ।
स्वैरं वसन्ति भगवन् ! भवदीयनामा-
न्युच्चैस्तरां श्रुतिसुखानि समुद्गृणन्त्यः ॥४४॥

āpincharéshu manibhirnanu pañjaréshu
sanjāthamōdamaniśam śukaśārikāscha
svairam vasanthi bhagavan ! bhavadeeyanāmā
nyuchchaistharām sruthisukāni samdgruṇanthya:

(44)

Venerable Lord ! The parakeets (birds) are kept in beautiful cages. The cages are studded with gems. They loudly and melodiously repeat Your divine namas.

श्रोत्रद्वयाधिकसुखप्रदवाद्ययुक्त-

तौर्यत्रिकेण भगवन् ! मुदिता नितान्तम् ।

भावत्कदिव्यचरितामृतसम्भृतेन

स्वैरं नयन्ति ननु तत्र दिनानि सन्तः ॥ ४५ ॥

srōthradvayādhikasukapradavādhyayuktha
thauryathrtkéṇa bhagavan ! mudithā nithāntham
bhāvathkadivyacharithāmruthasmrbhauthéna
svairam nayanthi nanu thathra dināni santha:

(45)

Venerable Lord! The merry savants fill the ears with holy tales of Your great deeds. They listen to chaste and soulful music, vocal and insteumental and witnesf dance. They lead peaceful and virtuous lives

नानामणिव्रजमयेष्वयि देव ! तेषु

सौधेषु हन्त विचरन्नथ को न सद्यः ।

सर्वत्र वीक्ष्य पृथगात्मन एव देहं

बाहुल्यमीश ! मनुते वपुषो निजस्य ॥ ४६ ॥

nānamaṇivrajamayéshvayi déva ! théshu
sowdhéshu hantha vicharannatha kō na sadhya:
sarvathra veekshya pruthagāthmana yéva déham
bāhulyameeśa ! manuté vapushō nijasya

(46)

Lord ! Living in great mansions and moving amidst heaps of colourful precious gems, every citizen of Vaikuṇta fancies that he possesses multifold physical frames.

धारागृहेभ्य इह तास्वयि सौधराजि-
ष्वद्धा निपत्य सहसा स्फुटिताम्बुधारा ।
तत्रत्यहीरमयकुड्यरुचोऽनुषङ्गात्
तारातेरनुकरोति मरीचिवेणीम् ॥ ४७ ॥

dhārāgruhébhya ihā thāsvayi sowdharāji
shvadhdā nipathya sahasā sputithāmbudhārā
thathrathyaheeramayakudyaruchōanushaṅgāth
thārāthathéranukarōthi mareechivéṇeem

(47)

Lord'. From the fountain located atop the tallest of the mansions gushes forth the water that splashes on the roofs of the mansions and scatters all arund. The colourful rays emanating from the water-particles blend with those that emerge from the gems and creates the illusion that the horizon is lit by multitudes of stars.

उद्यानभूमिषु च तत्र महीरुहौघा
यत् ते वहन्ति कुसुमोद्गममप्यकाले ।
नैतद्विचित्रमखिलेस्वर ! माधवे त्व-
य्यश्रान्तमच्युत ! लसन्ययि शेषशायिन्! ॥४८॥

udhyānabhūmishu cha thathra maheeruhowg ā
yath thé vahanthi kusumōthgamamapyakālé
naithadvichithramakilésware ! mādhavé
thvayyasrānthamachyutha ! lasathyaai séshasāyin !

(48)

Lord of the Universe ! Achyutha ! Reposer on the serpant bed ! In the gardens, botanical species bear flowers in season and out of season. You are 'Mādhava' (Spring). There is no wonder that trees bear fruits and flowers during all seasons Vaikuṇta, Your abode.

ज्योत्स्नान्वितासु रजनीषु निजं शरीरं

संवीक्ष्य रत्नमयकुड्यतलेषु तत्र ।

आसादिता स्यदयितेति निशीथकाले-

ऽप्यद्धा भ्रमेण परितुष्यति चक्रवाकः ॥ ४९ ॥

jyōthnsānvithāsu rajaneeshu nijc m śareeram
samveekshya rathnamayakutyathaléshu thathra
āsādithā svadayitéthi niśeethakā!é
apyaddhā bhraméṇa parithushyathi chakravāka :

(49)

During times of the moon's ascendency, seated amidst the lustrous wall, the chakravaka bird looks at its own body. It fancies itself as having mated with its sweetheart despite the darkness that surrounds.

सं फुल्लसारससमूहलसत्पराग-

संवासितः सकलतापहराम्बुपूर्णः ।

वापीतटाकनिकरस्च सरोरुहाक्ष !

चेतो न कस्य शिशिरीकुरुते नु तत्र ॥ ५० ॥

sampullasārasasamoohalasathparāga
samvāsitha: saklathāpaharāmbupūrṇa:
vāpeethatākanikarascha sarōruhāksha !
chehō na kasya śiśireekuruthé nu thathra

(50)

Lotus eyed Lord ! Overflowing rivulets and tanks are full of blossomed lotuses pregnantly fragrant. The waters are holy and ward off sins. The charming landscape of Vaikuṇta ean never escapet he notice of even casual observers.

मध्ये तु तस्य भगवन् ! नगरी विभाति
साद्यॆति कापि परमस्य विकुण्ठधाम्नः ।
भ्राजिष्णुभूरिमणितल्लजहेमरूपा
प्राकारतोरणवृता नयनाभिरामा ॥ ५१ ॥

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक 9690

madhyé thu hasya bhagavan ! nagaree vibhāthi
sādhyéthi kāpi paramasya vikuṇtadhāmna:
bhrājishnubhoorimaṇithallajahémārūpā
prākārathōraṇavruthā nayanābhirāmā

(51)

Venerable Lord! The town 'Śāthya' is centrally situated. It is precisely the place of Your residence. It is built of gold and gems of incomaprable beauty, lustrous and spotless. The city is surrounded by walls with many gateways.

सा नाम दिक्षु चतसृष्वतुलैर्विशालै-
र्द्वारैस्चतुर्भिरखिलेश ! लसत्यतीव ।
अत्युन्नतैः सुरुचिरैर्मणिगोपुरैस्च
गेहैस्तथा परिवृता खलु भक्तजुष्टैः ॥ ५२ ॥

sā nāma dikshu chathasrushvathulairviśālai
rdvāraischa thurbhirakilēśa ! lasathyatheeva
athyunnathai: suruchirairmaṇigōpuraischa
gehaisthathā parivruthā kalu bhakthajushtai:

(52)

Lord of the Universe! Four broad gāteways in the four directions lead to the interior of the town. Tall beautiful towers studded with gems and houses of devotees that encircle, beautify the town 'Śāthya'

पर्यन्तभासिवलभिन्मणिमेचकाभ-
सामोददिव्यतुलसीवननिर्जिहानः ।
सन्तापहृन्ननु जगत्त्रितयस्य पुर्यां
तस्यां तु कैटभरिपो ! मृदु वाति वायुः ॥५३॥

paryanthabhāsivalabhinmaṇiméchakābha
sāmōdadivyathulaseevananirjihāna:
santhāpahrunnanu jagathrithayasya puryām
thasyām thu kaitabharipō ! mrudu vāthi vāyu :

(53)

The thuḷasee plants are found in abundance in the space encircling the town. The shade that spreads all round is green in colour as if emanating from blue-coloured stones. The medicinal aroma of the plants fills the air and the gentle breeze removes the sins of the sinners of all the three worlds.

भूमन् ! भवत्प्रणयभाजनभूततादृग्-
विस्वाभिरामतुलसीमकरन्दलोभात् ।
गोविन्द ! हन्त विहरन्त इह द्विरेफा
विन्दन्ति सौख्यमधियोऽप्यथ योगिभोग्यम् ॥५४॥

bhūman ! bhavathpraṇayabhājanaboothathādrug
visvābhirāmathulaseemakarandalōbhāth
gōvinda ! hantha viharantha iha dvirépā
vindanthi sowkyamadhiyōapyatha yōgbhōgyam

(54)

Govinda ! Lord Omnipotent ! This holy and prestigeous plant is dear to You. The bees that hover round to suck honey are ignorant of the greatness of the plant. Yet, they enjoy bliss which is normally even beyond the reach of the ascetics.

पीयूषदीधितिसितच्छविगर्वभार-

सर्वङ्कषस्फटिकतल्लजनिर्मिताभिः ।

सोपानपालिभिरतीव समुल्लसन्त्यो

वाप्यश्च तत्र विलसन्ति मनोज्ञतोयाः ॥५५॥

peeyūshadeedhithisithachchavigarvabhāra
sarvaṅgashaspatikathallajanirmithābhi:
sōpānapālibhiratheeva samullasanthyō
vāpyascha thathra vilasanthi manōgyathōyā:

(55)

Rivulets criss-cross the town. On their banks are built steps of white marble. They are white in colour surpassing the Amrit-ray and the rays of the moon. The crystal-clear water and the flight of steeps are indeed very charming.

पङ्कच्छिदापटुतया रससम्भृतत्वात्

तापोत्करप्रशमनैकपटुत्वतश्च ।

लक्ष्मीपते ! परमहंसनिषेवितत्वाद्

वाप्यस्तु तास्तव कथा इव भान्ति नित्यम् ॥५६॥

paṅgachchidāpatuthayā rasasambhruthathvāth
thāpōthkaraprasamanaikapatuthvathascha
lakshmeepatē ! paramahmsanishēvithathvād
vāpyasthu thāsthava kathā iva bhānthi nithyam

(56)

Lord of Wealth ! The rivulets are full of water, (symbolic of happiness) they reduce the heat caused by the scorching sun. (,ie: hardships of earthly life). The rivulets wash away dirt (sins)! The swans (sages who have renounced) adore it. Hence, they are equally sacred as the accounts (stories) of Your great deeds.

चण्डादिभिर्भुवननायक ! रक्षितेयं
द्वारेषु चक्रधर ! सन्निहितैश्चतुर्षु ।
साध्या नगर्यवहितैः शितहेतिहस्तै-
र्दिव्यस्वरूपसहितैः परमष्टसङ्ख्यैः ॥५७॥

chaṇdathibhirbhuvanāyaka ! rakshithéyam
dvaréshu chakradara ! sannihithaischathurshu
sādhyā nagaryavahithai: śithéhéthihasthai
rdivyaswarūpasahithai: paramashatasaṅkayai:

(57)

Lord of the Universe ! Bearer of the Disc ! Eight devotees like Chandan keep vigilance over the town Sāthya. well built. Vigilant and bearing sharp weapons, they are stationed at the four towers.

चण्डाह्वयो ननु रमेश ! तथा प्रचण्डः
प्राग् द्वारि याम्य इह भद्रसुभद्रकौ च ।
तद्वज्जयोऽथ विजयोऽपि च पश्चिमे तु
सौम्ये स्थितावजित ! धातृयुतो विधाता ॥५८॥

chandāhvayō nanu ramēśa ! thathā prachaṇda:
prāg dvāri yāmya iha bhadrasubhadrakow cha
thadvajjayōatha vijayōpicha paschimé thu
sowmé sthithāvajitha ! dhāthruyuthō vidhāthā

(58)

Lord of Wealth ! Lord Invincible ! The eastern-gate is guarded by Chaṇdan and Prachaṇdan, southern by Bhadran and Subhadran, western by Jeya and Vijaya and the north by Dhāt and Vidhātha

किञ्चाखिलेश ! कुमुदोऽप्यथ पुण्डरीकः
शौरे ! तथैव कुमुदाक्षकशङ्कुकर्णौ ।
तद्वच्च वामनसमाह्वयसर्वनेत्रौ
पुर्यां स्थितावथ तथा सुमुखाह्वयस्च ॥५९॥

kiñchākilēśa ! kumudōapyatha puṇdareeka:
sowrē ! thathaiva kumudākshakasaṅkukarṇow
thadvachcha vāmanasamāhvayasarvanēthrow
puryām sthiththaāvatha thathā samukāhvayascha

(59)

Lord of the Universe ! Chaura ! To the list of guards can be added the names of Kumudha, Puṇdareeka, Kumudhāksha, Saṅkukarṇa, Vāmana, Sarvanēthra and Sumuka.

प्रोक्ता इमे वरद ! दिक्पतयः पुरस्य
तस्यास्य कैटभनिषूदन ! निस्तुलस्य ।
रक्षन्ति ते सततमीश ! पुरं तदेत-
दक्षीणनित्यविभवैकनिकेतभूतम् ॥६०॥

prōkthā imē uarada ! digpathaya: purasya
thasyāsya kaitabanishūthana ! nisthulyasya
rakshanthi tē sathathameeśa puram thadēta
dhaksheeṇanithyavibhavaikanikēthabhūtham

(60)

Lord ! Grantor of boons ! Slayer of demon Kaitaba ! Ranging from Chandan to Sumuka, fifteen savants guard the town in all the fifteen directiens. The town Ṣathyā is a repos. itory of wealth and happiness and shines without a parallel.

तस्याथ मध्यभुवि भाति समस्तलोक-

नेत्रद्वयानुपमकौतुकदायि दिव्यम् ।

अन्तःपुरं तव विभो ! नवरत्नभासि-

प्राकारतोरणयुतं भुवनैकरम्यम् ॥६१॥

thasyātha madhyabhuvi bhāthi samasthalōka-
ṇēthradvayānupamakowthukadāyi divyam
antha:puram thava vibhō ! navarathnabhāsi
prākārathōraṇayutham bhuvanaikaramyam

(61)

Lord ! The most beautiful harem (abode of Sri Dévi, Bū dēvi, and Neelādēvi) of the Universe is in the centre of the town Sathya. It is the cynosure of all eyes as it confers bliss, and which has towers and walls studded with the nine rare gems.

प्राकारपंक्तिभिरतीव समुच्छ्रितैस्च

तद्वद्विमाननिवहैर्हृदयाभिरामैः ।

जुष्टं विभाति तदिदं भवदीयभक्तै-

रध्यासितैर्भुवननायक ! धन्यधन्यैः ॥६२॥

prākārapanthibhiratheeva samuchrithaischa
ihadvadvimānanivahairhrudayābhirāmai:
jushtam vibhāthi thaditham bhavadeeyabhakthai-
radhyāsithairbhuvananāyaka ! dhanyahanyai:

(62)

Those towers which are encircled with high walls are pleasant to the eyes. That it is the abode of the blessed devotees is evident.

मध्ये तु तस्य विलसत्यतिदिव्यराज-
स्थानं सुतुङ्गमयि मण्डपमम्बुजाक्ष ! ।
बालार्ककोटिसुषमोज्ज्वलपद्मराग-
स्तम्भोत्तमैः शतसहस्रमितैः समेतम् ॥६३॥

madhyé thu thasya vilasathyathidivyarāja
sthānam suthuṅgmāyi maṇtapamambujāksha
bālārkakōtisushamōjjvalapadmarāga
sthambōththamai: śathasahsramithai: sametam

(63)

Lotus eyed Lord ! The elevated lakh-pillared hall (maṇtap) has a royal seat. The hall is lustrous as if illuminated by the countless rays of crores of rising suns. The pillars are studded with rare padmarāga gems.

दिव्यस्त्रगम्बरविभूषितनाकनारी-
युक्तै रशेषदिविजैस्च निषेव्यमाणम् ।
युक्तं च मुक्तनिवहैरथ भाति साम-
गानोपशोभितमिदं मधुकैटभारे ! ॥६४॥

divyasragambaravibhūshithanākanārī
yukthairaśéshadivijaischa nishévyamāṇam
yuktham cha mukthanivahairatha bhāthi sāma
gānōpaśōbhithamitham madhukaitabhāré

(64)

Lord ! Slayer of Madhukaitapa ! The lakh-pillared hall is filled with divine damsels. They have adorned themselves with garlands of flower, silkrobes and ornaments. Great sages like Suka, Vāmadēva, chant the sāmagāna The celestials worship the hall with faith and devotion.

तस्यापि मध्यभुवि भाति रमेश ! दिव्यं
सिंहासनं सकलवेदमयं त्वदीयम् ।
धर्मादिदैवतगणैर्विधृतं तदीय-
पादत्वमीश ! गमितैर्भुवनैकबन्धो ॥६५॥

thasyāpi madhyabhuvi bhāthi ramėsa ! divyam
simhāsanam sakalavėdamayam thvadeeyam
dharmādidaivathagaṇairvidruthani thadeeya
pādathvameeśa ! gamithairbhuvanaikabandhō

(65)

Lord of Wealth ! Unfailing friend of the Universe ; In the middle of the hall is Your divine seat · Lustrous and the very embodiment of the Védas, it is supported by Dharmam, Gnānam, Vairāgyam and Aiśvaryam. (personified divinities)

ज्ञानं च धर्म इह देव ! तथा विरक्ति-
रैस्वर्यमित्याभिहिताः खलु देवतास्ताः ।
साधं वहन्ति ननु वेदचतुष्टयेन
सिंहासनं सरसिजाक्ष ! परं तदेतत् ॥६६॥

gyānam cha dharma iha déva ! thathā virakthi
raiśvaryamithyābhihithā: kalu déivathāsthā:
sārdham vahanthi nanu védachathushtayéna
simhāsanam sarasijāksha ! param thadéthath

(66)

Lotus eyed Lord ! The divinities personified (as enumerated) support the seat of honour. Along with the four Védas they bear Your sacred seat, which is unique.

आधारशक्तिरखिलेश ! तथैव शक्ति-
स्त्वच्छक्तिरच्युत ! तथैव सदाशिवाख्या ।
इत्यम्बुजाक्ष ! कथिताः खलु शक्तयो वै
धर्मादिदैवतगणस्य परं मुरारे ! ॥६७॥

ādhārasakthirakilēśa ! thathaiva sakthi
schichakthirachyutha ! thathaiva sadāśivākyā
ithyambujāksha ! kathithā: kalu sakthayō vai
dharmādidēvathaganasya param murārē !

(67)

Oh! Lord ! The prop of the world ! Lotus eyed Murāri ! Virtues like Dharmā, personified as divinities are said to be energised by Ādārasakthi

मध्ये च तस्य निवसन्ति रथाङ्गपाणे !
सिंहासनस्य रविवह्निसुधामयूखाः ।
कूर्मस्तथा फणिविहङ्गपती च वेदाः
पीठत्वमीश ! गमितास्च समस्तमन्त्राः ॥६८॥

madhyé cha thasya nivasanthi rathāṅgapāṇé
simhāsanasya ravivahnisudhāmayūkā:
kūrmasthathā paṇivihaṅgapathee cha sédā!
peetathvameeśa ! gamithāscha samasthamanthrā:

(68)

Lord who wields the Disc ! Sun god, Fire god, and the Moon god; Tortoise, Serpant, Eagle! all the sacred manthras, the Vēdas and all sacred things form the bases of the holy seat.

सर्वाक्षराकलितमीश ! वदन्ति सन्तो
यद् योगपीठमिति माधव ! दिव्यदिव्यम् ।
तन्मध्यतोऽष्टदलमीश ! विभाति पद्म-
मुद्यत्सहस्त्रकिरणच्छवि कैटभारे ! ॥६९॥

sarvāksharākalithameeśa ! vadanthi santhō
yad yōgapeetamithi mādhava ! divyadivyam
thanmadhyathōashtadalameeśa ! vibhāthi padma
mudhyathsahasrakiraṇachchavi kaitabhārė !

(69)

Lord ! Madhava ! Slayer of Kaitapa ! All the fifty sacred letters ranging from 'Ā to hā' that evoke breathlesss admiration are in the seat. They are symbolic and the wise call it 'Yōga peeta,. A red-hued lotus brilliant as the rising sun and with eight petals is seen at the centre of the sacred seat.

एतादृशं मधुरिपो ! तव धाम शान्तं
ध्यात्वा नरः प्रथममच्युत ! योगिसेव्यम् ।
पस्चाच्च तत्कमलमध्यगकर्णिकायां
भान्तं स्मरेद् यतमतिस्व भवन्तमीशम् ॥ ७० ॥

yėthādruśam madhuripō ! thava dhāma śāntham
dhyāthvā nara: prathamamachyutha ! yōgisėvyam
paschāchcha thathkamalamadhyagakarṇikāyām
bhāntham smrėd yathamathischa bhavanthameeśam

(70)

Madhusūdana ! Achyutha ! Lord ! That seat is indeed great being the spot of peace and propitiated always by yōgins like Suka. It should first be worshipped. You are at the centre of the eight petalled lotus-bud, with incomparable lustre as Lord Omnipotent. Since undertaking to propitiate You, the senses are to be controlled.

नो जायते भुवि नृणां मनसः प्रवृत्ति-
र्वस्तुन्यसंशयमदृष्टचरे परोक्षे ।
ध्यातुं ततस्त्वसुकरं तदिदं विकुण्ठ-
धामेति केचन नदेयुरशेषबन्धो ! ॥७१॥

nō jāyaté bhuvi nruṇām manasa: pravruththi
rvasthunyaśamsayamadrushtacharé parōkshé
dhyāthum thathasthavasukaram thaditham vikuṇta
dhāméthi kéchana vdéyuraséshahanbhandhō

(71)

Lord ! Unfailing friend of the Universe ! Mortals do not have faith in a thing which they have not seen at least but once. That, which had not been seen, is considered beyond reach. The unseen Vaikuṇta, Your abode, is therefore considered beyond visual perception by some individuals.

श्रोत्रत्वगीक्षणमुखैः करणैस्तु यद्य-
द्यैर्यैः प्रभो ! समुचितं ननु भोक्तुमत्र ।
तैस्तैस्तु तान्यननुभूय तदीयतत्त्वं
नो वेत्ति चेति वचनं खलु सत्यमेव ॥७२॥

srōthrathvageekshaṇamukai: karnṇaisthu yadhya
dhyairyai: prabhō ! samuchitham nanu bhōkthumathra
thaisthaisthu thānyananubhūya thadeeyathathvam
nō véththi chéthi vachanam kalu sathyaméva

(72)

Lord ! The ear, skin, eye and similar sensory organs feel sound, form and touch if such experiences through sensory contacts have not been there, the human mind would not have believed their existence.

लोके सितासितहरिन्मुखवर्णभेदं

जानाति नैव बहुधा ननु बोधितोऽपि ।

वाक्यैः सविस्तरतरैरयि दैत्यवैरि-

न्नाजन्मनेत्रविकलो मनुजो हि नूनम् ॥७३॥

lōké sithāsithaharinmukavarṇabhédam
jānāthi naiva bahudhā nanu bōdhithōapi
vākyai: savistharatharairayi daithyavairi
nnājanmanéthravikalō manujō hi nūnam

(73)

Lord ! Destroyer of demons ! A mortal, born blind, cannot ully under-stand colours and discriminate white, black and green, even though explanations of the nuances are offered to him endlessly.

तद्वच्च कर्णविकलोऽत्र नरः कथं वा

तन्त्रीनिनादरसमिश्रितगानसौख्यम् ।

जानाति हन्त भुवनेश ! कवीस्वराणां

वक्त्राब्जनिर्गलितसत्कवितारसं वा ॥७४॥

thadvachcha karṇavikalōathra nara: katham vā
thanthreeninādarasamisrithagānasowkyam
jānāthi hantha bhuvanéśa ! kaveesvarāṇām
vakthrābjanirgalithasathkavithārasam vā

(74)

Lord of the Universe ! How can a deaf-man enjoy the melodious tunes played on the veena, or the rythmic beauty of high quality musical instruments ?

मर्त्यो जगत्यतिदरिद्रतमः कथञ्चित्
भिक्षाटनार्जितकदन्नभृतात्मकुक्षिः ।
बोद्धुं प्रभो ! कथमिहार्हति हन्त सौख्यं
वित्तेशभोग्यमतुलं भुजगेन्द्रशायिन् ! ॥७५॥

marthyō jagathyathidaridrathama: kathanchijith
bikshādanārjithakaāannabhruthāthmakukshi:
bhōththum prabhō ! kathamihārhathi hantha sowkyam
viththēśabhōgyamathulam bhujagendraśāvin

(75)

Lord ! Reposer on the serpant ! How can a pauper who lives on alms and eats whatever available, understand the luxurious life enjoyed by a very rich man ? (Kubēra)

वन्ध्या वधूर्भुवननाथ ! कथं नु वेत्ति
पीडां प्रसूतिसमये किल जायमानाम् ।
तद्वज्जडः कथमवैति परिश्रमं तं
विद्याप्तिबद्धमनसा त्वनुभूयमानम् ॥७६॥

vandhyā vadhurbhuvananātha ! katham nu vēththi
peetām prasūthisamayē kila jayamānām
thadvajjata: kathamavaithi parisramam tham
vidhyāpthibaddhamanasā thvanubhūyamānam

(76)

Lord of the Universe ! How can a sterile woman experience the toils of child birth ? Can an ignorant indlvidual sense the hardships encountered by an intellectual, seeking enlightenment ?

तस्माददृष्टचरमीश ! तथा परोक्षं
तद् धाम दिव्यमखिलेश ! विकुण्ठसंज्ञम् ।
ध्यातुं जनैर्न खलु शक्यमिति त्रिधामन् !
वार्त्ता च नैव सुधिया पुरुषेण हेया ।।७७।।

thasmādadrushtacharameeśa ! thathā parōksham
thad dhāma divyamakiléśa ! vikuṇtasamgyam
dhyāthum janairna kalu śakyamithi tridhāman
vārtha cha naiva sudhiyā purushéṇa héyā

(77)

Lord of mortals ! Adored in all the three worlds ! It is difficult for the wise to entertain misgivings about possibilities of visualisIng the inimitable Vaikuṇta, Your abode.

तत् पङ्कजाक्ष ! सकलैः श्रमलेशवर्जं
ध्यातुं विभो! वरद ! धाम तवेह लोके ।
कारुण्यवारिनिधिना भवतैव सोऽयं
लक्ष्मीपते ! विरचितः सुकरोऽस्त्युपायः ।।७८।।

thath pankajāksha ! sakalai: sramaléśavarjam
dhyāthum vibhō ! varada ! dhāma thavéha lōké
kāruṇyavārinidhinā bhavathaiva sōayam
lakshmeepaté ! virachitha: sukarōasthyupāya:

(78)

Lotus eyed Lord ! Lord of Wealth ! Grantor of boons ! Your boundless grace had enabled men of the world to enjoy the bliss of Vaikuṇta on this planet, Earth itself.

NOTE : Perhaps the royal composer has in mind, Trfvandrum where the Lords' temple is located and Sri Padbanaba is worshipped unto this day.

भाग्यं जगत्ययि सतामिव पुञ्जभूतं
यत् ते परं प्रियतमं च विकुण्ठतुल्यम् ।
तद्धाम शास्वतमिहाश्रमतः स्मरेत् स्या-
नन्दूरसंज्ञमनिशं पुरुषो मुरारे ! ॥७६॥

bhāgyam jagathyayi sathāmiva puñjabhūtham
yath té param priyathamam cha vikuṇtathulyam
thaddhāma śāsvathamihāsramatha: smaréth syā
nandūrasamgyamaniśam purushō murāré

(79)

Lord Murāri ! The immortal temple of Syānandūra (Trivandrum), where You have condescended to reside is the cumulative result of the faith of saints and seers. It is Your favourite abode and equals Vaikunta. Any faithful devotee must propitiate this holy shrine.

NOTE : ānandōasyāvidūré syāndānandūra ithi smrutha :

The sanctum sanctorum of the temple where the Lord reposes takes eternal bliss nearer home. Scriptures speak of Trivandrum ās 'Syānandūra,

ध्यात्वा पुरा पुरमिदं कमलाक्ष ! पस्चात्
तत्रत्यमन्द्विरगते ननु पावनाख्ये ।
रम्ये विमानवरसीम्नि सदा शयानं
त्वाँ भावयेदिह पुमान् भुजगेन्द्रतल्पे ॥८०॥

dhyāthvā purā puramidam kamalāksha paschāth
thathratyamandiragaté nanu pāvanākyé
ramyé vimānavaraseemni sadā sayānam
thvām bhāvayédiha pumān bhujagendrathalpé

(80)

Lotus eyed Lord ! Propitiation must begin at Trivandrum. (Syānandūra) It should be followed by the sincere and faithful attempt to earn the bliss of Vaikuṇta by relentless pursuit of concentratad devotion effort should be made to relise Your divine form reposing on the serpant Ādisésha

आदौ सहस्त्रकिरणायुतदिव्यकान्ति-
सन्दोहजिष्णुमणिमण्डलमण्डितेन ।
भान्तं जगत्त्रयगुरो ! मकुटेन तत् ते
ध्यायेत् सुनिस्चलमतिः परमुत्तमाङ्कम् ॥८१॥

ādou sahasrakiraṇāyuthadivyakānthi
sandhōhajishṇumaṇimaṇdalamaṇdithéna
bhāntham jagathrayagurō ! mukuténa thath té
dhyāyéth sunischalamathi: paramuththamāṅgam

(81)

Preceptor of all the three worlds! Realisation must comm ence by the darśan (sight) of Your head. (Siraś) The Crown you wear is illuminated by the countless rays of the Sun dazzling with lustre. With stedfast devotion, the aspirant must concentrate on the Crown. (fix his vision)

पस्चाद् रमेश ! तुलसीवकुलाम्बुजात-
मन्दारकुन्दसुमनोमयमालिकासु ।
लोभच्छलेन मकरन्दनिषेवणस्य
ध्यायेन्नतं मधुकरैस्तव केशपाशम् ॥८२॥

paschāth raméśa ! thuḷaśeevakuḷāmbujātha
mandārakundasumanōmayamālikāsu
lōbhachchvléna makarandanishévaṇasya
dhyāyénnatham madhukaraisthava kéśapāśam

(82)

The devotee must next turn his attention on the locks of hair of bewitching beauty. The hair is as black as the bees that hover round the garland of flowers (garland consisting of thuḷaśi, vakuḷa, tāmarai, manthāra and āmbal) eager to suck hōney.

भूयः स्मरेदजित शारदः पूर्णचन्द्र-

बिम्बच्छविप्रकटगर्वहरं मनोज्ञम् ।

साफल्यदायि जगतामिह नेत्रसृष्टे-

र्लक्ष्मीपते ! तव विभो ! नदनारविन्दम् ॥८३॥

bhūya: smaréthajitha ! śāradapūrṇachandra
bimbachchaviprakatagarvaharam manōgyam
śāpalyadāyi jagathāmiha néthrasrushté
rlakshmeepaté ! thava vibhō ! vadanāravindam

(83(

Lord of wealth ! Your divine face excels the moon in spring. It captivates and fills the eyes. Is it not the fulfilment of the object of providing eye-sight ? Having obtained the privilege, the devotee should adore the divine-form for ever.

अत्यन्तमेचकतरालकसंवृतं ते

ध्यायेत् ततः शिशुशशाङ्कसमानशोभम् ।

अस्तोकसौरभतताखिलदिग्वितान-

कस्तूरीकातिलकितं ननु फालदेशम् ॥८४॥

athyanthaméchakatharālakasamvrutham té
dhyāyéth thatha: śiśuśasānkasamānśōbham
asthōkasowrabhathathākiladigvithāna
kastūrikānthilakitham nanu pāladésam

(84)

Your curved forehead, black in colour can be compared to the phase of the moon. It is partially covered by the locks of hair that grace it. The 'Tiḷakam' (caste mark) of fragrant musk (Kastūri) spreads sweet smell around. It commands adoration and deep meditation.

अस्माद्दृशेष्वलमनन्यपरायणेषु
नित्यं प्रदर्शितकृपामयवारिराशेः ।
कल्लोलरूपमनिशं यतधीः स्मरेत् ते
चिल्लीयुगं तदनु नाथ ! रथाङ्गपाणे ! ॥८५॥

asmādruśéshvalamananyaparāyaṇéshu
nithyam pradarsithakrupāmayavārirāśé
kallōlarūpamaniśam yathadhee: smaréth té
chilleeyugam thadanu nātha ! rathāṅgapāṇé

(85)

Bearer of the Disc ! Your eye-brows are like the curves of the lashing waves of the seā of boundless grace. They assure salvation to the humble seekers who find no other refuge. The eye-brows should form the objects of concentration of the devotee.

सम्फुल्लसारसदलच्छवि नेत्रयुग्मं
शौरे ! द्विवर्गमपि दृश्यतरत्रिवर्गम् ।
आकर्णदीर्घमखिलेश ! ततः स्मरेत् ते
भक्तार्त्तिभञ्जनकटाक्षसुधारसार्द्रम् । ॥८६॥

sampullasārasadalachchavi néhtravugmam
sowré ! dvivarṇamapi druśyatharatrivarṇam
ākarṇadeergamakiléśa ! thatha: smaréth té
bhakthārthibanjanakatākshasudhāraśārdram

(86)

Lord of the Universe! I enjoy the beauty of Your eyes. They are beautiful like the fully blossomed lotus petals. I could visibly see black, red and white colours gracing the eyes. Normally, one can see only black and white colours in the eyes. (nē, thram are the two syllables that make up néthra). The eyes reach the ear-lobes on either side āssuring the faithful of redemption.

ध्यायेत् ततस्च मनसा मधुकैटभारे !
ताँ नासिकां तव विभो ! जगदाधिहन्तुः ।
राजत्तिलप्रसवतल्लजगर्वभार-
सर्वङ्कषानुपमितद्युतिलोभनीयम् ।।८७।।

dhyāyéth thathascha manasā madhukaitabhāré
thām nāsikām thava vibhō ! jagadādhihanthu:
rājatthilaprasavathallajagarvabhāra
sarvaṅgashāṇupamithadhyuthilōbhaneeyam

(87)

Slayer of Madhu and Kaitapa; Your nose of charming lustre which has the power of abating sins is comparable to the enchanting flower of the sesame plant.

रागं समस्तजगतामपि विद्यमान-
मात्मन्यथो बहिरपि प्रकटं विधातुम् ।
उद्योगवानिव य ईश ! बरीभरीति
रागं तमच्युत ! ततस्त्वधरं स्मरेत् ते ।।८८।।

rāgam samasthājagathāmapi vidhyamāna
māthmanyathō bahirapi prakatam vidhāthum
udhyōgavāniva ya eerśa ! bareebhareethi
rāgam thamachyutha ! thathasthvadharam smaréth té

(88)

Lord! Achyutha! Your lips are incomparably red in colour. Perhaps, it reminds the mortal of all the red on the earth he lives as well as the divinity of the colour. The lip particularly is to be propitiated with steadfast devotion.

लक्ष्मीपते ! दरविकासविराजमान-
कुन्दावदातरनवृन्दरुचा सनाथम् ।
मन्दस्मितं त्रिभुवनैकविमोहनं ते
ध्यायेत् ततः सरसिजाक्ष ! कृपातिसान्द्रम् ॥८९॥

lakshmeepaté ! daravikāsavirājamāna
kundāvadātharathavrundaruchā sanātham
mandasmitham tribhuvanaikavimōhanam té
dhyāyéth thatha: sarasijāksha ! krupāthisāndram

(89)

Lotus eyed Lord! Your benign smile is like the partially blossomed āmbal flower white in colour. The smile fascinates the people of all the three worlds.

ध्यायेत् ततः श्रवणयुग्मलसन्मनोज्ञ-
रत्नौघयुङ् मकरकुण्डलकान्तिवेण्याः ।
संशीलनाद् द्विगुणितानुपमेयशोभं
गण्डद्वयं तव विभो ! मणिदर्पणाभम् ॥९०॥

dhyāyéth thatha: sravaṇayugmalasanmanōgya
rathnowgayungmakarakuṇdalakānthivéṇyā:
samśeelanād dviguṇithānupaméyaśōbham
gaṇdadvayam thava vibhō ! maṇidharpaṇābham

(90)

My Lord! Your ears are adorned by the makarakuṇdalas (Ear rings). They are made of rare gems of captivating beauty. Rays of light that emerge from them are reflected by the cheeks which serve as blemishless mirrors. The cheeks are to be adored.

आरुढपूर्वधरणीधरवासरेश-
कोटिप्रभानिलयकौस्तुभरत्नभासा ।
सञ्जातपाटलरुचं तदनु स्मरेत् ते
ग्रीवाँ प्रभो ! रुचिरकम्बुसमानशोभाम् ॥९१॥

aroodapūrvadharaṇeedharavāśarėśa
kōtiprabhānilayakousthubarathnabhāsā
sanjāthapātalarucham thadanu smarėth tė
greevām prabhō ! ruchirakambusamānaśōbhām

(91.)

My Lord! The ornament Kaustubha is as brilliant as crores of rising suns, all arising at the same time. Red in colour, in the shape of a conch, it has the privilege of adorning Your neck. This beautiful divine neck is to be adored.

संग्रामदुर्जयतरत्रिदशारिवीर-
प्रौढासुवातगणभुग्भुजगायितौ तौ ।
बाहू महार्घमणिकङ्कणमण्डितौ ते
ध्यायेत् ततो भुवननायक ! भक्तिपूर्वम् ॥९२॥

samgrāmadurjeyataradridaśāriveera
proudāsuvāthagaṇabhukbhujagāyithou thou
bāhū mahāgarmaṇikaṅkaṇamantithou tė
dhyāyėth thathō bhuvananāyaka ! bhakthipūrvam

(92)

Lord! Leader of the Universe! Your hands adorned with bangles of the most costly gems are to be adored with absolute faith. They are serpants that suck the lives of aśura wipers who are the enemies of the celestials and whom the angels found invincible.

राजत्यहो यदनिशं त्रिजगज्जनन्या
लक्ष्म्यास्तु नित्यनिलयायितमार्त्तबन्धो ! ।
ध्यायेत् तदेतदथ रम्यमुरस्स्थलं ते
श्रीवत्सलक्ष्म विलसन्नववन्यमालम् ॥९३॥

rājathyahō yadaniśam trijagajjananyā
lakshmyāsthu nithyanilayāyithamārthabandhō
dhyāyéth thadétadatha ramyamurasthalam té
srivatsaḷakshma vilasannavavanyamālam

(93)

Lord! Friend of the Fallen! Sri Dévi, the mother of all the three worlds resides in Your breast. An impressive fragrant garland (vanamāla) and the Srivatsa adorn the breast and make it the most beautiful. This part of Your divine form should be worshipped with equal unflinching devotion.

यत्राम्बुजाक्ष ! निवसन्ति जगन्ति हन्त
भूमंस्चतुर्दश चराचरवन्ति शौरे ! ।
तं संस्मरेदिह ततो जठरं त्वदीयं
लक्ष्मीपते ! ननु वलित्रयशोभमानम् ॥९४॥

yathrāmbhjāksha ! nivasanthi jaganthi hantha
bhūmamschathurdaśa charācharavanthi sowré
tham samsmarédiha thathō jataram thvadeeyam
lakshmeepaté ! nanu valitrayaśōbhamānam

(94)

Lord Omnipotent! Lord of Wealth! Venerable Lord! From Your naval shoots the lotus on which Brahmadéva is seated. His four faces are like the petals of the lotus. He recites the Védas without break. With faith and devotion the devotee should worship Your naval adorned with the Lotus.

अश्रान्तमास्यनलजैर्भगवंस्चतुर्भि-

राघोष्यमाणनिगमेन परं बिधात्रा ।

अध्यासितं ननु रमेश ! ततः स्मरेत् ते

नाभीपुटोद्भवमशेषगुरो ! सरोजम् ॥९५॥

asrānthamāsyajalajairbhagavamaschathurbhi
rāgōshyamāṇanigaména param vidhāthrā
adhyāsitham nanu ramésa ! thatha: smaréth té
nābheeputodbhavamasésshagurō ! sarōjam

(95)

Preceptor of the World! Lord of Wealth! Chowrē! the Lotus eyed! All the Universe, along with the living and non-living objects find refuge in Your holy belly. This most profane belly has three-folds and should be meditated upon without fail.

अत्युत्तमच्छविनिकेतनभूतरत्न-

पर्युप्तया मधुरिपो ! कलधौतकाञ्च्या ।

ध्यायेदलङ्कृतमहो तव मध्यदेश-

मस्थूलमप्यकृशयाथ रुचा सनाथम् ॥९६॥

athyuththamachchavintkéihanabhūtharathna
paryupthayā madhuripō ! kalagowthakāñchyā
dhyayéthalaṅkrutmahō thava madhyadesa
masthūlamapyakruśayātha ruchā sanātham

(96)

Lord Mathūsudana! Your hip adorned by golden girdle studded with lustrous gems is neither stout nor thin. It commands admiration and should be worshipped without fail.

सन्ध्याभ्रवर्णलसितेन ततो मनोज्ञ-

पीताम्बरेण परवेष्टितमूरुयुग्मम् ।

जङ्घे च केकिवरकण्ठसमानशोभे

ध्यायेत् तव त्रिजगदेकपतेर्मुरारे ! ॥९७॥

sandhyābhravarṇalasithēna thathō manōgya
peethāmbarēṇa parivēshtithamūruyugmam
jangē cha kēkivarakaṇdasamānaśōbhē
dhyāyēth thava trijadēkapatērmurārē

(97)

Lord Murāri You wear a silk garment. (Peethāmbaram). It is like the evening cloud moderately red in colour. The garment covers Your thighs and You are the Lord of the three worlds. The knees are attractive as the neck of the highbred peacock. The thighs and knees are to be adored.

अम्भोजगर्भसुकुमारपयोधिकन्या-

पाणिद्वयेन परिलालितमीश ! नित्यम् ।

भक्तौघवाञ्छितफलप्रदमार्त्तबन्धो !

ध्यायेत् पदाम्बुजयुगं तव योगिसेव्यम् ॥९८॥

ambōjagarbhasukumārapayōdhikanyā
pāṇidvayēna parilālithameeśa ! nithyam
bhakthougavānchithapaladrapamārthabandhō
dhyāyēth padāmbujayugam thava yōgisēvyam

(98)

Refuge of the fallen ! Lōrd ! Būdēvi with most tender hands like lotusflower, massages Your holy feet. The sages who had conquered all the senses worship them. Your feet if worshipped grants the devotees the boons they ask for. The sacred feet must be propitiated.

अङ्गेषु देव ! सकलेषु तवातिरम्ये
तत्राङ्घ्रिपङ्कजयुगे विनियोज्य चेतः ।
सन्त्यक्तसर्वविषयस्पृह एष मर्त्यः
सम्प्राप्नुयाद् दृढमनिर्वचनीयसौख्यम् ॥९९॥

angéshu déva ! sakaléshu thavāthiramyé
thathrāṅgripaṅkajayugé viniyōjya chétha:
santhyakthasarvavishayaspruha yésha marthya:
samprāpnuyāt drudamanirvachaneeya sowkyam

(99)

O. Lord ! of all the limbs of Your sacred body, the lotus-feet are the most enchanting. Any mortal who renounces all the pleasures of the Earth implants it in the recess of his heart and worships is sure to attain bliss that is beyond the imagination of a human-being.

तस्मात् प्रभो ! नलिनपत्रगताम्बुबिन्दु-
लोलं त्ववाप्य नरजन्म भुवीह देही ।
त्वामेव चक्रधर ! शास्वतमोदलब्ध्यै
ध्यायेदमेयकरुणानिधिमच्युतैवम् ॥१००॥

thasmāth prabhō ! nalinapathragathāmbubindu-
lōlam thvavāpya parajanma bhuveeha déhi
thvāméva chakradhara ! śāśvathamōdalabdhyai
dhyāyéthaméyakaruṇānidhimachyuthaivam.

(100)

Lord Achyutha ! Bearer of the Disc ! Life on Earth is uncertain like the drop of water that lingers on a lotus leaf. If the mortal Is to attain eternal bliss, he must adore Your divine form. Surely You are an ocean of compassion and mercy.

NOTE : The perishable nature of the mortal-coil is emphasized by comparing life with a drop of water lingering on the lotus petal. It bears a close analogy to Sri Saṅkarabhagavthpādas—Saying :

> "nalineedalagatha jalamathitharalam
> thathvathjeevitham adiśayachapalam" (Mōhamudre)

अष्टमशतकम्

SATAKA-VIII

PĀDASEVANA — forms the subject matter of the eighth Sa-taka.

अथ कथयामि चतुर्थी
तव पदयुगसेवनाख्यभक्तिमहम् ।
सरसिजनाभ ! तदर्थं
कुरु मम सहसा पटीयसी वाणीम् ॥१॥

atha kathayāmi chathurthō
thava padayugasévā nākyabhakthimaham
sarasijanābha ! thathartham
kuru mama sahasā pateeyaseem vāṇeem

(1)

Lord ! I propose to narrate the path of worshipping Your feet always. This is the fourth-pādasévana. Bless me with the necessary equipment.

श्रुतिनिचयागमषठ्क-
स्मृतिसन्ततिसत्पुराणशतकेषु ।
त्वत्पदभजनादन्यत्
सारं प्रतिपाद्यमस्ति नैव दृढम् ॥२॥

sruthinchayāgama shatika
smruthisanthāthisathpurāṇaśathakéshu
thvath padabhajanadanyath
sāram prathipādhyamasthi naiva dhrutam

(2)

The four Vēdas, Rig, Yajur, Sāma and Atharva; the six Āgamas, Pāñcharathram, Paśupatham, Śāktham, Vaikānaśam Kaumāram, Śauram, the Smruthis of sages like Manu and Yāgña valkya, the Purāṇas and auxiliary Purānas-all with one voice declare that the surest way of ensuring liberation is to worship Your feet with steadfast devotion. No other practice can lead to salvation.

स्मरहरसरसिजनिलय-
त्रिदिवकुलाधीशमुख्यसकलसुराः ।
यत् किल वाञ्छन्त्यनिशं
ततो वरं किं तवाङ्घ्रियुगभजनात् ॥३॥

smaraharasarasijanilaya
thridivakulādheeśamakyasukalasura
yath kila vāñchanthyaniśam
thatho varam kim thavañgriyugabhajanāth

(3)

Mahādēva who scorched Manmathā(Kāma), Brahmadeva who has the Lotus in Your naval as his abode and Dēvéndra the King of the Devas always worship Your Lotus feet. There is no doubt that there could be nothing superior than worshipping Your feet.

कलसपयोनिधिकन्या
जगतां जननी निसर्गचपलापि ।
त्यजति हि सहसा स्वीयं
शीलं शौरे ! त्वदङ्घ्रिभजनविधौ ॥४॥

kalasapayōnidhikanyā
jagathām jananee nisargachapalāpi
thyajathi hi sahasā sveeyam
śeelam sourė thvadaṅgriqhajanavidow

(4)

Lord ! born in the race of Śūra (as Krishna). The Goddess of wealth will never remain at a place for ever; She is the mother of the Universe and was born of the Ocean (Pārkadal). She worships Your sacred Feet, thus overcoming Her natural instinct.

Note : Kalaśapayōnidhikanya :

Kalasa : Assumes brilliance amidst water Payōnidhi : ocean — Hence Goddess Lakshmi, the Lords' consort is addressed by the phraae.

जगति सतृष्णाः सर्वे
यल्लेशाप्त्यै तथाविधा सेयम् ।
यत्र सतृष्णा नित्यं
किं परमस्मात् पदाब्जभजनात् ते ॥५॥

jagathi sathrushṇā: sarvé
yallésāpthyai thathavidhā séyam
yathra sathrushṇā nithyam
kim paramasmāth padābjabhajanāth té

(5)

All mortals propiate Goddess Lakshmi to be blessed with wealth. But the Goddess is worshipping You day in and day out. Such being the truth what else can be taken as superior to Your worship? The one and only path to salvation is worship at Your feet.

यगदलितं वरद ! रजो
मूर्ध्ना सन्धार्य हन्त विबुधवराः ।
स्वयमिह रजसा रहिता
जायन्ते नाथ ! चित्रमहो ॥६॥

yalhgalitham varada ! rajō
moordhnā sandhārya hantha vibudhavarā:
svayamiha rajasā rahitā
jāyantē natha ! chithramahō

(6)

Lord ! Benefactor ! Great and wise men bear on their head the pollen dust that falls from Your lotus-feet and yet they remain sobre. Lo ! Those who worship Your feet are free from lust and hatred (i.e. they overcome Rajōguṇa) Note : This literary piece is studded with Virōdhābhāsa Alaṅkāra RAJAS means just as well as the disposition (RAJOGUNA).

तृणवदिदं जगदखिलं
मन्वाना निस्पृहाः परं मुनयः ।
शुकभृगुनारदमुख्या-
स्त्वत्पदभजने तु सस्पृहा नित्यम् ।।७।।

thruṇavadidam jagadakilam
manvānā nispruhā: param munaya:
śukabhrugunāradamukhya-
sthvathpadabhajanē thu saspruhā nithyam

(7)

Sages Śuka, Bruku, Nārada and others have surely renounced everything. Yet, they are always anxious to worship Your feet and earn Your blessings.

यत्प्राप्त्यै भुवि केचिद्
विगलितदेहाभिमानमनिघोरम् ।
तप इह देधते भूमन् !
सा पदसेवा न केन वाञ्छ्या ते ।।८।।

yatprāpthyai bhuvi kēchid
vigalithadōhābhimāna mathigōram
thapa iha thadhaté bhūman
sā padasévā na kéna-vāñchayā té

(8)

Lord Omnipresent ! Wisemen desire to plant Your Feet in their unimpeachable hearts. They give up the ego, to make the heart a fit soil. In fact they forget the body too and remain immune to hunger. thirst, Sun, rain, wind and mist and spend their time in penance. Which mortal can escape the desire of worshipping such a holy object?

श्रमलवरहितं तस्यां
प्राप्तायामयि तवाङ्घ्रिसेवायाम् ।
तव कृपयैव मुरारे !
प्राप्यं मनुजैरितोऽपि किं भाग्यम् ॥९॥

sramalavarahitham thasyām
prāpthāyāmayi thavāngrisévāyām
thava krupayaiva murārē
prāpyam manujairithōpi kim bhāgyam

(9)

Lord Murari ! To be born as a human being is itself a rare privilege. If Your grace had further been extended as to get the privilege of worshipping Your feet, that man is greatly blessed.

निगमागमविहितानि
प्रचुरतराघौघशमनदक्षाणि ।
तन्यन्ते वरद ! बुधै-
र्यल्लाभायैव सकलकर्माणि ॥१०॥

nigamāgamavihithāni
prachuratharāgougaśamanadakshāṇi
thanyantē varada ! budhai-
ryallābhāyaiva sa. alakarmāni

(10)

Lord ! You grant the boons of the devotees and make them happy. Wisemen practising the time-honoured path (sanathanadharma), keep their mind clear to plant Your feet therein by following the methods enjoined by the Védas and Sasthras. They follow the righteous path as to get rid of all the accumulated sins.

यद्वन्नगरीमेकां
सन्ति प्राप्तुं बहूनि वर्त्मानि ।
तद्वत् त्वत्पदसेवा-
मेकां लब्धुं समस्तकर्माणि ॥११॥

yadhvannagareemēkām
santhi prapthum bahūni varthmāni
thadvath thavathpadasēvā
mēkām labdhum samasthakarmaṇi

(11)

Lord ! To reach a town there are several routes. Likewise to reach Your Lotus-feet innumerable methods have been evolved.

व्रजति न वै साफल्यं
जगति विना यां किलैकमपि कर्म ।
सुविमलमपि मुरवैरि-
स्तां पदसेवां तवेह को नेच्छेत् ॥१२॥

vrajathi na vai sāpalyam
jagathi vinā yām kilaikamapi karma
suvimalamapi muravairim-
sthām padasévām thavéha kō néchchéth

(12)

Slayer of Murāsura ! All noble undertakings of mortals of the world will fail to bear fruit if they are done without faith and devotion. It is Your Grace that grants the fruits of all undertakings. Hence, who in this world will forget to worship Your feet ?

इष्टापूर्त्तैः केचित्
कतिचिदजस्त्रं तथान्नदानेन ।
कतिचन दानैर्विविधैः
सुकृतममेयं किलार्जयन्त्यत्र ॥१३॥

ishtāpūrthai: kéchith
kathichidajasram thathānnādānéna
kathichana dānairvividhai:
sukruthamaméyam kilārjaynrhayahra

(13)

Men on earth perform Yagnās (sacrifices) like Jyōthishtōma as laid down in Sāstras like Ista. Yet others extend charities like constructing tanks, provide drinking water, shel-ters for unloading, plant trees etc. which acts are known as 'Poortha'. Many others offer food to livihg-beings and gift land, gold, clothes etc, In many such ways, they seek solace.

तैस्तैर्धर्मैरेभि-
र्बहुषु च तुष्टेषु जीवजालेषु ।
सकलहृदयन्र्यामी
तुष्टो भविता त्वमेव विस्वात्मन् ॥१४॥

thaisthairdharmairėbhi-
rbahushu cha thushtėshu jeevajālėshu
sakalahrudantharyamee
thushtō bhavithā thvameva visvāthman

(14)

Lord ! You fill the hearts of men. Many derive solace by following such methods approved and eurrent. When men feel happy and contented, You direct them to follow the right path and You yourself feel happy.

तुष्टे त्रिभुवननाथे
भवति किलोद्यत्कृपासुधाम्भोधौ ।
प्राप्ता तव पदसेवा
श्रमलवरहितं भुवीह मर्त्यैः स्यात् ॥१५॥

thushtė tribhuvananāthė
bhavathi kilōdhyathkrupāsudhāmbhōdhou
prāpthā thava padasėvā
sramalavarahitham bhuveeha marthyai: syāth

(15)

Lord ! You are the Lord of the Universe, and shower Your Grace on the faithful with affection and love. You take pity on them and when You unreservedly shower Your Grace, they are drawn towards Your Lotus fect.

तस्मात् कमपि हि मार्गं
जगति समालम्ब्य नाथ ! धुतदोषैः ।
यत्नो विधीयमान-
स्तव पदसेवैकलिप्यैसव दृढम् ॥१६॥

thasmāth kamapi hi mārgam
jagathi samālambhya nātha ! dhuthadōshai:
yathnō vidheeya māna-
sthavv padas'evaikalipsayaiva drudam

(16)

Unimpeachable and wise men follow some dhārmic path and endeavour to reach Your feet. There is no doubt about it.

भुवनबिधातृत्वं वा
त्रिभुवनमान्यं पदं तथैन्द्रं वा ।
अपि दिगधीशत्वं वा
त्वत्पदसेवाफलान्नान्यत् ॥१७॥

bhuvanavidhāthruthvam vā
tribhuvanamānyam padam thathaindram vā
api digadheeśathvam vā
thvathpadas'evā palānnānyath

((7)

Lord ! Brahma's power to create the worlds, the highly valued seat of Indra the Lord of the dēvas, and the offices of the dikpālakās are all the resultant gifts that accrue from worshipping Your feet.

जगतः सृष्टिं कुर्व-
न्नपि ननु भवदाज्ञयैव विधिरीश ! ।
लभते बन्धान्मुक्ति
मनसा स्मृत्वैव ते पदाम्भोजम् ॥१८॥

jagatha: srushtim kurva-
nnapi nanu bhavadāgyayaiva vidhireeśa
labhathé bandhānmukthim

Lord ! Brahmadéva had been entrusted with the work of creation which He attends with care and concern. But He too liberates himself from the ordained phenomena of birth by propitiating Yonr lotus feet.

Cf : Srimad Bhāgavatham (2.9.)

Yāvānaham yathābhāva : yadrūpaguṇakarmaka :
thathaiva thathvavigyānam Asthu té madanugrahāth
bhavān kalpavikalpéshu na vimuhyathi karhichit

भुवनदुरापान् भोगान्
भुञ्जानोऽप्यथ वलारिरयि नाके ।
अधिगतसकलार्थोऽसौ
वृणुते त्वत्पादसेवनैकरतिम् ॥ १६॥

bhuvanadurāpān bhōgan
bhuñjānōpyathа valārirayi naké
adhigatha sakalārthōasou
vruṇute thvathpādasévanai karathim

(19)

Dévéndra, enemy of the asuras and the leader of the dōvas enjoys all thc rare comforts denied to mortals, Yet, he never forgets to beg of You, the boon of never forgetting Your lotus-feet.

Note : Srimad Bhagavatham (10-27)

Indra :-

thvayēśānugruheethōsmi dhvasthasthambhō vruthō-dhyama :

iśvaram gurumāthemānam thvāmaham śaraṇam gatha :

Sri Bhagavan :

Mayā thēkari maghavan makabhangōanugruhṇāthā
madanusmruthayē nithyam maththasyēndrasriyā bruśam

तद्वद् धनदजलेश-

ज्वलनयमोग्रादयोऽपि दिक्पालाः ।

शिरसि कृताञ्जलिबन्धं

त्वत्पदसेवां सदैव याचन्ते ॥२०॥

thadvud dhanadajaléśa-
jvalanayamōgrādayōpi dikpājlā:
śiraśi kruthāñjalibandham
thvathpadasévām sadaiva yāchanté

(20)

Likewise, the dikpālakās Kubēra, Varuṇa, Agni, Yama and Rudra pray with folded hands for the boon of propitiating Your lotus-feet always.

Ref : Srimad Bhagavatham (12, 13,1)

yam brahmā varuṇēndrarudramarutha; sthuvanthidivyai : sthavai :

vēdai : sāṅgapadakramōpanishadairgāynthi yam sāmagā :
dyanāvasthithathadgathēna manaasā paśyanthi yam yōginō
yasyāntham na vidu : surāsuragaṇā dévāya thasmi nama :

इदमिह शीलं भविनां

यदिह किलावाप्तुमीप्सितं किमपि ।

सेवन्ते मुरवैरि-

स्तत्प्राप्तेर्हेतुभूतमयि वस्तु ॥२१॥

idamiha śeelam bhavinām
yadiha kilāvāpthumeepsitham kimapi
sevante muravairim-
sthath prapterhēthubhūthamayi vasthu

(21)

Lord ! Foe of Murāsura ! Mortals born on earth destined to be involved in the cycle of births and deaths try hard to earn the things they desire. This is but a natural instinct.

ईप्सितलाभे तु पुनः
क्षणमपि तन्नाद्रियन्त इह नूनम् ।
चिरमिह वाञ्छितलब्ध्यै
संसेवितमप्यतीव यत्नेन ।।२२।।

ipsithalābhə thu puna:
kshṇamapi thannādriyantha iha noonam
chiramiha vāñchithalabdhyai
samsevithamapyatheeva yathnena

(22)

Eager to possess the things desired, the men living on earth strive hard for long to know the causative factor. Once the desire is satiated, they never care even for a moment to know the power that made them realise their desired goal.

शान्तपिपासः कूपं
सम्भृतजठरस्तथातिथिर्गेहम् ।
भिषजं परिहृतरोग-
स्त्यजति धरायां नरोऽत्र निस्शङ्कम् ।।२३।।

śānthapipāsa: kūpam
sambhruthajatarasthayāthirgōham
bhishajam parihrutharōga-
sathyajathi dharāyā m narothra niśśaṅkam

(23)

In this, men easily forget the well from which they draw and drink water to quench their thirst; the traveller forgets the donor who fed him sumptuously enroute and the ailing patient forgets easily the physician who cured him of the disease. There is no cause for doubting these.

धनभुवमाप्तद्रविणो
लब्धाम्नायस्तथा किलाचार्यम् ।
जितरिपुरपि रणभूमिं
प्रोज्झति जगतीह मानवो नूनम् ॥२४॥

dhanabhuvamāpthadrāviṇō
labdhāmnāyasthathā kilāchāryam
jitharipurapi raṇabhumim
prōjjathi jagatheeha mānavō noonam

(24)

The poor-man who suddenly becomes rich vies with the wealthy, the student after learning the Vēdas challenges the teacher, and the soldier abandons the battle-field after scoring a victory over the foe. These are established truths.

ऋत्विङ्निकरस्तद्वद्
यजमानं दत्तदक्षिणं विधिवत् ।
दातारं त्यजति दृढं
सम्पूर्णमनोरथस्तथैवार्थी ॥२५॥

ruthviṅnikarasthadvad
yajamānam daththadakshiṇam vidhivath
dāthāram thyajathi drudam
sampūrṇamanōrathasththaivārthee

(25)

Hōtha, Athvaryu, Uthgatha, Brahma and such rithviks in the service of an Yagña (sacrificc) after receiving the offering (Dakshiṇā) forget the pay-master (Dikshitha). In the same way, the man who begs clothes, jewels of gold from a donor, desert the payee the moment they reeeive the gift.

लब्धमरन्दश्च तथा

मधुपसमूहः सरोजिनीं त्यजति ।

मधुरफलान्यथ भुक्त्वा

विटपिनमपि तद्वदेव विहगततिः ॥२६॥

labdhamarandascha thathā
madhupasamūha: sarōjineem thyajathi
madhurapalānyatha bhukthvā
vitapinamapi thadvadiva vihagathathi:

(26)

The swarm of bees desert the flower after sucking the honey therein. The birds too feast themselves on the ripe fruits on a tree and fly away leaving the tree alone.

Cf : Pumbhi: sthreeshu kruthā yadvalh sumanasiviva shapadai:
Kagā veethapalam vruksham bhukthvā chāthithayō Gruham

(Srimad Bhagavatham 10.47-6 & 8)

अध्यात्मज्ञानविधू-

ताखिलमोहस्तथा कुतर्करतिम् ।

त्यजति च सिद्धौषधभाङ्

मार्गणमपि वीरुधामरण्यभुवाम् ॥२७॥

adhyāthmaāñānaviphoo
thākilamōhasththā kutharkarathim
thyajathi cha siddhashada bhāṅg
mārgaṇampi veerudhāmarunyabauvām

(27)

The wise who had realised the light within (Āthmaswarūpam) as duly cited in the Upanishads and having been rid of ignorance altogether will not stoop tw know the cross-cuts to salvation. Similarly, the affilicted havlng procured the most potent antedote from the siddhas will not go in search of harbs that grow in the inoccessible interior of forests.

वनभुवि धावन् धावन्
विधृतशरासेषुरच्युत ! पुलिन्दः ।
मृगमनु मृगमदलाभे
त्यजति तदेतच्च साहसं सहसा ॥२८॥

vanabhuvi dhāvan dhāvan
vidhruthaśarāsèshurachyutha ! pulinda:
mrugamanu mrugamadalābhé
thyajathi thadéthachcha sāhasam sahasā

(28)

Lord ! Saviour of the Faithful ! The hunter with his bow and arrow poised for the hunt, chases the stag that bears the valuable musk. When once the fragrant musk is taken, the hunter stops rops roaming in thɔ forest in search of the stag.

तस्माद् भविनः सर्वे
जगति किलाश्रित्य वाञ्छितावाप्त्यै ।
तत्प्रदमच्युत ! वस्तु
त्यक्ष्यन्तीति स्फुटं तदिष्टाप्तौ ॥२९॥

thasmād bhavina! sarvé
jagathi kilāsrithya vāñchithāvāpthyai
thathpradamachyutha ! vasthu
thyakshantheethi sputam thadishtāpthou

(29)

Lord Immortal ! It is evident that the people of the world forget the causative factor that makes them realise their cherished longings, after succeeding in their efforts to possess them.

तर्हि त्रिदिवदुरापा-
नपि भोगान् दातुमत्र का दक्षा ।
इति खलु विचार्यमाणे
त्वत्पदसेवैव भूतले त्वेका ॥३०॥

tharhi bridivadurāpā
napi bhōgan dāthumathra kā dakshā
ithi kalu vichāryamāṇé
thvathpadasévaiva bhoothalé thvékā

(30

Such being the practice of the people inhabiting the Earth what is the ultimate causative which can confer the bliss that eludes possession even by the celestials ? The obvious answer would be the instantaneeus surrender at Your feet and nothing else.

अनधिगतार्था मनुजा
वरदभवत्पादसेवयाय तया ।
अधिगतसकलार्थाः स्यु-
र्लक्ष्मीजाने ! भुवीह निस्शङ्कम् ॥३१॥

anadhigathārthā manujā
varadabhavathpādasévayātha thayā
adhigathasakalārthā: syu-
rlakshmeejāné ! bhuveeha niśśaṅkam

(31)

Lotus eyed Lord ! Brahmadēva, Indra and other celestials have been blessed with what they desired to have by Your divine grace. Yet they continue to propitiate Your lotus feet with avidity. What be the reason of this behaviour ?

अधिगतसकलार्थाश्च
द्रुहिणवलारातिमुख्यविबुधेन्द्राः ।
किमिह स्पृहयन्तस्त्वत्-
पदभजनं सारसाक्ष ! रचयन्ति ॥३२॥

adhigathasakalārthāscha
druhiṇavalārāthimukhyavibudhéndrā:
kimiha spruhayanthasthvath
padabhajanam sārasaksha ! rachayathi

(32)

Lotus-eyed Lord ! Brahmadéva dévaraja and other celestials are blessed with all that they desired for. They continue to adore Your Lotus-feet. What is it that they continue to desire for by such propitiation ?

तावकचरणसरोज-
द्वन्द्वनिषेवाफलस्वरूपाणाम् ।
स्वीयानां पदवीनां
नित्यं परिरक्षणार्थमिति विद्मः ॥३३॥

thāvakacharaṇa sarōja-
dvandva nishéva palasvarūpāṇām
sveeyānām padaveenām
nithyam parirakshaṇārthamithi vidma:

(33)

Yes ! Brahma and Indra continue to worship Your Lotus-feet so that they may guard the well-earned positions by Your grace.

तर्हि जगन्नस्वरतां
विज्ञायाशेषवस्तुविमुखानाम् ।
जनयति कस्मात् सक्ति
यमिनामपि तावकाङ्घ्रियुगसेवा ॥३४॥

tharhi jagannasvarathām
vigñāya śeshavasthu vimukānām
janayathi kasmāth sakthim
yamināmapi thāvakāṅgriyugasévaā

(34)

Let that be so with the celestials. Why do the sanyasins worship You ? They have renounced everything knowing full well that the Brahmāṇda consisting fourteen of worlds is petishable and worthless and as valueless as the dried faces of the crow.

इति खलु भूयो भूयो
मनसा सम्यग्विचार्यमाणे तु ।
भाति हि मे धिषणायां
पङ्कजनाभैवमेव वाच्यमिति ॥३५॥

ithi kalu bhūyō bhūyō
manasā samyagvichāryamāṇé thu
bhāthi hi mé dhishaṇāyām
paṅkajanābhaiva méva vāchyamithi

(35)

Lord ! You bear the Lotus, the abode of Brahmadēva in your naval. When I probe into the causes and analyse why the sanyāsins are after You, I surmise the probabilities. (stated in 36).

अस्ति स्फुटमिह तस्यां
किमपि सुखं त्वत्पदाब्नसेवायाम् ।
अनुपममक्षुब्धतमं
स्थिरममलं त्वनुभवैकवेद्यमहो ॥३६॥

asthi sputamiha thasyām
kimapi sukam thavathpadābjasévāyām
anupamamakshubdhathamam
sthiramamalam thvanubhavaikavédhya mahō

(36)

Lord ! When the devotees worship Your feet they derive peace. That unique experience cannot be described explicitly. It is eternal, blemishless, unadulterated, matchless and could only be sensed by intense devotion. There is nothing equal to the experience gained by the worship of Your Lotus feet.

जगति विभो ! विज्ञातुं
यदशक्यं करणपञ्चकेनापि ।
वाङ्मनसयोरविषयो
जयति सुखं तत् तवाङ्घ्रभजनभवम् ॥३७॥

jagathi vibhō ! vigñāthum
yadaśakyam karaṇapañchakénāpi
vāṅmanasayōravishayō
jayathi sukam thath thavaṅgribhajanabhavam

(37)

The experience derived from the worship of Your feet is beyond the possibility of sensing, by the eycs, ears, nose, tongue and skin (dvak). It can neither be explained nor transmitted. That rare experience is to be found in the province of the innermost recess of the hearts of the devotees.

निर्णेतुं तद्रूपं
शेकुर्नाद्यापि हन्त मुनयोऽपि ।
किमुत सुमन्दमनीषाः
स्यानन्दूरेश ! मादृशा मनुजाः ॥३८॥

nirṇéthum thadrūpam
śekurnādhyapi hantha munayōpt
kimutha sumandamaneesha:
syānandūréśa ! mādhurśā manujā:

(38)

Lord of Syānandūra (Trivandrum) ! Even those great sages that had the privilege of the great experience can not communicate it precisely. How can I a poor soul devoid of devotion explain that supreme bliss.

सकृदनुभूय च सौख्यं
तत् पदसेवाभवं तवेह विभो ! ।
को नु विदध्यात् सक्तिं
जडमतिरपि लौकिकेष्वयि सुखेषु ॥३९॥

sakrudanubhūya cha sowkyam
thath padasévabhavam thavéha vibhō
kō nu vidadhyāth sakthim
jatamathirapi lawkikéshvayi sukéshu

(39)

Lord ! If a man tastes but once that immortal experience, even the most despised will ever wish for enjoying worldly pleasures?

विषयसुखेषु नराणां
    स्यान्नूनं तावदेव सुखबुद्धिः ।
यावत् त्वत्पदसेवा
    भवसौख्यं नाप्यते निरस्ततमः ।।४०।।

vishayasukéshu narāṇām
syānnūnam thāvadéva sukabuddhi:
yāvath thavathpadasévā
bhavasowkyam nāpyaté nirasthathama:

(40)

Lord ! By nature a man endowed with excess of thamōguna suffers from laziness, loss of conscience, ignorance and other short-eomings. All these, he will undergo only till the moment he is destined to get exposed to the supreme experience of communion.

यद्वन्मृगतृष्णायां
    तोयभ्रान्त्या प्रधावतीह मृगः ।
तद्वद्विषयसुखेषु
    भ्रमति किलाज्ञो जनः सुखभ्रान्त्या ।।४१।।

yadvanmrugathrushṇāyām
thōyabhrānthyā pradhāvatheeha mruga:
thadvadvishayasukēshu
bhramathi kilāgñō jana: sukabhrānthyā

(41)

In the deserts the stag mistakes a mirage for a waterpool. In the same way, mortals on Earth misjudge objects that really bring suffering in life as conductive for good living.

किञ्चन गुलसम्मिश्रां
गुलिकां लोकेऽत्र निम्बचूर्णकृताम् ।
भुक्त्वा कः सुखमीयात्
तद्वदहो सुखमपीह विषयभवम् ॥४२॥

kiñchana guḷasammisrām
guḷikām lōkēathra nimbachūrṇakruthām
bukthva ka: sukameeyāth
thadvadahō sukamapeeha vishaya-bhavam

(42)

An individual who desires to enjoy sweetmeats will surely be disappointed, if he consumes a pill of margosa dust, sugar-coated. It is exactly the case with worldly pleasures which taste sweet to begin with but end in bitterness ultimately.

हास्यो यत्नो यद्वत्
काचमणेर्लब्ध्ये हि मर्त्यानाम् ।
तद्वद्विषयसुखस्य
प्राप्त्यै रचितः स्फुटं नृभिर्यत्नः ॥४३॥

hāsyō yathnō yadvath
kāchamaṇēr labdhayē hi marthyānām
thadvath vishaya sukasya
prāpthyai rechitha: sputam nrubhiryathna:

(43)

In the hope of obtaining a valuable gem like 'Padmaraga', if a man goes about in search of glass-pieces that reflect the rays of the Sun, will certainly be the laughing stock of the society. Men who go after transient happiness in preference to eternal are also in the same cadre.

स्तोकसुखं बहुदुःखं
यस्माल्लोके विभाति विषयसुखम् ।
दुःखदमेवेति ततो
विज्ञेयं तन्मुकुन्द ! निस्शङ्कम् ।।४४।।

sthōkasukam bahudukkam
yasmāllōke vibhāthi vishayasukam
d:ukka damēvēthi thathō
vigñēyam thanmukunda ! niśśaṅkam

(44)

Lord ! You grant the wisdom of 'truth' to the faithful and help them to liberate themselves from mundane existence. Earthly pleasures no doubt offer some satisfaction, but men toil for it courting endless sufferings. Surely, Earthly pleasures will end in endless torments.

किञ्च न जागर्त्ति तथा
किमपि सुखं त्रिष्वपीश ! भुवनेषु ।
यन्न हि दुःखबिमिश्रं
त्वत्पदसेवासुखादृते विमलात् ।।४५।।

kiñcha na jāgarthi thathā
kimapi sukam trishvapeeśa ! bhuvanéshu
yanna hi du: kkavimisram
thvathpadaśéva sukādruté vimalāth

(45)

Oh, Lord ! The permanent unadulterated experience of joy is obtainable only by worshipping Your lotus-feet. All other pleasures give only transient adulterated happiness.

तस्मात् त्वत्पदसेवा-
जन्यसुखस्यांशलेशमपि लोके ।
प्राप्तुं दक्षाणि स्युः
कथमन्यान्यम्बुजेक्षण ! सुखानि ।।४६।।

thasmāth thvathpadasévā-
janyasukasyāmśalésamapi lōké
prāpthum dakshāṇi syu:
kathamanyāyambujékshaṇa ! sukāni

(46)

Lotus eyed Lord ! Pleasures pursued and enjoyed by men on earth cannot even gain the status of a speck of the unparalleled experience gained by worshipping Your Lotus feet.

प्रचलत्तुङ्गतरङ्ग-
स्याम्भोधेरपि कदाचिदथ तोयम् ।
गणयेन्न तु बत सीमां
त्वत्पदसेवाभवस्य सौख्यस्य ।।४७।।

prachalaththuṅgatharaṅga-
syāmbhōdhérapi kadāchidhatha thōyam
gaṇayénna thu batha seemām
thvath padasévābhavasya sowkyasya

(47)

Lord ! It may become possible for man to count the waves of the sea that swell so high touching the sky and scorch the banks by constant beats. It would never be possible for a man to comprehend the limitless experience of joy resulting from worshipping Your Lotus feet.

गणयेदपि पुरटानां
राशीन् हेमाचलस्थितानमितान् ।
जगति तथापि न सीमां
शर्मततेस्तावकाङ्घ्रिभजनभुवः ॥४८॥

gaṇayéthapi puratānām
raśeen hémāchalasthithānamithān
jagathi thathāpi seemām
śarma thathésthāvākāṅgri bhajana bhuva:

(48)

Lord ! It may also be possible for a man to accurately estimate the available gold at Mount-Meru and other such spots on earth. Such a competent man too can never assess the limits of the torrential flow of experience of happiness gushing forth from the act of worshipping at Your Lotus feet.

किं बहुना सिद्धान्ताः
सर्वे यान्त्येव पूर्वपक्षत्वम् ।
पदभजनात्मक एक-
स्तव भगवन् ! शिष्यते हि राद्धान्तः ॥४९॥

kim bahunā siddhānthā:
sarvé yānthyéva pūrvapakshathvam
padabhajanāthmaka yékas-
thava bhagavan ! sishyaté hi raddhāntha:

(49)

Lord ! I shall restrain and not dilate ! Many wisemen have already affirmed the pāth of realisation as it appealed to them. All such prescriptions may appear as final solutions. But really. they are not. The only unambiguous truth that can be accepted by all is that—"surrender at Your Lotus-feet is the only solution to earn eternal bliss".

किञ्च जगत्त्रयपाप-
व्यूहच्छेदे किलास्य वैदग्ध्यम् ।
प्रथयति जह्नोस्तनयै-
वोद्भूता ननु पदाब्जयुगलात् ते ॥५०॥

kiñcha jagath thraya pāpa
vyūhachchéde kilāsya vaidagdhyam
prathayathi jahnósthanayai-
vōthbhūthā nanu padābjayugalāth té

(50)

Lord ! Goddess Ganga, the daughter of the royal ascetic Jahnu emerges from Your lotus feet. She affirms that surrender at Your lotus-feet alone would be an atonement for the accumulated sins of ages past.

प्रभवति वक्तुं को वा
माहात्म्यं जगति जह्नुतनयायाः ।
वहते यां ननु शिरसा
सादरमद्यापि पार्वतीशोऽपि ॥५१॥

prabhavathi vakthum ko vā
māhāthmyam jagathi jahnuthanayāyā:
vahati yām nanu śirasā
sāda-ramadhyāpi pārvatheeśo api

(51)

The Lord of Parvathi devi—Siva, bears the Ganges on his mated locks and thereby holds Her in high esteem. Who can bring forth competently the greatness of Gaṅga ?

श्रवणं दर्शनमात्रं
यस्याः पापानि हन्ति सकलानि ।
किमुत विभो ! तत्र कृतं
मज्जनमथवा तवम्भसां पानम् ॥५२॥

sravaṇam darśanamāthram
yasyā: pāpāni hanthi sakalāni
kimutha vibho ! thathra krutham
majjanamathavā thadambhasām pānam

(52)

Lord ! The mere sight of Gaṅges and hearing of Her divine exploits will relieve men of all evil-effects of their sins. Indeed, the fruits of a dip in the holy Gaṅges or consumption of a little of the water can never really be easily reckoned.

तस्यास्तुङ्गतरङ्गो-
ल्लुठनसमुद्भूतकलकलारावम् ।
श्रुत्वा भृशतरभीत्या
धावति पापं न कास्वहो दिक्षु ॥५३॥

thasyāsthuṅga tharaṅgō-
llutanasamudboothakalakalā rāvam
sruthvā bhruśatharabeethyā
dhāvathi pāpam na kasvaha dikshu

(53)

Along its course, River Gaṅges, the ripples of which burst by friction, raise the sound that proves the death-knel of all sins that shatter, taking refuge in different directions.

क्षुद्रतरैनस्कानां
पातकहारीणि सन्ति तीर्थानि ।
निष्कृतिनिवहैरप्यघ-
मनिवार्यं हरति देव ! गाङ्गेयम् ॥५४॥

kshudratharainaskānām
pāthakahāreeṇi santhi theerthāni
nishkruthinivahairapyagha
manivāryam harathi dēva ! gaṅgēyam

(54)

My beloved Lord ! Holy rivers like Yamuna do certainly wash away the minor sins that men commit. The great river Gaṅges has the power to wipe away the worst of sins that even the panacea enjoined by the sastras fail to list.

यन्नामाक्षरमाद्यं
श्रुत्वा कलयन्ति कर्णयोः पाणिम् ।
तीर्थान्यन्यानीदृक्-
पातकिलाभो महोत्सवो यस्याः ॥५५॥

yannāmāksharamādhyam
sruthvā kalayanthi karṇayō: pāṇim
theerthānyanyāneedruk-
pāthakilābhō mahōthsavō yasyā :

(55)

Only a dip in the holy Gaṅges can wash away the worst of misdeeds since smaller rivers as Yamuna shudder to hear even the first letter of the names of the sinners guilty of a) murdering a wise and righteous brahmin b) brahmin turned a drunkard c) individual, guilty of misappropriating funds set apart for the conduct of holy sacrifices d) disciple, guilty of seducing the preceptor's wife and e) one who enjoys the company of those sinners. Mother Gaṅges affords asylum even to such despicable men.

अध्वरदानादिभिर-
प्यनिवार्यं रोगमीश ! पापमयम् ।
सहसा दूरीकर्तुं
विलसति परमं हि भेषजं गङ्गा ।।५६।।

adhvaradānādibhira-
pyanivāryam rōgameeśa ! pāpamayam
sahasā dooreekarthum
vilasathi paramam hi bhéshajam gaṅgā

(56)

My Lord ! Afflictions that prove elusive and continue to haunt after performance of sacrifices Sōma and gift of land, food and gold as enjoined by Sasthras, are cured by a single dip in the holy Gaṅges. River Gaṅges is really a great doctor.

पायंपायं तोयं

गङ्गाया यावदिच्छमिह ये तु ।

जायन्ते गततापा-

स्तद्भाग्यं को भवेत् पटुर्वक्तुम् ॥५७॥

pāyam pāyam thōyam
gaṅgāyā yāvathichchamiha yé thu
jayanti gathathāpās-
thathbhāgyam kō bhavéth paturvakthum

(57)

Lord ! It is not possible to estimate the noble deeds in their previous births, of those who drink to their hearts content to quench their thirst, the waters of the torrential Bageerathi.

तापत्रयमभिहन्तुं

लोकस्यात्मानमाश्रितस्य परम् ।

मन्ये गङ्गा जाता

नाम्नेयं त्रिपथगेति विस्वगुरो ! ॥५८॥

thāpathrayamabhihanthum
lōkasyāth mānamāsrithasya param
manyē gaṅgā jāthā
nāmnēyam tripathagéthi visvagurō

(58)

Lord ! Preceptor of the Universe ! Goddess Gaṅga in the form of a river has the name "Tripathaga". She is able to ward off deformities (caused by malfunctioning of the limbs of the body or Athyathmika (thfipa); removes fear caused by enemies, snakes, scorpions, tigers etc. (Athibowthikathāpa) or the diseases caused by rain, wind, snow, lightning, heat etc; (Athidaivikathāpa). I fancy that the 'Tripathaga' is that summary of these qualities She has.

Note : The Alaṅkāra in sanskrit-literature is known as 'Utaprėksha'. Taking the origin from Lord Siva's mated locks, Gaṅga falls on snowfed Himalayas and then branches off into three streams. The royal composer fancies that the three streams are intended to eradicate the three 'tāpas' that afflict man.

संसेव्येह शरीरी

भाग्याद् भागीरथी हताघौघाम् ।

देवत्वं दिवि लब्ध्वा

भविता भागीरथी ननु सुधायाम् ॥५९॥

samsėvyėha śareerī

bhāgyād bhāgeerathee hathāgowgām

devathvam divi labdhvā

bhavithā bhageerathee nanu sudhāyām

(59)

Lord ! If a mortal, by virtue of the good deeds in his previous birth, reaches the river Gaṅges, offers oblations and bathes as laid down in the sastras, he gets rid of all the sins outright. After leaving the mortal coil, he ascends heaven, becomes eligible to partake the ambrosia and use the divine chariot to travel to places of his choice.

Note : Bhageerathi—This name of the river Ganges reminds us of the efforts of Bhageeratha—Since Bhageeratha caused the descend of the Ganges. the name Bhageerathi, literally means daughter of Bhageeratha. The literary device handled by the royal composer is known as "Virōdabāsalaṅkāra".

तनुरिव सा विश्वसृजो
भाति भृशं सर्वतोमुखवती च ।
वहति तथैव सरागां
श्रीनाथ ! सरस्वतीं च मुरवैरिन् ॥६०॥

thamuriva sā visvasrujō
bhāthi bhrušam sarvathōmukavathee cha
vahathi thathaiva sarāgam
sreenātha ! saraswatheem cha muravairin

(60)

Lord of the Goddess of Wealth ! Slayer of Murāsura ! Like the fōur-headed God Brahma, who created the universe. river Ganges had spread its tributaries in all the four directions, Lord Brahmā also encases the Goddess of learning (Saraswathi in His tongue). This is not explicit. So also, the river Ganges has the stream Saraswathi in Her fold and this is latent.

विन्दति नरके पापी
नानारूपं श्रमं नवै पापम् ।
लभते गङ्गायां तु
श्रममतुलं पापमेव नतु पापी ॥६१॥

vindathi narakė pāpee
nānārūpam sramam na vai pāpam
labhate gangāyām thu
sramamathulam pāpamėva na thu pāpee

(61)

The sinner undergoes torture in hell (narakalōka). But sin escapes similar fate. Contrarily, the sinner who bathes in the Ganges is rid of all troubles. Since the River washes away the sins, the sins themselves undergo sufferings.

दण्डयतीह कृतान्तो

नरके खलु पापिनं विधूतदयम् ।

निर्मुच्याघिनमघतो

दण्डयतीहाघमेघ सुरतटिनी ।।६२।।

dhandayatheeha kruthānthō
narakė kalu pāpinam vidhūthadayam
nirmuchyāginamagathō
dhandayatheehāgameva surathatinee

(62)

Yama. the God of death punishes sinners mercilessly in hell. River Ganges relieves the sinner of his guilt but penalises the sin itself.

सकुतुकमहह लुठन्त-

स्तद्वीचीततिषु मानवाः के के ।

लुठनैर्नरके रहिता

भगवन् ! नो यान्ति मोदमनवद्यम् ।।६३।।

sakuthukamahaha lutanthas-
thathveecheethathishu mānavā: kė kė
lutanairnarakė rahithā
bhagavan ! nō yānthi mōdamanavadhyam

(63)

Lord, the repository of six gunas ! Those who bathe in the Ganges enjoying the ripples on the surface of its water, are certainly rid of the torture of hell, after their death. It is really a wonder !

हन्त विमानारूढा-
नायातो वीक्ष्य पापिनो नाके ।
तत्सम्पर्काद् देवा
अपि मूर्ध्ना संनमन्ति हि विमानाः ॥६४॥

hantha vimānārūtā
nāyāthō veekshya pāpinā nākē
thathsamparkād dēva
api moordhnā samnanthi his vimānā:

(64)

Those purified by the bath in the Ganges, wnen they reach Heaven, the dévas welcome them despite the fact they were erstwhile sinners. The association with Ganges lends them dignity and the dévas without reservation extend a warm welcome.

अघिनां सुकृतवतां च
स्यान्नूनं तावदेव ननु भेदः ।
यावज्जह्नुसुतायाः
सलिलेन क्षाल्यते निजं न वपुः ॥६५॥

adhinām sukruthavathām cha
syānnoonam thāvadēva nanu bēda:
yāvajjannusuthāyā:
salilēna kshālyatē nijam na vapu:

(65)

The sinner in this world stands apart in social reckoning from the sacred only until he takes a dip in the holy Ganges.

सद्भिर्गर्हितमवनौ
दर्शनमपि पापिनां येषाम् ।
अनुषङ्गाद् गङ्गाया-
स्तेऽपि भवन्त्यतिथयो निलिम्पपुरे ॥६६॥

sadbhirgarvithamavanou
darśanamapi pāpinām yéshām
anushangād gangāyā-
sthéapi bhavanthyathithayō nilimpapuré

(66)

The sinners were objects of detestation and even to see them was looked upon as undesirable by the noble. Such sinners after being purified by the Ganges attain the status of commanding the reverence of the angels.

याम्यभटोत्साहो वा
तद्वत् कोलाहलस्च तन्नगरे ।
यातो विलयं सहसा
यावद् गङ्गा महीतलं प्राप्ता ॥६७॥

yāmyabhatōthsāhō vā
thadvath kōlāhalascha thannagaré
yāthō vilayam sahasā
yāvad gangā maheethalam prāpthā

(67)

Lord ! The moment mother Ganges descended on earth, the savants of Yama, the God of death, have taken a holiday, since the need for punishing the sinners had disappeared.

सुमनःसौरभहरण-
प्रोद्भूतोद्वेलपातकोऽपि परम् ।
अनुषङ्गाज्जह्नुभुव-
स्त्रिभुवनमनिशं पुनाति पवमानः ॥६८॥

sumana: saurabhaharaṇa-
prōdbhūthōdvélapāthakōapi param
ahushaṅgājjahnubhuvas-
thribhuvanamaniśam punāthi pavamāna:

(68)

The wind is guilty of stealing the sweet smell of fragrant flowers. But this pollution had since been got rid off by contact with the Ganges and the wind will also join the band of noble workers purifying all the three worlds.

कृत्वा पूतान् कृत्स्नान्
पातकिनः पुनरपीह तान् लिप्सुः ।
मन्ये मार्गयतीयं
सुरतटिनी गिरिशमौलिमधिरुह्य ॥६९॥

kruthvā pūthān kruthsnān
pāthakina: punarapeeha thān lipsui
manyé mārgayatheeyam
surathatinee giriśamoulimadhiruhya

(69)

Lord ! I have the feeling that mother Ganges, having saved the sinners of the Earth of their sins is eager to spot out such sinners everywhere, and help them to become profane. Perhaps, she had taken Her seat on the matted locks of Lord Siva in Mount Kailas so that Her search for the fallen may be more effective.

Cf : (the Uthpréksha)

Kimśukavyapadéśéna tharumāruhya samsthitha :
Dagdhādagdhā maranyāneem paśyatheeva vibhāvasu :

भरितक्षारजलं तं
स्वीकृत्याम्भोनिधिं स्वभर्तृतया ।
हेयमपेयमपीयं
कलयति तीर्थावतंसमिह लोके ॥७०॥

bharith kshārajalam tham
sveekruthyāmbhōnidhim svabharthruthayā
héyamapéyamapeeyam
kalayathi theerthāvathamsamiha lōké

(70)

River Ganges empties Herself in the ocean thereby accepting the ocean as Her Lord. Sea-water is not potable and tastes salt. Yet, the ocean is taken as fit for a sacred dip.

अग्र्यगिरोऽप्यनुभावं
गङ्गायाः वक्तुमुद्यताः कवयः ।
व्यग्रतरत्वं वचसि
स्फुटमनघ ! प्राप्नुवन्ति नो के के ॥७१॥

agiryagirōopyanuhhāvam
gaṅgayā: vakthumudhyathā: kavaya:
vyāgratharathvam vachasi
sputamanaga ! prāpnuvanthi nō ké ké

(71)

Lord Unimpeachable ! Poets possessing a treasure of vocabulary, evince great enthusiasm in extolling the greathness of the River Ganges.

Cf : (Kavyaprakāśam. 1-4)

Svach chandō ch chaladachcha kachcha kuharachchathé-
Tharambuchchata-
Mandākinee Mandathām-

गङ्गावर्णनलौलैः
कवितिलकैरतिशयोक्तिरिह लोके ।
करुणानिधे ! प्रयुक्ता
भवति हि निस्संशयं स्वाभावोक्तिः ॥७२॥

gaṅgāvarṇanalōlai:
kavithilakairathiśayōkthiriha lōkė
karuṇānidhė ! prayukthā
bhavathi hi nissamśayam svabhavōkthi:

(72)

Oh, Lord ! Personification of Grace ! Less informed men of the world consider the hyperbolical description of Ganges by enthusiastic poets, as exaggeration, But, I very sincerely believe that every such description is a true picture of the greatness of the River.

साद्दस्यानुपपत्ते-
स्तस्याः केनापि वस्तुना लोके ।
उपमानाभाववशाद्
वाच्यो नूनं त्वनन्वयः कविभिः ॥७३॥

sādruśyānupapathtės
thasyā: kėnāpi vasthunā lōkė
upamānā bhāvavaśād
vāchyō noonam thvananvaya: kavibhi:

(73)

Lord ! There is nothing in this world that could be equated with the pride of the Ganges. Hence, the need arises for employing "Ananvayālaṅkara" the literary device.

Note : Ananvayālaṅkāram

(egs.:) Nothing could be equated with the ocean (literally ocean alone can be equated with ocean)

(none else than the Sun has the brilliance of the Sun)

निजरसनाग्रत् कविभिः
ज्ञातुं सम्प्रेषितेव गुणमस्याः ।
मन्ये सरस्वती सा
स्लिष्यति गङ्गां सरस्वतीभूय ।।७४।।

nijarasanāgrāth kavibhir
gñyāthum sampréshitéva guṇamasyā:
manyé sarasvathee sā
slishyathi gaṅgām saraswathi bhoaya

(74)

Lord ! Goddess Saraswathi perhaps with the mission of knowing the greatness of the Ganges, -first hand, had taken the form of a river (that bears Her name).

धीरसमीरोद्धूत-
स्वच्छसुशीताम्बुशीकरोपेतम् ।
तीरं गाङ्गं श्रित्वा
स्वर्वासेऽपि स्पृहां न कस्त्यजति ।।७५।।

deerasameeroddhūtha
swachchasuśeethāmbuśee karōpétham
theeram gāṇgam srithvā
svarvāsėapi spruthām na kasthyajathi

(75)

The man who lives on the banks of the river Ganges will not even like to live in heaven. This spot is rainfed by the unfettered winds, the stream is cool with crystal clear water and very pleasant to enjoy.

तरवस्तत्तीरभवाः
पवनचलैर्मृदुतलैः स्वपर्णाग्रैः ।
रचयन्ति वीजनविधिं
येऽस्यास्ते नूनमीश ! धन्यतमाः ॥७६॥

tharavasthaththeerabhavā:
pavanachalairmruduthalai: svaparṇāgrai:
rachayanthi veejanavidhim
yé asyāsthé noonameeśa dhanya thamā:

(76)

Lord! The trees growing and flourishing on the banks of the river Ganges are really blessed. They are tall and shaken by the wind, their tender leaves flutter as if they are tendering Gangadévi with affection.

लसतां गङ्गासलिले
सरसिरुहाणां मिषेण सुरसुदृशाम् ।
पस्यन्तीनामेनां
दृस्यन्ते बिम्बितानि वदनानि ॥७७॥

lasathām gaṅgāsaḷilé
sarasiruhāṇām mishéṇa surasudhruśām
paśyantheenaménām
druśyanthé bimbithāni vadanāni

(77)

The celestials look into the crystal-clear water of the Ganges which serve them as a true mirror. The images of those damsels reflected in the water arc really the lotuses that stud the river complex.

चित्रं भङ्गवती सा
तनुते संश्रितमभङ्गसुखपूर्णम् ।
जलमय्यप्यथ नृणा-
मज्ञानं हरति निस्तुलं सहसा ॥७८॥

chithram bhaṅgavathee sā
thanutė samsrithamabhaṅgasukapoorṇam
jaḷamayyapyatha nruṇā
magñānam harathi nisthulam sahasā

(78)

The river Ganges is rough with ripples. Yet, it affords calm and quiet bath and removes the ignorance of those who bathe. This is indeed a rare quality.

Note : Literary device is a combination of Virōdabhāsa and Slésha,
Bhaṅgam: ripples—destruction
Jalam: water—ignorance

मनुजैर्मुक्तिकरीति
स्वनदीति सुरैस्त्वदङ्गजेति वरैः ।
शं तनुतामिति मुनिभिः
शन्तनुदयिता प्रकीर्तिता सेयम् ॥७९॥

manujairmukthikareethi
svanadeethi suraisthvadaṅgajėthi varai:
śam thanuthāmithi munibhi:
śanthanudayithā prakeerthithā sėyām

(79)

Lord ! Men of the World have faith in Ganges as means that helps their liberation. The celestials deem Her as one among them. Wisemen respect Her, since She takes Her origin from Your feet. Those who come into contact with the River, get blessed and hence She had earned the name 'Chadanu' and the sages adore Her as the consort of Chandanu. Let Ganges shower Her blessings.

शिशुशशिचूडां स्वकरैः
 कुम्भाम्भोजे वराभये दधतीम् ।
शुभ्रां शुभ्राभरणां
 सितमकरस्थां स्मरन्ति तां कृतिनः ॥८०॥

śiśuśaśichūtām svakarai:
kumbhāmbhōjė varābhayė dadhatheem
śubhrām śubhrābharaṇām
sithamakarasthām smaranthi thām kruthina:

(80)

Goddess Ganga wears the moon-discon Her head, bears the pot and Lotus, and assures refuge and grants boon by Her four hands, clothes white. adorns Her with gems white in hue. and is seated on the 'Makara' (a specie that lives in water). The sages conceive and adore Her in this form.

इयमपि मकरन्दत्वं
 प्राप्ता यत्राङ्घ्रिपङ्कजे भवतः ।
गङ्गा सकलाघहरा
 तस्य निषेवा कथं नृणां न स्यात् ॥८१॥

iyamapi makarandathvam
prāpthā yathrāṅgripaṅkajė bhavatha:
gaṅgā sakalāgaharā
thasya nishėvā katham nruṇām na syāth

(31)

The inimitable Ganges had become the pollen dust of Your Lotus feet. So, She proves to be the sure refuge of the fallen. Such being the truth, how can men forget Your lotus feet and feel to adore them ?

तस्मात् कार्यो यत्नो

जगति समस्तैः शुभेच्छुभिर्मनुजैः ।

तावकचरणसरोज-

द्वन्द्वनिषेवाप्तये हि निस्शङ्कम् ॥८२॥

thasmāth kāryō yathnō
jagathi samasthai: śubhéchchubhirmanu jai:
thāvakacharaṇasarōja
dvandvanishévāpthayé hi niśśaṅkam

(82)

Oh, Lord ! Those blessed to be born as human beings should overcome the habitual doubting, and should immediately surrender at Your Lotus feet and worship with devotion.

अथ कथयाम्ययि भगवन् !

पदयुगसेवाविधिं तवेह मुदा ।

सकलसुरासुरमर्त्य-

प्रणतपदाम्भोरुहस्य तस्य कृपया ॥८३॥

atha kathayāmyai bhagavan
padayuga sévāvidhim thevéha mudā
sakala surāsuramarthya
praṇathapathāmbhōruhasya thava krupayā

(83)

Lord ! The seat of all virtues ! Your lotus-feet are worshipped by the celestials, aśuras and mortals. Having been blessed by Your unfailing grace I venture to place before men the mode of worship of Your sacred Feet.

वपुषा वचसा मनसे-

त्येवं भवति विधा चरणसेवा ।

उत्कर्षमासु च तिसु-

ष्वीश ! वदत्युत्तरोत्तरं मुनयः ॥८४॥

vapushā vachasā manasé-
thyévam bhavathi vidhā charaṇasévā
uthkarshamāsu cha thisru-
shveeśa ! vadathyuththarōthtaram munaya:

(84)

Lord ! Body, mind and tongue (words of praise) are used in serving You. Of these, that which is offered by a happy blending of the mind and tongue are cons;dered praiseworthy by the wise.

शिरसा तव पदयुगला-

न्निस्सृतमथ तीर्थतीर्थमज ! तोयम् ।

सकलविधांहःक्षतये

सन्ततमखिलेश ! धारयेन्मनुजः ॥८५॥

sirasā thava padayugalā
nnisruthamatha theerthatheerthamaja ! thōyam
sakalavidhāmha: kshathayé
santhathamakiléśa ! dhārayén manuja:

(85)

Lord of the Universe ! Lord immortal ! Men on earth bear the holy-waters that take their origin from Your Lotus feet as well as the holy water used to bathe You on their head. Waters of the holy rivers like the Ganges should always be adored by men for. they relieve them of all their sins.

तदिदं संप्रोक्ष्य पुनः

सर्वाङ्गेष्वपि पुमानसौ सलिलम् ।

स्वतनुस्थितमिह पापं

सर्वं विद्रावयेदशेषगुरो ! ॥८६॥

thadidam samprōkshya puna:
sarvāṅgéshvapi pumānsou salilam
svathanusthithamiha pāpam
sarvam vidrāvayé daśesha gurō

(86)

Lord ! Preceptor of the Universe ! The bhaktha with faith in You, must sprinkle the holy-water used for washing Your feet all over the limbs of the body. The water will cure all bodily and mental afflictions of the bhaktha,

तद्वत् त्वत्पदकमल-

द्वयवरिवस्यार्हमादरान्नित्यम् ।

सुरभिलकुसुमकदम्बक-

मवचित्यारात् तवोपदीकुर्यात् ॥८७॥

thadvad thvathpadakamala
dvayavarivasyātha mādarānnithyam
surabhilakusumakadambaka
mavachithyārāth thavōpadeekuryāth

(87)

The bhaktha must choose good and fragrant flowers, collect them, and then with great devotion should shower them on Your feet whole-heartedly.

भवदङ्घ्रिव्यतिकरतो

धन्यतमैस्तुलसिकादलैर्नितराम् ।

निचितायां चिरमवनो

विलठेत् पुलकी सबाष्पनेत्रस्च ॥८८॥

bhavadangrivyathikarathō
dhanyathamaisthulasikadalairnitharām
nichithāyām chiramavanou
viludéth pulakee sabhāshpanethrascha

(88)

The bhaktha should revel on rolling on the ground rendered holy by the flowers and thulasi leaves used for Your worship strewn about, with eyes filled with tears of joy and hairs standing on end.

तावकचरणसरोज-

द्वन्द्वसमालोकनेन ननु परमम् ।

साफल्यं वरद ! दृशो-

र्लक्ष्मीनाथार्जयेदयं मनुजः ॥८९॥

thāvakacharaṇosarōja-
dvantvasmāṭōkanéna nanu paramam
sāpalyam varada ! druśō
rlakshmeenāthārjayédayam manuja:

(89)

Lord of the Goddess of Wealth ! Grantor of boons ! The bhaktha reaps the full reward of possessing eyes only by gluing his sight on Your Lotus-feet (Here, the royal composer indicates the 'Sayana' of the Lord on Ādisésha).

पदयुगविगलत्तुलसी-
दलनिचयाघ्राणतस्तवाजस्रम् ।
धन्यतमामधवैरिन् !
मनुजोऽयं नासिकां तथा कलयेत् ।।९०।।

padayug vigalaththuḷasee
dalanich ıyāgrāṇathavstnaājasram
dhanyatamāmagavairin !
manujōyum nāsikam thathā kalayéth

(90)

rdLo ! Akāsura was slain by You when You incarnated as Lord Krishna. The bhaktha who deeply inhales the holy thulasi leaves used for Your worship, reaps the fullest benefit of having been endowed with a nose. He thereby also justlfies his birth.

दोर्भ्यामञ्जलिबन्धं
कलयेत् तद्वत् तवाङ्घ्रिसरसिजयोः ।
हरति हि निस्शङ्कं यो
बन्धमशेषं रमापते ! भविनाम् ।।९१।।

dōrbhyāmañchalibandham
kalayéth thadvath thavāngrisarasijayō:
harathi hi niśśaṅkam yō
bandhamaśesham ramāpaté bhavinām

(91)

Lord of the Goddess of wealth ! Individuals who are fortunate to be born as men and wōrship You, should do so with folded-hands. Such propitiation with folded-handswill certainly help them to disentangle themselves from mundane existence.

Note : Virōdabhāsalaṅkāra Banda
Añjali bandham : worship with folded hands
Bandham : cessation of existence

अघहर ! वचसा च तथा

सेवां रचयेन्मुकुन्द ! पदयोस्ते ।

सकलपरीतापौघ-

क्षतये मर्त्योऽयमादरान्नित्यम् ॥९२॥

agahara ! vachasā cha thathā
sévām rachayénmukunda ! padayōsté
sakalaparecthapaudga
kshathayé marthyōayamādarānnithyam

(92)

Lord ! Saviour ! The bhaktha must praise Your greatness incessantly with utmost devotion. Prayers recited will relieve him from the cluster of sins.

प्रथयति वागेकैव

स्फुटमिह भेदं नरस्य तिर्यग्भ्यः ।

क्व नु विनियोज्या सा च

श्रीरमण ! विना तवाङ्घ्रिसेवायाः ॥९३॥

prathayathi vāgaykaiva
sputamiha bhédam narasya thiryagabhya:
kva nu viniyōjyā sā cha
sriramaṇa ! vinā thavāṅgrisévāyā:

(93)

Lord ! Unfailing friend of the Goddess of Wealth ! The endowment of the gift of speech in this World distinctly marks out man as the supreme in the ladder of living organisms. If that boon is not well utilised in Your service, it is a waste.

द्रविणमदोन्मत्ताना-

मसतां प्रीत्यै वचोभिरलमुदितैः ।

मनुजेन कण्ठशोषा-

दपरं किं फलमिहाप्यते भूमौ ॥९४॥

draviṇamadōnmaththānā-
masathām preethyai vachōbhiralamudithai:
manujéna kantaśōshā
daparam kim palamihāpyaté bromou

(94)

Oh. Men on earth ! do not waste your gift in praising self-conceited wealthy men, for obtaining a paltry gift. It will end up only in Your tongue getting dry and loosing the power of expression. Conceited and wealthy men are not going to respond.

तस्मान्नैगमवचसां

मालिकया मुखरितास्य इह मनुजः ।

चरणसरोरुहयोस्ते

सेवां कलयेदमेयसुखदात्रीम् ॥९५॥

thasmānnaigamavachasām
mālikayā mukarithāsya iha manujc:
charaṇa sarōruhayōsthé
sēvām kalayédméyasukadāthreem

(95)

Indivdual born on earth in a good family should learn the Vēdas and submit a garland of the Vēda manthras at Your lotus feet and worship. Such an individual will surely attain eternal bliss.

यद्यधिकारो न स्यात्
तत्र तु पौराणिकैर्नुतिवचोभिः ।
अथवा केवलवचनैः
प्रणतिपरैस्तव निषेव्यमज ! चरणम् ॥९६॥

yadhyādhikārō na syāth
thathra thu pourāṇikairnuthiva chōbhi:
athavā kēvalavachanai:
pranathiparaisthava nishēvyamaja ! charaṇam

(96)

Lord Immortal ! If the individual is not destined to learn the Vedas and submit at Your lotus feet, he must as an alternative learn Vishṇupurāṇa, Srimad bhāgavatham and similar sastraic texts, recite the songs of praise and worship Your feet. Even if that proves beyond his reach he must atleast loudly declare "Lord ! Govinda I pray to thee, You are my only refuge, I bow unto You".

मनसाप्यजित ! शरीरी
तव चरणसरोजयोस्तथा सेवाम् ।
सुदृढतरेण विदध्यात्
सर्ववरिष्ठामशेषलोकगुरो ! ॥९७॥

manasāpyajitha ! śareeree
thava charaṇasarōjayōsthathā sēvām
sudrudatharēṇa vidhdhyāth
sarvavarishtāmaśēshalōkagurō

(97)

Lord! The first preceptor of the Universe ! Lord Invincible; Destined to be born as a man, the individual without roaming about in search of transient glories, must with undaunted faith worship at Your feet. His body, mind and soul sbould all be at Your Service.

न चलति करणसमूहो
यस्य व्यापारमन्तरा लोके ।
मनसा तेनैव कृता
तव पदसेवा रमेश ! मुख्यतमा ॥९८॥

na chalathi karaṇasamoohō
yasya vyāpāramantharā lōkē
manasā thénaiva kruthā
thava padasévā ramésa ! mukhyathamā

(98)

Lord of the Goddess of Wealth ! the sensory organs like eye, ear and nose have their limitations in comprehending form (rupa), sound (sabdha) and fragrance (maṇam). The mind has no such limitatiōns and could go far beyond in sensing the real, sacred dimensions. Hence, the mind must be fully engaged in the service.

तस्माद् विषयसमूहात्
सहसेदं सन्निवर्त्य ननु हृदयम् ।
पङ्कजनाभ ! तवाङ्घ्रि-
द्वन्द्वनिषेवारतं सदा कलयेत् ॥९९॥

thasmād vishayasamoohāth
sahasédam sannivarthya nanu hrudayam
paṅkajanābha ! thavangri-
dvandvanishévāratham sadā kalayéth

(99)

Lord ! It is necessary to control the organs of taste, sight. hearing, touch etc. and their activities should be moderate. The desire of using them in excess must be resisted. With the mind under control, there should be greater concentration at Your Lotus feet and its worship.

करणत्रितयेनैवं
पदकमलं ते निषेवते यो वा ।
इह च परत्र च सोऽयं
शर्म परं प्राप्नुयादसन्दिग्धम् ॥१००॥

karaṇārritayénaivam
padakamalam té nishévate yō vā
iha cha parathra cha sōyam
śarma param prāpnuyādasandigdham

(100)

The mind, body and soul should all be engaged in the worship of Your lotus feet. The individual who succeeds in doing so, will reap rewards of prosperity and plenty in the life here and the life hereafter. There is no doubt about it.

Note : The sixteen-slokas (84 to 100) display profound influence of Srimadbhagavatham. The royal composer had visibly been touched by the devotion of Akrūra, Parikshit and others to t he Lord, extensively dealt with in the tenth skantha of Srimadbhāgavatham.

Ref : Srimadbhāgavatham ; Skantha 10, Chapter 38
slokas 25 and 26
Also Skantha 10, Chapter 80,
Slokas 3 and 4.

नवमशतकम्

SATAKA IX

'Archana' forms the theme of this Sathaka. The plant (leaves) 'Thulasi' is sacred to the Hindu and the Lord is adorned with a garland of Tulasi. The royal composer in this Sathāka brings out the sacredness of the plant, and vividly portrays the high esteem in which the plant is held.

स्यानन्दूराधीश ! वक्ष्याम्यथाहं
भक्तिं सद्यः पञ्चमीं कैटभारे ! ।
भाग्यप्राप्यां तावकीनार्चनाख्यां
विश्वोत्कृष्टां नाथ ! सर्वार्थदात्रीम् ॥१॥

syānandūrādheeśa ! vakshyāmyathāham
bhakthim sadhya; pañchameem kaidabhārē !
bhāgyaprāpyām thāvakeenārchanākyām
visvōthkrushtam nātha ! sarvārthadāthreem

(1)

Lord of Syanandura (Trivandrum)! You destroyed the demon Kaitabha and saved the Védas. Prithee! I intend now dilating on the fifth mode of worship namely 'Archana'. It is a sure means of bestowing righteousness, riches, bliss and liberation. This mode, would become practicable, only as a sequence to tbe good deeds of the soul in its previous birth.

क्वाहं शौरे ! मन्दबुद्धिर्निकामं
क्वासौ भूमा तावकीनार्चनस्य ।
देवाथापि प्रेरयेत् त्वत्कृपा मे
वाणीं यद्वत् तद्वदेतां ब्रवीमि ॥२॥

kvāham śowrē ! mandabuddhirnikāmam
kvāsow bhoomā thāvakeenarchanasya
dévāthāpi prērayéth thvathkrupā mē
vāṇeem yadvat thadhvadē hām braveemi

(2)

Lord ! Protector of my race ! Scion of the Surā race ! 'Archna' offered at Your lotus feet is indeed peerless, and beyond reckoning. I am aware of my limitations. But, I am tempted to narrate by the divine grace extended to me and I dare to make a humble attempt.

देवाः सेन्द्रास्तापसास्त्यक्तमोहा
यद्वै नित्यं प्रार्थयन्ते निकामम् ।
तस्माल्लक्ष्मीनायकाभ्यर्चनात् ते
कोऽन्यो लाभः केशवास्ते वरीयान् ॥३॥

dévā sēndrāsthāpasāsthyktamōhā
yadvai nithyam prārthayantē nikāmam
thasmāllakshmeenāyakābhyāschanāth tē
kō anyō lābha: kēśavāstē vareeyān

(3)

Lord ! Kesava ! Unfailing friend of the Goddess of wealth ! Sages that have renounced everything in the world and celestials like Devendra pray You for the privilege of propitiating Your feet for ever. I am therefore convinced that a mortal can never aspire for anything more desirable and noble than propitiation of Your feet.

तस्मात् सम्प्राप्येह देही नरत्वं
तत्राप्यम्भोजाक्ष ! मुख्यं द्विजत्वम् ।
यो वा धत्ते नित्यमाराधने ते
वाञ्छां सोऽयं मन्यधन्योऽत्र नूनम् ॥४॥

thasmāth samprāpyėha dėhee narathvam
thathrāpyam bhōjāksha ! mukyam dvijathvam
yō vā dhaththė nithyamārādhanė tė
vānchchām sōayam dhanyadhanyōthra nūnam

(4)

Lotus eyed Lord ! It can be declared with certainty that to be born as human being and that too in the sector of 'dvijas' (Brahma, kshatriya, Vaisya) privileged to learn the Vedas, and much too eager to serve You, is the greatest boon that any could aspire for.

जन्मन्यद्धा पाणयो वै परस्मिन्
येषां पूजां चक्रिरे न त्वदीयाम् ।
जायन्ते ते चक्रवर्त्येकयोग्यै-
श्चिह्नैर्भास्वत्पाणिपद्माः कथं वा ॥५॥

janmanyaddhā pāṇayō vai parasmin
yėshām poojām chakrirė na thvadeeyām
jāyantė tė chakravarthyė kayōgyai
schihnair bhāsvathpāṇi padmā: katham vā

(5)

Lord ! Those men, who have not adored You with flowers in their previous births; they do not have the fate-lines in their palms indicating their overlordship over the earth in this birth.

किञ्च श्रीमन् ! सार्थकत्वं हि पाणे-
र्मर्त्योऽयं ते प्राप्नुयात् पूजयैव ।
नो चेदुच्चैर्जृम्भितानां तरूणां
शाखाभ्यः कस्तस्य जागर्ति भेदः ॥६॥

kiñcha sreeman ! sārthakathvam hi pāṇér
marthyōyam té prāpnuyath poojayaiva
nō chéduchchaijrumbhithānām tharūṇām
sākābhya: kasthasya jāgarthi bhéda:

(6)

Lord, bearing the Goddess of Wealth ! Man makes his hands worthy of possession only when he adores You with flowers. If he fails to use the hands in such, a noble pursuit. there is no difference between the human hands and the branches of tall trees tnat almost touch the sky.

त्वामाराध्य श्रीपते ! विस्वनाथं
प्रीतिं लब्धुं शक्नुयादत्र कस्ते ।
किन्तु स्फूर्जद्भक्तवात्सल्यभावाद्
गृह्णीषेऽर्चामल्पिकामप्यनल्पाम् ।।७।।

thvāmārādhya sreepaté ! viswanātham
preethim labdhum śaknuyādatra kasté
kinthu spūrjad bhakthavātsalya bhāvād
gruhneeshé archāmalpikāmapya nalpām

(7)

Lord of the Goddess of Wealth ! None in this world is capable of pleasing You completely, by observing all the injunctions prescribed and worshipping as ordained. They depend only on Your limitless compassion for You readily accept the offerings, however poor they are, and forgive their shortcomings.

नालङ्कारो लेपनं नो निवेद्यं
नो वा नूनं गीतवादित्रघोषः ।
सम्प्रीत्यै स्यादङ्ग ! ते भक्तिदत्तं
यत् किञ्चित् त्वं मन्यसे वस्तु पूर्णम् ।।८।।

nālaṅkārō lépanam nō niévdhyam
nō vā nūnam geethavādithra gōsha;
sampreethyai syādaṅga ! té bhakthidaththam
yathkiñchith thvam manyasé vasthu poorṇam

(8)

Lord ! You can never be deluded by the actions of men who clothe Your icons with costly dress and jewels, or bathe You in the most fragrant sandal paste or offer You the best of preparations representing six varieties of taste or play veena, flute and drum pompously. You are most pleased visibly when faithful devotees offer You things that are less in quantity and inferior in quality but with utmost devotion and faith.

किं मार्त्तण्डस्तेजसामेकधाम
प्रीतो नास्ते दीपनीराजनाभिः ।
सिन्धुस्तद्वच्चार्पितैः स्नानकाले
रत्नैस्तुष्येत् किं न रत्नाकरोऽपि ॥९॥

kim mārthandastejasāmékadhāma
preethō nāsté deepaneerājanābhi:
sindhusthadvachchārpithai: snānakālé
rathnaisthushyéth kim na rathnākarōapi

(9)

The Sun illuminates the entire world, yet, he is satisfied with the offerings of small lamps and burning of incense. The ocean is the soil on whieh costly gems grow, yet the Lord of the ocean is happy with the offerings of gems of inferior quality.

श्रीमंस्तद्वल्लोकपालैरशेषै-
रप्यत्यर्थं पूजितस्त्वं मुरारे ! ।
पूजायामप्यस्मदाद्यैः कृताया-
मर्ज्ञैर्नित्यं तुष्यसि ह्यस्तशङ्कम् ॥१०॥

sreemamsthadvallōkapālairaśéshai:
rapyathyartham pūjithasthvam murārē
pūjāyāmapyasmadādyai: kruthāyā
majnairnithyam thushyasi hyasthasankam

(10)

Lord of Wealth ! Slayer of Mura ! Wisemen and leaders of the World of the rank of Indra offer You worship. How happily You accept the humble offerings of ignorant men like me ?

तस्माद्यावच्छक्ति मर्त्यैरशेषैः
पूजायां ते पूजितस्याखिलेशैः ।
द्रागालभ्यं जागरूकत्वमद्धा
नित्यं श्रेयोलिप्सुभिः शार्ङ्गपाणे ! ॥११॥

thasmādhyāvachchakthi marthyairasishai:
pūjāyam té pūjithasyākilisai:
drāgālabhyam jāgarookathvamāddhā
nithyam sréyōlipsubhi: sārṇkapāṇē

(11)

Lord ! You bear the bōw Sarnga ! People desirous of reaping rewards in this birth and after death must worship You. You are worshipped by all leaders of the world.

लक्ष्मीजाने ! वक्तुमप्यारभेऽहं
किञ्चित् पाथोजाक्ष ! पूजाविधिं ते ।
भक्तोत्तंसायोद्धवायोपदिष्टं
कारुण्याम्भोराशिनाहो त्वयैव ॥१२॥

lakshmeejānė vakthumadyārabhėham
kiñchith pāthōjāksha ! pūjāvidhim tė
bakthōttham sāyōdhvāyōpadishtam
kāruṇyāmbhōrāśināhō thvayaiva

(12)

Lord of the Goddess of Wealth ! Lotus eyed Lord ! I will now attempt to restate the mode of worship, which You large-heartedly imparted to Uddava, Your faithful devotee, when You incarnated as Lord Krishna.

त्वत्पूजायां लोलुपोऽथ द्विजन्मा
गर्त्यो लोके स्वीयशाखानुसारात् ।
युक्ते काले तूपनीतो मुहूर्त्ते
ब्राह्मे तु स्यादुत्थितः शार्ङ्गपाणे ॥१३॥

thvathpujāyām lōlupōatha dvijanmā
marthyō lōkė sweeyaśākānu sārāth
yuktė kālė thoōpaneethō muhoortė
brāhmė thu syāduththitha: sārṅgāpāṇė

(13)

Lord ! Sārṅgapāṇi ! The mortal blessed to be born as a dvija, must follow sastraic injunctions, wear the sacred thread at the proper age and should rise from bed quite early in brahma muhoortha (before sun rise)

कृत्वा पश्चाद् दन्तसंक्षालनाद्यं
गृह्णन्मृत्स्नां वैदिकैस्तान्त्रिकैश्च ।
मन्त्रैः कृत्वा प्रोक्षणादीनि सम्यक्
स्नातः सन्ध्यावन्दनादीनि कुर्यात् ॥१४॥

lépyālékyāsaikatheeshvathra bhooman !
kruthvā marthyā: kévalam mārjanam cha !
gandhai: pushpairbhooshithāyāsthu moorthé-
sthishtéd bhāgé dakshiṇé pūjakasté

(18)

Icons made out of clay or sand should not be bathed in water. Water may be sprinkled instead. Sweet-smelling sandal paste and flowers must be used to adorn the icon and the devotee must sit on the-right side of the icon.

पाणौ सन्धार्याथ सव्ये पवित्रं
गुर्वादीनप्याशु संबन्ध्य पाणिम् ।
संशोध्यारादस्त्रमन्त्रेण कुर्या-
न्मन्त्रात्मानौ मूलमन्त्रेण हस्तौ ॥१९॥

paṇou sandhāryātha savyé pavithram
gurvādeenapyāśu samvandhya pāṇim
samśōdhyārādasthramanthréṇa huryā-
nmanthrāthmānou moolamanthréṇa hasthou

(19)

He must then wear the holy ring of dharba grass (pavithram) on the right-hand finger (second from right) and must propitiate Vinayaka, Durga and Acharya (Guru). He should then purify by reciting 'asthra' manthra. He should recite the 'moola manthra' and purify his hand and make it ready for pooja.

Note—Influence of 'Thantrasamuchchaya' : on the maharaja is explicit.

कृत्वा ताभ्यां च त्रितालादिकं वै
भास्वत्सङ्ग्यैर्मानसोङ्कारलापैः ।
प्राणायामं संविधायाथ नासा-
निष्ठा नाडीः शोधयेत् पिङ्गलाद्याः ॥२०॥

kruthvā thābhyām cha tritāladikam vai
bhāsvathsaṅkayairmānasōṅkāralāpai:
prāṇayāmam samvidhāyātha nāsā-
nishtā nādee : śōdhayēth piṅgalādhyā:

(20)

The devotee should then follow the thānthric practices of 'Tritāla', 'Dasadigbanda', 'agnisalōdaya'. Then, he should meditate concentrating on praṇava (ohm), inhale and exhale deeply to clean piṅgala, Idā and sushumṇā, all located inside the nostrils.

Note:—Tritala: (Chanting asthramanthra, and clapping three times) Daśadigbandha, to purify the ground on which one sits and the space above the head.

Agnisalōdaya; imaginary protective ring by summoning the fire God.

The composer is evidently influenced by 'Thanthrasamuch-chaya'.

पस्चात् कुर्वन् रेचक्षं द्वयष्टवारं
जप्त्वोङ्कारं साध्वथो पूरकं च ।
द्वात्रिंशद्वारं चतुष्षष्टिवारं
कुम्भं कुर्यादर्चकस्ते मुरारे ॥२१॥

paschāth kurvan rēchakam dvayyashtavanam
japthvōṅkāram sādhvathō pūrakam cha
dvāthrimśadvāram chathushshashtivāram
kumbham kuryādarchakastē murārē

(21)

Lord ! Slayer of Murāsura ! The devotee should chant the praṇava eleven times mentally and then exhale through the nostrils and then repeating the praṇava in the same manner should inhale. The inhaled air should be made stable (Kumbaka) chanting praṇava sixty-four times. These practices should be learnt from a preceptor.

Note : The influence of 'Tanthrasamuchchaya' had indeed been very profound.

भूयस्चासौ भावयन्नात्मसाम्यं

जीवस्याहो हंसमन्त्रं च जप्त्वा ।

जीवं पस्चाद्योजयेदात्मनीशे

त्वामभ्यर्चन् बाढमेकाग्रचेताः ।।२२।।

bhūyaschāsou bhāvayannāthmasāmyam
jeevasyāhō hamsamanthram cha japthvā
jeevam paschādhyōayédāthmaneesē
thvāmbhyarchan bādamékāgrachétha:

(22)

Making the inhaled air still, with great concentration, he should lift himself to be in unison with the paramāthman· Changing the Hamsamanthra, he must endeavour at the harmonious union of the paramathman and Jeevathman,

दैत्याराते ! पञ्चभूतान्यथासौ

पादाग्रादिष्वङ्गकेषु स्थितानि ।

तत्तन्मन्त्रैर्वै क्रमेणाच्युत ! भ्रू-

मध्यस्थायां संहरेच्च प्रकृत्याम् ।।२३।।

daithyārāthé, pañchbhuthanyathāsou
padagradishvaṅgakéshu sthithāni
thathanmanthrairvai kramēṇāchyutha bhrū
māthyasthāyām samharéchcha prakruthyām

(23)

Enemy of the wicked ! Immortal Lord ! The devotee must control the tips of the leg, naval, chest, neck, chin, ās symbolic of control of the elements (boothas) by merging earth with water, water with fire, fire with wind, and wind with the sky. The merging should then be focussed at 'prakruthi' (at the centre of the eye-brows) and be made complete.

तां च श्रीमन् ! सोऽथ तन्मन्त्रपूर्वं
संहृत्याराच्छ्रीपरात्मन्युपेन्द्र ! ।
कुर्यात् पश्चाद् देहसंशोषणाद्यं
कर्म श्रेष्ठं वक्ष्यमाणक्रमेण ॥२४॥

thām cha sreeman ! sōatha thanmanthrapoorvam
samhruthyārāchchree parāthmanyupéndra !
kuryāth paschād déhasamśoshaṇādhyam
karma sréshtam vakshyamāṇakrameṇa

(24)

Lord of the Goddess of Wealth ! Saviour of Lord Indra ! After completely controlling the elements at the 'moolaprakruthi', he should chant the appropriate manthras, get complete control over the action and encase 'moolaprakruthi' in 'paramāthma swarupa'. He should undertake 'samōshaṇa', 'plōshaṇa' and 'plavana' to erase the residue of 'sthoola sūkshma déha.

Note : Samsōshanam . act of drying
Plōshana . reducing it to ashes
Plavaṇa : dissolve it with water

वायोर्बीजेनाङ्गमुच्छोष्य वह्ने-
र्बीजेनाभिप्लोष्य बीजेन चापाम् ।
संप्लाव्यात्यन्तं घनीकृत्य पृथ्व्या
रन्ध्रीकुर्यात् खस्य बीजेन सोऽयम् ॥२५॥

vāyōrbeejénāṅgamuchchōshya vahner-
beejénābhiplōshya beejéna chāpām
samplāvyāthyantham ganeekruthya pruthvyā
randhreekuryāth kasya beejéna sōyam

(25)

The devotee engaged in Your worship must chant beejakshara (pertaining to Vayu 'Yam') and free the body from moisture. Then, he must propitiate the God of fire (Agni "Ram") and reduce the body to ashes. Then, propitiating Varuṇa(water-'Vam') the ashes must be dissolved. It should be again solidified chanting 'Lam', the beejakshara of Goddess earth. Then the lump must be pierced chanting 'ham' the keymanthra of Goddess 'Sky',

Note : All the prescribed actions are symbolic.

सङ्कल्प्याहो दिव्यदेहं च पस्चा-
ज्जप्त्वोङ्कारं चान्तरावेस्य जीवम् ।
संहारस्य व्युत्क्रमेणेह सृष्टि
कुर्यान्मायायास्च भूतोत्करस्य ॥२६॥

saṅkalpyāhō divyadéham cha pasehā-
jjapthvōṅgāram chāntharāvéśya jeevam
samhārasya vyuthkraméṇtéha srushrim
kuryānmāyāyāscha bhoothōthkarasya

(26)

Lord ! The devotee should then pray for perfect health. Then he should descend to the consciousness ; he must kindle 'moolaprakruthi' and energise the elements namely sky, wind, fire, water. and earth. The descending order of the reversal of the practices must be adopted.

प्राणायामेनालमोङ्कारयुक्ते-
नाण्डं निर्भिद्यायमंशौ तदीयौ ।
सङ्कल्प्याथो रोदसी चक्रपाणे !
प्राणायामं चापि कुर्यान्मुरारे ।२७॥

prāṇāyāmènālamōṅkārayukthé
nāndam nirbhidhyāyamamśou thadeeyou
saṅkalpyāthō rōdasee chakrapāṇé !
prāṇāyāmam chāpi kuryān murāré !

(27)

Oh, Lord ! Bearer of the Disc (Sudarsana) for protecting the needy ! Enemy of Murasura ! The devotee should continue to chant the praṇava manthra and practising the breathing exercise, should conceive the phenomenon of brahmāṇda undergoing a binary fission. The upper-half must be deemed as 'dévalōka', the lower as 'būlōka' and the mahāpurusha should be taken as standing in between.

बाह्वोर्देहे चाथ विन्यस्य वर्णं
वर्णात्मानं भावयन्नीश ! देहम् ।
जीवं मूर्धस्थे परात्मन्यथासौ
दैत्याराते ! योजयेदर्चकस्ते ॥२८॥

bhahvōrdéhé chātha vinyasya varṇam
varṇāthmānam bhāvayanneeśa ! déham
jeevam moordhasthé parāthmanyathāsou
daithyārāthé ! yōp yédarchakasthé

(28)

Lord ! the enemy of the Asuras ! the devotee should touch the various spots of his body with both his hands while yet chanting bheejaksharas (nyāsa). He should realsie the 'paramāthman' seated in a lotus with thousand petals at sahasrarā (the spot in the head) and blend the self (jeevāthman) with the paramāthman.

मन्त्रात्मानं भावयन्मूलमन्त्रे-
णैनं पश्चादच्युतावेश्य शान्तः ।
प्राणायामेनेशरूपस्य जीव-
स्याथो देहं कल्पयेत् स्थूलसूक्ष्मम् ॥२९॥

manthrāthmānam bhāvayanmoolamanthré-
ṇainam paschādachyuthāvéśya chāntha;
prāṇāyāménéśarūpasya jeeva-
syāthō déham kalpayéth sthūlasūkshmam

(29)

Lord ! Redeemer of the faithful ! The devotee should then chant the "moolamantra", conceive the paramāthman as central to the holy chant, practise praṇāāyāma and should evolve the 'sthūla' (that visible to the senses) and sūkshma (that not visible to the senses) forms.

उत्पाद्याथौ तत्परिवारवृन्दं
तस्य स्थित्यै पूर्वमुक्तक्रमेण ।
विन्यस्याम्भोजाक्ष ! गुर्वादिकान् वै
तत्तत्स्थानेष्वर्चयेदीश ! पीठम् ॥३०॥

uthpādhyāthō thathpareevāravrundam
thasya sthithyai pūrvamukthakraméṇa
vinyasyāmbhōjāsha ! gurvādikān vai
thathatstānéshvarchayé deeśa ! peetam

(30)

Lotus eyed Lord ! Peerless Lord of the World ! The devotee after realising You (paramathma), he must propitiate the auxiliary deities (guru, Vināyaka etc.) through appropriate manthras. Then, the pedestal on which You are seated should be propitiated.

पीठे तस्मिन् सुस्थितस्येशितुर्वै
तेजोव्याप्तं भावयन् पाणियुग्मम् ।
पश्चात् तेन व्यापकोपेतमद्धा
न्यस्येद् देहे देव ! बाह्वोश्च वर्णम् ।।३१।।

peeté thasmin susthithasyéśithurvai
théjōvyāptham bhāvayan pāṇiyugmam
paschāth théna vyāpakōpéthamaddhā
nyasyéd déhé déva ! bāhvōscha varṇam

(31)

Lord of Our clan ! the devotee with faith and conviction should know that You are present at the seat. With both hands, chanting the moolamanthra, he must energise all the spots of his body.

पश्चाद् भूमन् ! पञ्चतत्त्वानि तद्वद्
दैत्याराते ! मूलमन्त्राक्षराणि ।
अष्टाङ्गं चाप्यत्र पञ्चाङ्गकञ्च
न्यस्येत् स्फूर्जत्भक्तिरीशार्चकस्ते ।।३२।।

paschād bhūman ! pañchathāthvāni thathvad
daityārāté ! moolamanthrakshharāṇi
ashtāṅgam chāpyathra pañchāṅgakañcha
nyasyéth spūrjadbhakthireeśārchakasté

(32)

Lord Omnipresent and enemy of the demons ! The devotee should then practise "Ashtāṅka" and "Pañchāṇka". Chanting the mooḷa manthras, he should touch both hands. shoulders, chest, head, eyes, mūka (vak), neck (manas), as well as the knees, chest, head and eyes (nyāsa).

भूयः श्रीमन् ! शङ्खचक्राब्जकौमो-
दक्यादीन्यप्यत्र दिव्यायुधानि ।
कोटीरोत्तंसोरुकेयूरहारा-
दीनि न्यस्येदर्चको भूषणानि ॥३३॥

bhūya: srīman ! saṅkachakrābjakaumō-
dakyādeenyapyathra divyāyudhāni
kōteerōththam sōrukéyūrahārā-
deeni nyasyédarchakō bhūshaṇāni

(33)

Lord of the Goddess of Wealth ! The devotee should also propitiate pāñchajanya (conch), Sudarsana (disc), Kaumōthakee (mace) and other possessions. He must also worship the lotus, crown, rings, and the flower-garland knit of five flowers (Vanamālā).

लक्ष्मीं भूमीं चाथ तैस्तैस्च मन्त्रै-
र्मुद्राभिस्चाप्यङ्ग ! विन्यस्य पस्चात् ।
विध्युक्ताँ तां सम्प्रकुर्वीत सोऽयं
दैत्याराते ! मानशीमीश ! पूजाम् ॥३४॥

lakshmeem bhumeem chātha thaisthaischa manthrai-
rṃudrābhischāpyaṅga ! vinyasya paschāth
vidhyukthām thām samprakurveetha sōyam
daityārātė ! mānaseemeeśa ! poojām

(34)

Lord of the World and enemy of the demons! He should then plead for the presence of Goddess Lakshmi and Mother Earth, by appropriate signs enjoined, and chanting proper manthras. He should then rivet his attention on You (Apyanthara).

जप्त्वा यावच्छक्ति ते मूलमन्त्रं

सद्यः पूजामारभेताथ बाह्याम् ।

प्रेमोद्रेकात् त्वय्यशेषाधिनाथे

कारुण्याब्धौ बाढमेकाग्रचेताः ॥३५॥

japthvā yāvachchakthi té moolamanthram
sadhya: pūjāmārabhéthātha bāhyām
prémōdrekāth thvayyaśeshādhināthé
kāruṇyābdhou bādamékāgrachéthā:

(35)

He must chant the moolamanthra as many times as possible. He should then conduct ritualistic offerings to You the seat of mercy, and the Lord of the World. With all his thoughts converging on Your divine form, with great concentration and care, he should perform 'bahya'.

भूयः सोऽयं पूर्वमुक्तक्रमेणै-

वाम्भःषूर्णं साधु सम्पूज्य कुम्भम् ।

कृत्वा शौरे ! शङ्खसम्पूरणं वै

कुर्यात् पस्चादादरादात्मपूजाम् ॥३६॥

bhūya: sōyam pūrvamuktha kramenou
vāmbha: pūrṇam sādhu sampūjya kumhham
kruthvā sowré ! śaṅkasampūraṇam vai
kuryāth paschādādarādāthmapūjām

(36)

Lord ! Scion of the clan of Suras ! A vessel (kalaśa) should then be filled with clean water and worshipped. The water should then be poured into a śanka (small conch) which should also be duly propitiated. Then pūja of the salf (Āthma qūja) should be undertaken.

तत्तद्रव्यैस्त्रीणि पात्राणि पूर्णा-

न्यद्धा विन्यस्यार्घ्यपाद्याचमार्थम् ।

सद्यः शौरे ! पीठपूजां प्रकुर्यात्

त्वत्पूजायाः पूर्वमेवाखिलात्मन् ॥३७॥

thaththadravyaisthreeṇi pāthrāṇi pūrṇā-
nyaddhā vinyasyārgyapādhyā chamārtham
sadhya: sowre ! peetapūjam prakuryāth
tvathpūjāyā: pūrvamévākilāthman !

(37)

Lord ! Pearl among the galaxy of the scion of the Suras ! You control the soul of all living beings. The individual engaged in Your worship must set up three vessels to offer arkya, pādya and āchamana and must start with the propitiation of the seat (peeta).

Note . Cf. Srimad Bhagavatham (11-27-21 & 22)
"Prokshya pāthrāṇi————————pāthrāṇi déśika:
arkya. offering of water to sanctify the hands
Pādya: offering of water to sanctify the legs
āchamana; water offered to cleanse the mind-

भागे पीठस्योत्तरे देशिकं च

ध्यायेन् तद्वद् दक्षिणे वारणास्यम् ।

भागे चाधस्तद्वदाधारशक्ति

मायां कूर्मं चाप्यनन्तं च पृथ्वीं ॥३८॥

bhāgé peetasyōththaré déśikam cha
dhyayéth thadvad dakshiṇé vāraṇāsyam
bhāgé chādhastadvadā dhāraśakthim
māyām kūrmam chāpyanantham cha pruthveem

(38)

Lord ! To the left of the peeta (seat) the preceptor (déśikam) and to the right the elephant-headed God (gaṇéśa); at the eastern end, the life-force (ādhāra sakthi), force causing illusion (māya), the tortoise (ādhikūrmam), the serpant Lord (ādhiśésha) and mother earth (būdévi) should be conceived and proyitiated.

तद्वत् पीठस्योपरिष्टान्मुरारे !

धर्मज्ञानादींस्तदन्यांस्च भूयः ।

पादस्थानत्वं किलाप्तान् यथावद्

ध्यायेत् सोऽयं दिक्षु भूयो विदिक्षु ॥३९॥

thadvath peetasyo parishtānmurārė
dharmagyānādeemsthadanyāmscha bhuya:
pādasthānathvam kilāpythan yathavad
dhyāyeth sōayam dikshu bhupō vivikshu

(39)

Lord ! Slayer of Mura ! On the upper surface of the Peeta; dharma, gyāna, vairākya and aiśvarya should similarly be conceived and the counter forces located in Various directions (diks) should be taken as located at the bottom surface.

पस्चाद् भूमंस्तद् गुणानां त्रयं वै

सूत्रास्थानापन्नमद्धा विभाव्य ।

मायां विद्यां चालमाच्छादनार्थं

वस्त्रस्थानत्वं किलाप्ते स्मरेत् सः ॥४०॥

paschād bhumamstad guṇānām thrayam vai
suthrāsthānāpannamaddhā vibhāvya
māyām vidhyām chālamāchchādanārtham
vasthrasthānathvam kilāptė smaréth sa:

(40)

Lord ! The personification of good ! Feigning that three threads represent sathva, rajas and thamō-guṇas, and taking the wick as symbolic of them, the bhaktha should take the cloth spread on the seat as woven of māya and vidhyā.

ध्यायेत् तस्याथोपरिष्टादनन्तं

युक्तं पद्मं त्वष्टभिर्वै दलैश्च ।

सूर्यं सोमं वह्निमात्मान्तरात्मा-

दीनप्यद्धा विस्वगाराधकस्ते ॥४१॥

dhyāyeth thasyāthōparishtādanantham
yuktham padmam thvashtabhirvai dalaischa
suryam sōmam vahnimāthmāntharāth ma-
deeṇapyaddha vishvagārādhakasté

(41)

On the upper surface of the cloth that holds Your sacred seat, the serpant lord Anantha and the lotus superimposed with eight-petals are to be invoked and Sun, Moon, Fire, Soul, innerself, paramāthman, gnānāthnam and jeevāthma encircling them.

ध्यायेत् सोऽयं तद्दलेस्वत्र भूमं-

स्तद्वच्चाहो कर्णिकायां क्रमेण ।

शौरे ! शक्तीर्वै नव प्रेमभारो-

त्कण्ठ्यान्नित्यं न्यस्तचेतास्त्वयीशे ॥४२॥

dhyāyeth sōayam thaddaléshvathra bhoomam
sthadvachchāhō karṇikāyām kraméṇa
sauré ! śaktheervai nava prémabhārow-
thkaṇtachānithyam nyasthachéthāsthvayeesé

(42)

Scion of the sura clan ! The devottee should have absolute faith in You--the Lord of all the worlds. He should concentrate on Your form and at the focus (karṇikā) of the lotus of eight-petals aforesaid, he should invoke the nine-forms of Your energy.

राष्ट्रीय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक...9690.

एवम्भूतां तां समस्टिं मुरारे !
पीटस्याहो तोयगन्धप्रसूनैः ।
तद्वत् पूतैर्धूपदीपाम्बुभिस्चा-
प्येष श्रीमन् ! पूजयेत् पूजकस्ते ॥४३॥

évambhoothām thām samashtim murārė
peedasyahō thōyagandhaprasoonai
thadvath poothairdhūpadeepāmbubhischā
pyėsha sriman ! pūjayéth pujakastė

(43)

Lord ! You saved the virgins by slaying Murāsura. Lord of Goddess of Wealth ! With clean water, sandal-paste, flowers, incense. auspicious lamp and other accessories, the devotee should propitiate the sacred seat, the abode of many deities as well.

पस्चान्मूर्त्तौ नाथ ! पीठस्थितायां
चेतोमध्याद् देवमावाह्य सद्यः ।
पूर्वं तावद् देहशुद्धयुक्तरीत्या
न्यस्येद् भूषाहेतिमुख्यान्यथासौ ॥४४॥

paschānmoorthou nātha ! peetasthithāyām
chethōmadhyād dévamāvāhya sadhyaː
purvam thāvad déhasuddhayukthareethyā
nyasyėd bhushāhéthimukyanyathāsou

(44)

Lord ! the devotee should invoke Your divine presence in the icon on the pedestal (seat), He must transform the paramāthma already embedded in the recess of his heart to the icon. In that act he should follow sannidhāna, sannirōdha, and avakuntana, as enjoined in the prakaraṇas for sanctifying the body. and should adorn the icon with jewels and accessories.

पस्चाच्चासावासनस्वागतादि
स्फूर्जत्प्रेम्णा वै समर्प्याभिषेकम् ।
कुर्यात् तोयेनातिसौरभ्यभाजा
पुंसूक्तादींस्त्रीन् समुच्चार्य मन्त्रान् ।।४५।।

paschāchchāsāvāsanasvagathādi
spūrjath premṇā vai samarpyābhishékam
kuryāth thōyénāthi sourabhyabhājā
pumsukthādeemsthreen samuchchārya manthrān

(45)

Lord ! The devotee should then loose himself totally in Yōur service, must offer seat, welcome You and offer bath with water containing sandal; saffron and similar offerings chanting sacred manthras like purushasūktha, swarṇadharmānuvāka and mahāpurshavidhyai.

भूयो वस्त्रं भूषणं चोपवीतं
गन्धं पुष्पं चार्चकोऽसौ समर्प्य ।
युक्तं देवं पञ्चकेनावृतीनां
लक्ष्मीजाने ! पूजयेदुक्तरीत्या ।।४६।।

bhuyō vasthram bhūshaṇam chōpaveetham
gantham pushpam chārchakōsou samarpya
yuktham dévam pañchakénāvrutheenām
lakshmeejāné ! pujayédukthareethyā

(46)

Lord of the Goddess of Wealth ! The worshipper should then adorn Your icon with silk garments, crown, ear-rings, garlands, sacred thread (upaveetham) and offer sweet smelling sandal paste, flowers etc. He must make offerings to You and the five avaraṇa dévas the encIrcle You.

एकीकुर्वंस्तत्परीवारमीशे
यावच्छक्ति श्रीश ! कुर्वन् निवेद्यम् ।
मध्ये वह्नेर्होमकर्मादि कुर्यात्
तद्वद्विप्रान् साधु सम्भोजयेच्च ॥४७॥

yékee kurvamsthathathpareevārameeśe
yāvacchakthi sreeśa ! kurvan nivédhyam
madhyé vahnérhōmakarmādi kuryāth
thadvadvirprān sādhu sambhōjayéchcha

(47)

Lord of the Goddess of Wealth ! In absolute faith of Your as well as the fire auxiliary deities, presence in the icon the worshipper shouln offer You and Your 'parivāras', gheer, vada and other edibles. He should kindle fire in the fire pit, invoke You to be there and send oblations through the Fire-God. Brahmins well-versed in the sastras and who follow their enjoined duties unimpeachably, should also be fed well.

Cf : Srimad bhāgavatham (11-27-34,36,37, & 41)
"Gudapāyasasarpeeeshi.........
......shōdśarchāvadānatha:

विस्वक्सेनायार्पयंस्तन्निवेद्यं
गण्डूषास्यक्षालनैरास्यवासैः ।
गीतैर्नृत्याद्यैस्च सन्तोस्य देवं
कुर्यात् पस्चादाशु पूजां प्रसन्नाम् ॥४८॥

vishvaksénāyārpayamsthannivedhyam
gantushāsyakshālanairāsya vāsai:
geethairnruihyādhyaischa santhōshya devam
kuryāth paschādāśu pujām prasannām

(48)

Lord ! The offerings of food should then be made to parshada dévathas. Following this feeding, mouthwashing must be undertaken and with scented betel with ingredients, You must be made gay. Then music, dancing and other entertainments should be presented and 'prasanna pooja' must be completed.

Cf : Srimad Bhāgavatham (11-27-43 & 44)

"Dathvā achamamuchchésham...karmānyabhinayan mama"

भूयश्चापूपादि शक्त्या निवेद्य
प्रेष्ठैर्मन्त्रैः साधु पुष्पाञ्जलिं च ।
कृत्वा यावच्छक्त्यहो मूलमन्त्रं
जप्त्वा कुर्यादर्पणं वै जपस्य ॥४९॥

bhuyāschāpūpādi sakthyā nivédhya
préshtairmanthrai: sādhu pushpāñchalim eha
kruthvā yāvachchakthyahō moolamanthram
japthvā kuryādarpaṇam vai ; pasya

(49)

The food offerings should be repeated. The handful of sweet-smelling flowers should be offered with total submission unto Your feet (pushpāñjali). Then "moolamanthra" (appropriate invocation) should be repeated as many times as possible and ultimately should be surrendered to You (brahmārpaṇa)

Cf ; "Moolamanthram jabéd brahma smaran
Nārāyaṇāthmakam" Srimad bhagavtham 11. 27-42)

नत्वा ब्रह्मण्यर्पयंस्च प्रसन्नं

दत्वाथार्घ्यं शङ्खतोयेन पस्चात् ।

प्रोक्ष्य स्वीयान् स्वं तथान्त्यार्घ्यदायी

कुर्वन् पूजां पूरयेद् वै लयाङ्गम् ॥५०॥

nathvā brahmaṇyarpayamscha prasannam
dathvāthārgyam sankathōyēna paschāth
prōkshya sweeyān svam thathānthyārgyadāyee
kurvan poojam pūrayēth vai layāngam

(50)

The most faithful devotee should prostrate before You (then most pleased by the conduct) and offer once the moolamanthra and pūja, absolutely surrendering every act unto You. Wthe the holy water in the conch, he should transmit Your blessings by sprinkling it on his friends and relatives. Finally, water should be offered again (argya) and as enjoined in the sasthras should complete the act of propitiation.

एवं भक्त्या नित्यमाराधयेद्य-

स्त्वामाराध्यं नाथ ! यिस्वैकनाथैः ।

सोऽयं पापैर्दूरितो हन्त सर्वै-

र्नूनं शर्म प्रानुयान्निर्मलं तत् ॥५१॥

yēvam bhakthyā nithyamārādhayēdhya
sthvāmārādhyam nātha ! visvaikanāthai:
sōyam pāpairdurithō hantha sarvai-
rnoonam śarma prāpnuyannirmalam thath

(51)

Lord ! A devotee with such faith who propitiates You, one, who is worshipped by Indra and other celestials, will certainly be cleansed of all sins and attain permanent and blemishlnss bliss.

तत्रापि त्वामर्चयन् श्रीतुलस्याः
पत्रैरेष स्यामलैः कोमलैस्ते ।
प्रीतिं दत्ते याद्दशीं ताद्दशीं न
त्वामाराध्यन् कैस्चिदन्यप्रसूनैः ॥५२॥

thathrāpi thvāmarchayan sreethuḷasyā:
pathrairēsha śyāmaḷai: kōmaḷaisté
preethim daththé yādruseem thādruseem na
thvāmarādhyan kaischidanyaprasūnai:

(52)

Lord ! The devotee who propitiates You as aforesaid, will realise that You are most pleased by the shower of dark-blue thuḷasi leaves than by a basketfull of any other variety of flowers.

त्यक्त्वा तावत् पारिजातादिपुष्पै-
रप्यानद्धास्त्वं स्रजो बिस्वहृद्याः ।
धत्से नित्यं यां कथं नाम बीरु-
त्स्वेषा गण्या स्यात् तुलस्यार्तबन्धो ! ॥५३॥

thyakthvā thāvath pārijātaādipushpai-
rapyānanaddhāsthvam srejōvivahrudhyā :
dhathsé nithyam yām katham nāma veeru-
svthéshā gaṇya :yāth thulaśyārthabandhō

(53)

Lord ! You are the unfailing souree of solace for the faithful and a true kinsman ! You accept most wiliingly the garland of Tulasi much in preference to the sweet-smelling and beautiful flowers like pārijātha, plentifully available at dévalōka. Tuḷasi, consequently acquires the primacy of place of honour among shrubs of the plant kingdom.

त्वद्भक्तः किं मानुषेस्वत्र गण्यो
गण्यः किं वा पक्षिजातौ गरुत्मान् ।
गण्या शौरे ! स्यात् कथं सा तुलस्य-
प्यङ्ग ! प्रेष्ठा तेऽत्र वीरुद्गणेषु ॥५४॥

ihvathbhaktha: kim mānusheshvathra ganyō
ganya: kim vā vakshijathou garuthmān
ganyā sowrē ! syāth katham sā thulasya-
pyanga ! prēshtā thēathra veerudganēshu

(54)

Lord Sowre ! A faithful devotee is the best among men living in society. The garuda (vulture) is considered the best among the birds. Among plants, Thuḷasi is the first amongst shrubs. If the reasoning is attempted, the obvious reply would be, all of them are dear to You. The Lord is pleased with devotion, He is pleased with the flight on the Garuda and offering of Tuḷasi pleases Him most.

The Sacredness Tulasi

संवादोऽभूद्यः पुरा शक्तिसूनो-
र्मार्कण्डेयस्यापि विस्वैकबन्धो ! ।
माहात्म्याविस्कारकः श्रीतुलस्या-
स्तं वक्ष्येऽद्य त्वत्कृपावैभवेन ॥५५॥

samvādō abudhya: purā sakthisunō
rmārkandeyatyāpi visvaikabandhō !
māhathmyāvishkāraka; srithuḷasyā-
stham vakshyeadhya thvathkrupāvaibhavena

(55)

Lord ! You are the benefactor of all in the world—a great bandhu. Once, there was a discussion on the greatness (sanctity) of Tulasi between sage Mārkaṇḍéya and Parāśara the son of the sage Sakthi. I propose, to narrate the gist of the discussion and pray ! bless me.

गाङ्गे तावत् सैकते वै वसिष्ठा-
दीनां पूर्वं सङ्गतानां मुनीनाम् ।
ज्ञातुं श्रेयो वाञ्छतामस्य लोक-
स्यासीद् भूमन् ! कोऽपि संवाद एवम् ॥५६॥

gańgé thāvath saikaté vai vasishtā
deenām pūrvam sańgathānām muneenām
gyāthum sréyō vāñchathāmasya loka-
syāseedh bhūman ! kōapi samvāda évam

(56)

Lord Omnipotent ! Once, at an open sandy-place encircled by River Ganges,—thanks to the good-luck of the world, sages like Vasishta gathered and were engaged in a fruitful discussion.

किं वा श्रेयः पूरुषाणां प्रियं किं
लक्ष्मीजानेः कोऽत्र जीवत्यमोघम् ।
को वा देवः सेवितः सर्वदोषान्
निर्हन्त्यस्य प्राणिजालस्य चेति ॥५७॥

kim vā sréya: purushāṇām priyam kim
lakshmeejāné: kōathra jeevathyamōgam
kō vā déva: sévitha: sarvadōshān
nirhanthyasya prāṇijālasya chéthi

(57)

Vital questions discussed in the assembly of the sages were. What is good for mortals ? What is most dear to the Lord of the Goddess of Wealth ? Which is the most fruitful-life ? Which God, if propitiated can remove the sufferings of all in the world ?

मार्कण्डेयः सप्तकल्पान्तजीवी
प्राप्तस्तावत् सर्वसन्देहहारी ।
पूर्वोक्तैस्तैस्तापसैः पूजितोऽसौ
प्रीत्याभीक्ष्णं तत्र चोपाविवेष ॥५८॥

mārkaṇḍéya: sapthakalpānthajeevee
prāpthasthāvath sarvasandéhahāree
purvōkthaisthaisthāpasai: pūjithōasou
preethyābheekshaṇam thathra chōpāvivéśa

(58)

Sage Markandeya was among the participants of the discussion. He had been blessed an eternal life (he won the appreciation of Lord Siva, when the God of death made an attempt on his life) and reputed for the clarity in analysis. He was well received with all honours and seated on the pedestal.

सोऽयं तेषां संशयौघं जिहीर्षु-
र्दृष्ट्वासीनं वै वसिष्टाङ्कदेशे ।
शक्तेः पुत्रं सप्तवर्षं त्वदीय-
स्मृत्या धन्यं तूत्थितस्तं ववन्दे ॥५९॥

sōayam théshām samśayowgam jiheershu-
dhrushtvāseenam vai vasishtāṅkadéśe
sakthe: puthram sapthavarsham thvadeeya-
smruthyā dhanyam thūththithastham vavandé

(59)

Eager to contribute his best, sage Markandéya had a glance at the assembly. Sage Parāśara, just seven years old, was seated on the lap of his grandfather Vasishta. Lord ! Parāśara is one of Your ardent devotees, On meeting him, sage Mārkaṇdéva rose up from his seat and bowed him.

मार्कण्डेयं स्वं नमन्तं सदस्यान्
कृत्वात्यन्तं विस्मितान् भूरिवृद्धम् ।
दृष्ट्वा भीतस्तं प्रणम्यायमुत्था-
प्यैतद्वाक्यं प्रश्रितः सञ्जगाद ॥६०॥

mārkaṅḋėyam svam namantham sadasyān
kruthvāthyantham vismithān bhūrivruddham
drushtva bheethastham praṇamyāyamuththā
pyaithadvākyam prasritha: sañjagāda !

(60)

The sages assembled were moved by this grand act of Markaṇḍéya. He was the oldest in the assembly and evidently Parasara was touched by the humilty, He immediately reacted. bowed the great sage Markaṇḍeya. and addressed hlm thus :

वन्द्यो ज्यायांस्त्वं मया नेह बालः
सोऽयं वृद्धैर्जातुचित् त्वादृशैस्तु ।
धुन्यः सर्वास्त्वाश्रयन्त्येव सिन्धुं
सिन्धुः कामप्यापगामाश्रयेत् किम् ॥६१॥

vandhyō jyāyāmsthvam mayā nėha bāla:
sōaham vruddhairjāthuchith thvādruśaisthu
dhunya: sarvāsthvāsrayanthyėva sindhum
sindhu : kāmapyāpagāmāsrayėth kim

(61)

I am a child before You, The rivers empty themselves into the sea. The sea never seeks a river ? (Parāsara compares himself to the river and likens Mārkaṇḍéya to the sea).

मार्कण्डेयस्तावदूचे तथा चे-

दायुर्गण्यं त्वावयोरद्य सद्यः ।

श्रुत्वाथैतच्छक्तिसूनुर्बभाषे

क्वाहं बालः क्वातिवृद्धो भवांश्च ॥६२॥

mārkaṇdeyasthāvadūché thathā ché
dāyurgaṇyam thvāvayōradhya sadhya;
sruthvāthaithachchakthisūnurbabhāshé
kvāham bāla: kvathivrudhdō bhavāmscha

(62)

Thereupon. Markandeya suggested the reckoning of the life-span of both, Parasara replied that he is just seven and no match for the age-old compeer and that the matter is obvious.

श्रुत्वाथेदं भाषितं शक्तिसूनो-

स्तेषां मध्ये तापसाग्रेसराणाम् ।

मार्कण्डेयस्तं प्रहस्याबभाषे

वाणीमेनां वक्ष्यमाणां वरेण्याम् ॥६३॥

sruthvāthédam bāshitham sakthisoonō
stōshām madhyé thāpasāgresarāṇām
mārkaṇdéyastham prahasyābabhāshé
vāṇeeménām vakshyamāṇām varéṇyām

(63)

At the assembly of great sages, the son of sage sakthi blushed over the reply of Parasara and proceeded to speak thus.

यद्वल्लोके साधु हित्वा बुसौघं
शुद्धस्तावन्मीयते धान्यराशिः ।
एवं शौरेर्ध्यानरिक्तं सुवन्ध्यं
कालं त्यक्त्वा गण्यमायुर्नराणाम् ॥६४॥

yadvallōké sādhu hithvā busowgam
suddasthāvan meeyaté dhānyarāśi:
yévam śowredhyanarikṭham suvandhyam
kālam thyakthvā gaṇyamāyurnarāṇām

(64)

In this world of righteous men, those who purchase cereals and food-stuffs like paddy, clean all the adulterated stuff with the help of the winnowing pan, before buying. In the same way, the life-span of an individual is to be reckoned only with refcrence to the number of useful days spent in the worship of God,

तस्माद्विस्णोर्ध्यानधन्यं यदायु-
र्वन्द्यः सोऽयं वीतसन्देहलेशम् ।
बालोऽपि त्वं जातुचिच्चानपेतः
शौरेः स्मृत्या यत् ततः सर्ववन्द्यः ॥६५॥

thasmāthvish:ōrdhyānadhanyam yadyāyu
rvandhya: sōyam veethasandehaleśam
bālōapi thvam jāthuchichanāpetha:
śowre: smruthyā yath thatha: sarvavandhya:

(65)

Therefore, a devotee whose entire lifetime had been spent in the propitiation of the Lord, is certainly the one who commands respect. Though You (Parāśara) are young, not a single minute passed in Your life-time without propitiation of the Lord. the scion of the śūra clan. Hence Oh ! Sage ! You are to be adored.

जात्यैवात्यन्तालसोऽहं कदाचिद्
युक्तः स्मृत्या दिव्यया कैटभारेः ।
तस्मान्मत्तो न्यूनवर्षोऽपि स त्वं
वन्द्यो नूनं मे परं ज्यायसोऽपि ॥६६॥

jāthyaivāthyanthālasōham kadāchid
yuktha: smruthvā divyayā kaitabhāre:
thasmānmatthō nyūnavarshōapi sa thvam
vandhyō nūnam me param jyāyasōapi

(66)

I am notorious for laziness since birth. At isolated moments. I think of divine Narayana, slayer of Kaitbasura. Though younger in age you certainly command respect.

तस्माद् बालो ह्रस्वकायोऽपि मर्त्यो
वन्द्यो वृद्धैरप्यहो विष्णुभक्तः ।
यद्वत् साम्यं श्रीतुलस्या महिम्ना
प्राप्तुं शक्ता नो महान्तोऽपि वृक्षाः ॥६७॥

thasmād bhālō hrasvakāyōapi marthyō
vandhyō vruddhairapyahō vishṇubhaktha:
yadvath sāmyam sreethulasyā mahimnā
prāpthum sakthā nō mahānthōapi vrukshā:

(67)

The individual who propitiates omnipresent Lord Narayana always is certainly venerable. despite short-physical size and youth. Trees like Pipal and Banyan are no doubt old and well grown, but they do not command the respect that a small shrub thulasee claims.

को वा शक्तो वक्तुमत्रानुभावं
विस्वोत्क्रुस्टं भूतले श्रोतुलस्याः ।
याभूच्छ्रेस्ठा सर्ववीरुद्गणेभ्यो
ह्रस्वापि श्रीचक्रपाणेः प्रिया च ।।६८।।

kō vā sakthō vakthumathrānubhāvam
visvōthkrushtam boothale sreethulasyā:
yabhoochchreshtā sarva veerudganebhyō
hrasvāpi sreechakrapāṇe: priyā cha

(68)

Though a small shrub, the auspicious thuḷsi-plant is certainly scared that all others, and is very dear to Sri Narayana, the bearer of the Disc. There is hardly an individual in the world who can exhaust the greatness of thuḷasi by his skill of expression.

Note : Chakrapāṇé priyacha .. ..
Cf : Srimad Bhagavatham (10.30.7)
"kaschit thuḷasi kalyāṇi gōvindacharaṇapriyé
sahathvālikulairbibrath dhrushthasthéathipriyōchyutha:

लक्ष्मीनाथः कल्पवृक्षप्रसूना-
न्यप्युज्झित्वा भूरिगन्धावहानि ।
धत्ते नित्यं वक्षसा यां सहर्षं
सेयं मान्या स्यान्न केनेह पुंसा ।।६९।।

lakshmīnātha: kalpavrukshaprasoonā
nyapyuñjithvā bhoorigandhāvahāni
dhatte nithyam vakshasā yām saharsham
seyam mānyā syānna keneha pumsā

(69)

The Lord of the Godess of Wealth adopts thuḷasi garland in preference to the sweet-smelling flowers of the heavenly Kalpaka tree. That divine thuḷāsi is therefore sacred to all men in the Universe.

इत्युक्त्वासौ श्रीतुलस्या महत्त्वं
मार्कण्डेयस्तद्दृढीकर्तु कामः ।
तेषां मध्ये तापसाग्रेसराणा-
मेनां गाथां वक्ष्यमाणां न्यगादीत् ॥७०॥

ithyvkthvāsou srithulasyā mahathvam
mārkaṇdéyasthad dhrudee karthu kāma:
théshām madhyé thāpasāgrésarāṇā
ménām gāthām vakshyamāṇām nyagadeeth

(70)

Having spoken thus of the greatness of thuḷāsi, as if to reemphasize his conviction amidst the great sages assembled, sage Mārkaṇdéya narrated the following story too.

आसीत् पूर्वं कृष्णको नाम विप्र-
स्त्यक्ताशेषस्वीयधर्मः खलात्मा ।
मूढः क्षेत्राजीवको हन्त नित्यं
गर्ह्यः सर्वैर्हिंसकः प्राणिनां च ॥७१॥

āseeth pūrvam krishṇakō nāma vipra
sthykthāśeshasweeyadharma: kalāthmā
mooda: kshéthrājeevakō hantha nithyam
garhya; sarvairhimsaka: prāṇinām cha

(71)

Once, a brahmin by name Krishṇaka, failed to perform the duties of a brahmin as enjoined by the sasthras. He was wicked and ignorant and led his life by ploughing the fields. He was hated by every one since he habitually harmed living beings.

नो जानीते तद्रसज्ञा मुरारे-

नामैकं वा गर्ह्यसल्लापवर्जम् ।

नो वा बाहू वन्दनं विश्वभर्तु-

र्हिंसावर्जं प्राणिनां दैन्यभाजाम् ॥७२॥

nō jāneethē thadrasagyā murārē
nāmaikam vā garhyasallāpavarjam
nō vā bāhū vandanam viswabharthu
rhimsāvarjam prāṇinām dainyabhājām

(72)

Krishnaka's tongue had never known to recite a single sacred name of Lord Vishnu, for, he always spoke villainous words and slander. His hands were used only to destroy living organisms that deserve pity and never were in the service of worshipping the Lord.

प्रातर्भुक्त्वा यातयामं बतान्नं

यातोऽरण्यं त्वेकदासौ निकेतात् ।

कञ्चित् कालं पर्यटंस्तत्रतत्र

द्रागाजह्रे भूरि नूत्नं तृणौघम् ॥७३॥

prātharbukthva pāthayāmam badānnam
yāthō araṇyam thvēkādasou nikēthāth
kañchit kālam paryatamsthathrathathra
drāgājahē bhūri noothnam thruṇaugam

(73)

Krishnaka, one day set out to the forest, after eating cold-rice in the morning. He reaped grass and soon gathered a huge bundle.

भूयः सोऽयं शाकसम्पादनार्थं
तत्रैवाहो सञ्चरन् काननान्ते ।
आलोकिष्टोच्चैर्वनं श्रीतुलस्या
दिष्ट्या रम्यं निर्जरेन्द्रोपलाभम् ।।७४।।

bhooya: sōyam sākasampādanārtham
thathraivāhō sañcharan kānanāntē
ālōkishtōchchairvanam srīthulasyā
dishtyā ramyam nirjarēndrōpalābham

(74)

He then roamed about the forest in search of food, By chance, he saw a swarm of thuḷāsi shrubs, which sent forth blue-lustre like the divine stone Indraneela.

सर्वोत्कृष्टां साहितीं यद्वदज्ञो
रत्नं यद्वद् भूरिमूल्यं विचक्षुः ।
यद्वद्भोज्यं स्वाद्वलं रासभो वा
तन्माहात्म्यं कृष्णको न व्यजानात् ।।७५।।

sarvōthkrushtām sāhiteem yadvadagñō
rathnam yadvad bhoorimūlyam vichakshu:
yadvadbhōjyam swādvalam rāsabō vā
thanmāhāthmyam krishṇakō na vyajānāth

(75)

Krishnakh failed to understand the sacredness of thuḷāsi even as an illiterate would fail to understand the nuances of literature, the blind man of the worth of a gem and the proverbial ass of the taste of an inviting dinner.

भौमं तोयं चातको हन्त यद्वद्
यद्वद् गीतं जातिबाधिर्यशाली ।
यद्वद् रुग्णो भोज्यवस्तूनि तद्वत्
तन्माहात्म्यं वेद न ब्रह्मबन्धुः ॥७६॥

bhaumam thōyam chāthakō hantha yadvad
yadvad geetham jāthl bādhiryaśālee
yadvad rugṇō bhōjyavasthooni thadvad
thanmāhāthmyam véda na brahmabandhu:

(76)

The Chāthaka-bird has no means of drinking water from tanks, canals and rivers even though water is found in these places in plenty. Good-music is far beyond the reach of a man who is born deaf. A sufferer could never enjoy good things in life. Krishnaka too, though born as a brahmin, since he has not been observing his caste rule, had not known the sacredness of thuḷāsi.

यद्यप्येवं सस्पृहोऽथापि तस्यां
पश्यन् नृणां नो गवां चोपयोगम् ।
तां दास्ये मत्सन्निधिस्थाय विप्रा-
येति ध्यायन् प्राप तस्याः समीपम् ॥७७॥

yadhyapyévam saspruhōathāpi thasyām
paśyan nruṇām nō gavām chōpayōgam
thām dāsyé mathsnnnidhisthāya viprā
yéthi dhyāyan prāpa thasyā: sameepam

(77)

It is but well-known that thuḷāsi leaves could never serve as food either for men or for animals. Yet Krishnaka wanted to have it in the hope of taking it to his neighbour who used to worship Lord Krishna with thuḷāsi. He approached the swarm of shrubs.

तावद्विप्रं तं बतासन्नमृत्युं
नेतुं प्राप्ता याम्यदूताः किलाष्टौ ।
स्पर्शात् प्रागेवामुमद्धा तुलस्या
दंष्टुं कञ्चिद्व्यालमूचुः क्षणेन ॥७८॥

thāvadvipram tham bathāsannamruthyum
néthum prāpthā yāmyadootha: kilāshtou
sparśāth prāgévamumadhdā thulasyā
damshtum kañchidhyālamoochu: ksharena

(78)

The moment of death of Krishnāka had already set in. Eight emissaries of the God of Death (Yama) were waiting to carry him off. Before Krishnaka reached the shrub, the emissaries had commissioned a deadly snake.

विप्रस्तावत् तं नजानन् निदेशं
दैवात् सर्पस्यागतेः पूर्वमेव ।
जग्राहाल्पं भागमारात् तुलस्या-
स्तन्माहात्म्यस्तोमलेशानभिज्ञः ॥७९॥

viprasthāvath tham na janan nidéśam
daivāth sarpasyāgathé: pūrvaméva
jagrāhālpam bhāgamārāth thulasyā
sthanmāhāthmyasthōgalé śānabhigya:

(79)

Krishnaka was neither conscious of emissaries being present nor the fact that a snake had been commissioned by them, He was completely ignorant of the sanctity and power of holy thuḷāsi. Yet, as the good-luck of his previous birth would have it, he took hold of the thuḷāsi plant before the snake reachedhim.

तावज्ज्वालाध्वस्तगाढान्धकारं

दैतेयासृक्पङ्कशोणग्रभागम् ।

विष्णोस्चक्रं स्पर्शपूतं तुलस्याः

पातुं विप्रं प्राप द्दस्येतरत् सत् ॥८०॥

thāvajjvālādhvasthagādānthakāram
daitéyāsrukpaṅkaśōṇagrabhāgam
vishṇōschakram sparśapootham thulasyā:
pāthum vipram prāpa bruspétharath sath

(80)

The contact with the holy thuḷāsi, brought forth to Krishnaka's rescue the Disc (Sudarśana) of Lord Vishnu, lustrous and with blood-stained edges consequent on the destruction of the demons, and potent of banishing ignorance. It was however not visible for the naked eyes of the mortals.

सन्त्यक्तायां श्रीतुलस्यां हनिष्या-

म्येनं विप्रं द्रागिति व्याल एषः ।

आसीत् सद्यः सम्प्रविष्टस्तृणान्त-

र्याम्या दूतास्चान्वयुस्तं क्षणेन ॥८१॥

santhyakthāyām srīthulasyām hanishyā
-myénam vipram drāgithi vyāla yésha:
āseeth sadhya: sampravishtasthruṇāntha-
ryāmyā dūthāschānvayustham kshaṇéna

(81)

The snake thereupon entered the bundle of grass that Krishnaka had gathered, in the hope of killing him after some time when he is likely to loose contact with thuḷāsi. The emissaries of the God of Death also followed Krishnaka.

अज्ञात्वेदं हन्त विप्रस्तृणानां
राशिं मूर्ध्नासौ वहन् गूढसर्पम् ।
चक्रद्योतिर्भीतदूरापयातै-
र्युक्तो याम्यैराविवेश स्वगेहम् ॥८२॥

agñāthvédam hantha viprasthruṇānām
rāśim moordhnāsou vahan gootasarpam
chakrayōthirbeethadoorāpayāthai
ryukthō yāmyairāvivésa svagéham

(82)

Completely unaware of the presence of the snake in the bundle of grass Krishnaka reached home bearing the bundles of grass and thuḷasi. The emissaries of the God of Death too were following him from at a distance since the Sudarsana (Disc) was protecting Krishnaka.

काले तस्मिंस्तद्गृहद्वारि तिष्ठन्
विप्रोत्तंसः कोऽपि कृष्णार्चकोऽथ ।
याम्यान् दूतान् दिव्यदृग्भाङ् मुदा तान्
पप्रच्छैवं कृष्णकाभ्यर्णवासी ॥८३॥

kālē thasmimsthathagruhadvāri thishtan
viprōththamsa: kōapi krishṇārchakōatha
yāmyān doothān divyadhurgbhāṅg mudā thān
paprachchivam krishṇakābhyarṇavāsee

(83)

When Krishnaka reached home, his neighbour, an unimpeachable devotee of Lord Krishna, who used to worship Him with thuḷāsi leaves everyday and thereby a godly-man having acquired divine perception which could reveal things normally hidden out of sight to mortal eyes; happened to see the emissaries of the God of Death waiting at the doors of Krishnaka. He addressed them as follows :

NOTE : The expression "Krishṇārchaka: divyadrukbāṅg"—The inestimable power that accrues by worshipping Lord Krishna with thulasi leaves is portrayed.

Cf : Srimad Bhagavatham. "sā mām smruthirmrugadéhéapi veera krishṇārchana-prabhavā nō jahāthi" (5—12—15)

भो भो याम्याः ! किङ्करा यूयमत्र
प्राप्ताः कस्मात् कृष्णकेनाङ्ग ! साकम् ।
मह्यं ब्रूतात्यन्तजिज्ञासमाना.
येत्यादिष्टास्ते किलोचुः समस्तम् ॥८४॥

bhō bhē yāmyā; ! kiṅkarā yūyamathra
prāpthā: kasmāth krishṇakénāṅga ! sākam
mahyam bhrūthāthyantha jigñyāsamānā
yēthyadishtāstē kilōchu: samastham

(84)

Oh ! Emissaries of Yama ! Why did you follow Krishnaka here ? I am eager to know the reason. Thereupon, the emissaries narrated the circumstances.

स्वेषां विप्रं कृष्णकं नेतुमाप्ति
कृत्यं चाहेः स्वानुशिष्टस्य रक्षाम् ।
चक्रेणास्य स्पर्शतः श्रीतुलस्या-
स्तस्यास्त्यागे नेतुमिच्छां तथा तम् ॥८५॥

swéshām vipram krishnakam néthumāpthim
kruthyam chāhé: swānuśishtasya rakshām
chakréṇāsya sparsatha: srithulasyā
sthasyāsthyāgé néthvmichchām thathā tham

(85)

We are here to take Krishnaka. The snake commissioned by us to kill him is in the bundle of grass. Krishnaka is keeping thulasi also along with the grass, and the Disc of Lord Vishnu protects him. The moment he looses contact with thulasi, we will take him dead.

श्रुत्वा वाणीमीरितां याम्यदूतैः
सद्यः सम्भूतानुकम्पारसार्द्रः ।
रक्षोपायं तस्य हि ब्रह्मबन्धोः
पप्रच्छामूनेव कृष्णार्चकोऽसौ ॥८६॥

sruthvā vāṇeemeerithām yāmyadhūthai:
sadhya: sambhoothānukampārasārdra:
rakshōpāyam thasya hi brahmabandhō:
paprachchāmoonéva krishṇārchakōasou:

(86)

The neighbour heard of the plan of the emissaries, took compassion and was determined to save Krishnaka. He sought the advice of the emissaries themselves.

ऊचुस्तावत् ते फलं दास्यसि त्वं
यद्येकस्या नस्तुलस्यर्चनायाः ।
मुञ्चामोऽमुं सोऽकरोत् तद्ददद्धा
जग्मुर्दूतास्चोरगः स्वं निकेतम् ॥८७॥

ūchusthāvath té palam dāsyasi thvam
yadhyékasyā nasthulasyarchanā yā:
muñchamō amum sōakrōth thadvadaddhā
jagmurduthāschōraga: svam nikétham

(87)

"Oh ! brahmin ! If you but agree to forego the fruits of Your days' worship of Lord Krishna with thulasi leaves to us, we will leave Krishnaka" Hearing this condition of the emissaries, Krishnaka's neighbour did accordingly, whereupon the snake got out of the grass-bundle to its original abode and the emissaries too retreated.

दृष्ट्वाथैतद् विस्मितायैष तस्मै
वृत्तं शंसन् जातबोधेन तेन ।
भेजे किञ्चिद्वैष्णवक्षेत्रमारा-
ध्याजं मुक्तिं प्रापतुस्तौ तुलस्या ॥८८॥

drushtvāththaithad vismithāyaisha thasmai
vruththam śamsan jāthabōdhéna téna
bhéjé kiñchidvaishṇavakshéthramārā
dhyājam mukthim prāpathusthou thulasyā

(88)

Krlshnaka was watching all that happened. He was surprized. His neighbour told him everything that had happened. Krishnāka realised the truth and accompanied by his neighbour, he reached a Vishṇu shrine. Both of them spent the rest of their lives in the service of Lord Krishṇa.

NOTE : The expression "mukthim prāpathusthou thulasyā". Thulasi is praised as a means for liberation.

Cf : Padmapurana ;
"yā drushtā sakalāgasaṅganaśanee sprushtāvapushpāvanee
............vimukthipaladā thasyai thulasyai nama:

एनां गाथां शक्तिसूनुं मुनीनां

मध्ये तेषां शृण्वतां भक्तिभाजाम् ।

मार्कण्डेयः सञ्जगादानुभावं

विष्वोत्कृष्टं द्योतयन्तीं तुलस्याः ॥८९॥

yénām gāthām sakt'isoonum muneenām
madhyé théshām s uṇvathām bhakthibhājām
mārkaṇḍéya: sañc'agādānubhavam
vishnōthkrushtam dhyōthayantheem thulasyā:

(89)

This episode was narrated to Parāśara by Mārkaṇḍéya and eager sages heard it with great attention.

श्रुत्वा सर्वं वृत्तमेतन्मुनीन्द्राः

सर्वज्ञास्ते हर्षरोमाञ्चिताङ्गाः ।

मार्कण्डेयं प्रत्यनन्दंस्तदास्य-

च्योतद्गाथास्वादतृप्तिं विनैव ॥९०॥

sruthvā sarvam vruththaméthanmuneedrā:
sarvagñāsthé harsharōmāñchithāṅkā:
mārkaṇḍéyam prathyanandamsthadāsya
chyōthadgāthāsvādathrupthim vinaiva

(90)

The well-informed gathering of great ascetics along with Parāśara listened to the narration of Mārkaṇḍéya. They were greatly moved and surcharged with emotion, thin hairs stood on end. The assembly of ascetics not being satiated and eager to have more, praised sage markandeya.

तस्मात् सेव्या त्वत्पदाब्जप्रियैषा
नित्यं मर्त्येनेह सर्वार्थसिद्ध्यै ।
त्यक्त्वा वीरुद्बुद्धिमस्यां सुतीर्थे-
ष्वद्धा यद्वत् तोयबुद्धिं विगर्ह्याम् ॥९१॥

thasmāth sévvā thvathpadābjapriyaishā
nithyam marthyérnéha sarvārthasidadhyai
thyakthvā veerudbuddhimasyām sutheerthé
shvaddhā yadvath thōyabuddim vigarhyām

(91)

Lord ! To have all Your blessings in this world. being born as a mortal, one must adore the thulasi, dear to You. Holy rivers like the Ganges are not to be taken merely as natural phenomena. The waters are holy and mortals should realise this truth in order to be benefitted by the dip in the Ganges. Thulasi, likewise is not a mere shrub, but divine and holy on account of the Lords' preference for it.

नूनं तावत् त्र्यक्षरी सा तुलस्या-
ख्यासावाम्नायत्रयीतोऽपि गुर्वी ।
यं त्वां नित्यं सेवते हि द्वितीया
स त्वं प्रीत्या यद्भजस्यच्युताद्याम् ॥९२॥

noonam thāvath thrayaksharee sā thulasyā
kyāsavāmnāyathrayeethōapi gurvee
yam thvām nithyam sévaté hi dvitheeyā
sa thvam preethyā yadbajasyaehyuthādhyām

(92)

Lord immortal ! Thulasi is more sacred than the three Vēdas. (In the Nagari script the word 'Thulasi' has three syllables only-namely Thu, La, and Śi). 'Thulasi' had become Your consort. (as if second), constantly residing with You and adoring You. Your grace had made her the prime among devotees.

NOTE : The sacredness of Thulasi.

Cf : "Yanmoolé sarvatheerthāni yanmadhyé sarvadévathā:
yadagré sarvavédāscha thulasee thām namām-yaham

TIPS TO PROPITIATE THULASI

देशे मेध्ये लोमकीटास्थिरिक्ते
प्राग्विस्तीर्णं संविधायालवालम् ।
बीजावापं श्रीतुलस्याः प्रकुर्यात्
तस्मिन् पूतो मानुषोऽन्तर्बहिश्च ।।९३।।

désé médhyé lōmakeetāsthirikthé
prāgvistheerṇam samvidhāyālavālam
beejāvāpam srithulasyā: prkuryāth
thasmin poothō mānushōantharbahischā

(93)

The land must be cultured by removing hair, worms and bone-pieces. The devotee, clean in body and mind should sow the sacred seeds in that piece of land.

प्रातस्सायं शीतलेनाम्भसा ता-
मासिञ्चंस्तत्पत्रसम्पर्कपूतम् ।
तोयं मूर्ध्ना चोद्वहेन्मृग्यमद्धा
ब्रह्मेशामर्त्याधिपैः सार्षिसिद्धैः ।।९४।।

prāthassāyam seethalenāmbhasa thā-
māsiñchasthathpathrasamparkapootham
thōyam moordhnā chōdhvahenmrugyamaddhā
brahmésāmarthyādhipai: sarshisiddhai:

(94)

Cold water must be sprinkled every morning and evening, The water must be borne on the head, since thulasi plant becomes sacred by the sprouting of leaves and is dearto Brahma, Siva, the sages and the Siddhas.

सायं कुर्वन्नेतदीयालवाल-
स्यालङ्कारं दीपमालाविशेषैः ।
भक्तयाभीक्ष्णं तां परिक्रम्य नत्वा
यावच्छक्ति प्रार्थयेदच्युतं त्वम् ॥९५॥

sāyam kurvannéthadeeyālavāla
syālankaram deepamālāviśéshai:
bhakthyābheekshṇam thām parikramya nathvā
yāvachchakthi prārthayédachyuthaivam

(95)

Lord ! Achyutha ! Saviour of the Faithful ! During the evenings sandal paste, kumkum and pots of lamps lighted should be made use of to adorn the place. The thulasi plant should be circumambulated, and prostrating before it, appeals could be made for redressal of grievances.

भो भो देवि ! श्रीतुलस्यच्युताङ्घ्रि-
द्वन्द्वाम्भोजैकासवास्वादधन्ये ।
संसाराम्भोराशिमग्नं सुदीनं
कारुण्यान्मामुद्धरेत्युल्लपेच्च ॥९६॥

bhō bhō dévi ! srithulasyachyuthāngri
dvandvāmbhojaikāsavāsvādadhanyé
samsārāmbhōrāśimagnam sudeenam
kāruṇyānmamuddharéthyullaépchcha

(96)

Oh ! Godess Thulasi ! You enjoy the touch of the lotus feet of Lord Padmanabha, who never foresakes the faithful. You are indeed very well blessed. I am tormented and tossed about in the ocean of mundane existence (samsāra). Pray ! redeem me !

एकादस्यां वै विशेषेण तस्या
मूलै रात्रिं यापयेदप्रमत्तः ।
साधं सद्भिस्त्वत्कथामृष्टपीयू-
षास्वादात्यन्तानुरक्तैः सुधन्यैः ॥९७॥

yékadaśyām vai viśéshéṇa thasyā
moolé rathrim yāpayédapramaththa:
sārdham sadbhisthvathkathāmrushtapeeyū
shāsvādāthyanthānurakthai: sudhanyai;

(97)

The Ekādesi day so dear to You (Hari), the night should be spent in the viscinity of the thulasi plant. hearing sacred anecdotes of Your achievements and in the company of holymen singing Your glory, During this sacred vocation sleep and gossip are to be strictly avoided.

तन्मूलस्थां किञ्च मृत्स्त्रां सुपुण्यां
तद्वन्मूर्ध्ना चावहन्नेष मर्त्यः ।
मुक्तो हि स्यात् पातकेभ्योऽखिलेभ्यः
कारुण्यात् ते नात्र कार्यो विचारः ॥९८॥

thanmoolasthām kiṇcha mruthsnām supuṇyām
thadvanmoordhnā chāvahannésha marthya:
mukthō hi syāth pāthakéybyōakilébhya:
kāruṇyāth té nāthra kāryō vichāra:

(98)

The Individual adoring thulasi, must bear the sacred soil on which it grows, on his head, A man who does so, is relieved of all sins blessed by You. There is no reason to doubt it.

किं भूयोभिर्भाषितैस्त्वत्पदाब्ज-
स्पर्शाद्धन्यां नाथ ! विश्वं पुनन्तीम् ।
एनां नित्यं सेवमानो हि शर्म
श्रीमन् नूनं प्राप्नुयाद्धानिहीनम् ॥९९॥

kim bhuyōbhirbhāshithaisthvathpadābja
sparśāddhanyām nātha ! visvam punantheem !
yénām nithyam sévamānō hi śarma
sreeman noonam prāpnuyāddhāniheenam

(99)

Where is the earthly need of overemphasising the point ? Lord ! tulasi that had become so profane beause of unbroken association with Your lotus feet and which can make the entire world profane, is bound to confer all prosperity on the individual who adores it with unflinching devotion.

तस्मादेवम्भूतया श्रीतुलस्या
धन्यैरन्यैः सङ्गतोऽस्याः प्रसूनैः ।
यो नित्यं त्वामर्चयेदुक्तरीत्या
कस्तत्पुण्यं वक्तुमीष्टे धरायाम् ॥१००॥

thasmādévambuthaya srithulasyā
dhanyairanyai: saṅgathō asyā: prasoonai:
yō nithyam thvāmarchayéduktharreethyā
kasthathpuṇyam vakthumeeshṭé dharāyām

(100)

Thulasi, greatly sanctified, and flowers that have attained sanctity by induction (by contact with thulasi) are indeed sacred for propitiation, An individual who offers worship in accordance with rules of sasthras with such sacred offerings, is sure to be blessed and it is indeed difficul to assess the quantum of blessings he reaps

दशमशतकम्

SATAKA X

वदाम्यथाम्भोरुहनाभ ! षष्ठीं
भक्ति भवद्वन्दनरूपिणीं ताम् ।
तदर्थमुर्वीकमलेश ! वाणीं
विधेहि दासस्य पटीयसीं मे ।।१।।

vadamyathāmbhōruhanābha ! shashteem
bhaktim bhavadvandanaroopineem tām
tadarthamurveekamalēśa ! vaneem
vidhēhi dāsasya pateeyaseem mē

(1)

Oh, Lord Padmanabha ! Lord of Sri dévi and Bhu dévi ! I now begin to relate the sixth form of bhakti, namely, "Vandana" reverential salutation. In order to accomplish this demanding task, kindly grant enough literary proficiency to me, Your humble servant.

विरिञ्चशर्वामरनायकाद्या
जाता जगद्वन्द्यपदाधिरूढाः ।
त्वदङ्घ्रिनत्यैव कथं न वाञ्छ्या
भवेदियं भुव्यखिलैरपापैः ।।२।।

viriñcaśarvāmaranāy :kādyā
jātā jagadvandya padādhiroodhā:
twadaṅghrinatyaiya katham na vāñchaya
bhavēdiyam bhuvyakhilairapāpai:

(2)

Brahma, Rudra, Indra and other Gods are adored because they worship You. All the virtuous people of this world free from sins, desire to salute Your lotus feet.

अवाप्यमन्यच्छिरसा नरस्य
साफल्यमम्भोरुहनाभ ! किं वा ।
विना प्रणामात् तव नन्वगण्य-
पुण्यैकलभ्यादहिनाथशायिन् ! ॥३॥

avāpyamanyacchirasa narasya
sāphalyamambhōruhanābha ! kim vā
vinā praṇāmāt tava nanvagaṇya-
puṇyaikalabhyādahināthaśāyin !

(3)

Oh, Padmanabha ! Obeisance at Your lotus feet is a rare chance, obtainable only as a result of abundant merit. Oh. Lord ! reclining on theSerpant king ! What other more fruitful activity can a human head hope to do than bowing at Your feet ?

हरत्यघं यच्छति वाञ्छितार्थं
समस्तपापौघमपाकरोतिं ।
तनोति कल्याणपरम्पराम-
प्यधोक्षजाङ्घ्रिद्वयवन्दनं ते ॥४॥

haratyagham yaccati vāñchitārtham
samastapāpougham apākarōtim
tanoti kalyāṇaparamparāma-
pyadhōkshajāṅghridwayavandanam tē

(4)

Oh. Padmanabha ! Bowing at Your feet destroys all sins, grants all wishes, and promotes a continuous flow of good fortune, bliss and propitiousness,

न हेमकोटीरशतैः सुरत्नैः-
न र्मूर्धजैर्वा सुमदामबद्धैः ।
अलङ्क्रिया स्याच्छिरसो यथा वै
प्रणामतस्तावकपादयुग्मे ॥५॥

na hémakōteeraśatai: suratnair-
na moordhajairvā sumadāmabaddhai:
alaṅkriyā syācchirasō yathā vai
praṇāmatastāvakapādayugmé

(5)

The head cannot attain greatness just by being adorned with hundreds of gold-crowns or precious gems, or by flower bedecked locks of hair. The real glory to the head lies in bowing at Your lotus feet.

वहन्नथोष्णींषकिरीटकानां
सहस्रमप्येष नरो बतान्ते ।
सुघोरवैवस्वतदण्डघातं
निरोद्धुमेतेने भवेत् पटुः किम् ॥६॥

vahannathōshneesha kireetakānām
sahasramapyésha narō batānté
sughōravaivasvatadaṇdaghātam
nirōddhumétēna bhavét patu: kim

(6)

Even if a man adorns his head with a thousand crowns and turbans, alas ! they do not protect his head, at the time of death, from the cudgel-blows of the terrible God of Death, Yama ('vaivasvata', the son of the Sun, Vivaswan').

अजानता चेदमहो जनुष्मता
जडात्मना भूरिमदान्धचेतसा ।
अवाप्यते जन्मशतेषु मज्जनं
पुनःपुनर्घोरभवाब्धिवीचिषु ॥७॥

ajānata cēdamahō janushmatā
jadātmanā bhoorimadāndhacētasā
avāpyatē janmaśatēshu majjanam
puna: punarghōrabhavābdhiveecishu

(7)

An irrate person, who is blind with conceit and inflated ego, does not realise this truth (that bowing before You is a sure and easy means of redemption) and is tossed about and drowned in the fierce waves of the terrible ocean of worldly life, through the unending succession of life and death.

ततो यथा जन्तुरसौ सुदुर्लभं
प्रपद्य तन्मानवजन्म विष्टपे ।
वृथा तदेतद्विफलीकरिष्यति
ब्रवीमि चैतत् कृपया तवाधुना ॥८॥

tatō yathā janturasou sudurlabham
prapadya tanmānavajanma vishtapē
vruthā tadētadviphaleekarishyati
braveemi caitat krupayā tavādhunā

(8)

Now, with Your grace, I shall try to narrate the different ways in which, a person wastes life, even after having been blessed with human birth, which is extremley difficult to acquire.

यदा जनन्या जठरं विशत्यसौ
नरोऽसृगस्थ्ययामिषकल्पिताकृतिः ।
तदा ध्रुवं ज्ञानलवेन र्वाजत-
स्चिराय शेते स पुरीषकुण्डके ॥९॥

yadā jananyā jataram viśatyasou
narōsrgasthyāmisha kalpitākruti:
tadā dhruvam jānalavėna varjita-
seirāya śétė sa pureeshạkuṇdakė

(9)

A human being first (before being born on earth) enters the mother's womb, acquires a shape given by flesh, blood and the bones and dazed condition remains there for long time in very filthy surroundings.

क्रमेण मासैर्दशभिः समुद्य-
च्छिरोभुजोर्वङि्घ्रमुखप्रतीकः ।
समेधते त्वत्कृपयैथ तत्र
स्थितः सुदीनः करुणैकसिन्धो ! ॥१०॥

kramėṇa māsairdasabhi: samudhya-
cchirōbhujōrvanghrimukhaprateeka:
samédhatė twatkrupayaiva tatra
sthita: sudeena: karuṇaikasindhō !

(10)

Gradually, over ten months, the head and the limbs appear and grow. In that miserable condition (within the womb), oh, Ocean of Mercy ! it is only with Your grace and kindness that he grows (into a full-grown infant).

स्वमातृभुक्तैः कटुतिक्तकाम्ल-
मुखै रसैराकुलितस्च नित्यम् ।
कदा बहिर्निर्गमनं मम स्वा-
दितस्त्विति ध्यायति सर्वकालम् ॥११॥

swamātrubhuktai: katutiktakāmla-
mukhai rasairākulitascha nityam
kadā bahirnirgamanam mama syā-
ditastviti dhyāyati sarvakālam

(11)

Afflicted by the very bitter, sour and pungent food that the mother eats, the infant impatiently lies within, always thinking of the time it can get out.

विनिर्गतोऽप्येष बहिस्च गर्भा-
द्रुदन् जनन्याः स्तनमात्रजीवी ।
न वेत्ति नूनं भुजगानलादीन्
स्वनाशहेतूनपि बाल्यकाले ॥१२॥

vinirgatopyésha bahisca garbh-
drudan jananyā: stanamātrajeevee
na vétti noonam bhujagānalādeen
swanāśahétoonapi bālyakālé

(12)

From the womb. the infant comes out into the world crying and lives entirely on its mother's milk, It lives through infancy without even the knowledge of the harm that things like fire, snakes and other insects can bring about.

स्वदेहजातामपि हन्त पीडा-

मशक्त ईशालपितुं परस्मै ।

रुदत्यसौ वीक्ष्य मुखं स्वपित्रो-

स्तदङ्कशायी चरणे विधून्वन् ॥१३॥

swadéhajātāmapi hanta peedā-
maśakta éśālapitum parasmai
rudatyasou veekshya mukham swapitro-
stadaṅkaśāyee caraṇé vidhoonvan

(13)

Oh, Lord ! It is a pity that, that infant cannot even tell others the pains and indispositions of its own body, but only lies crying and kicking on the laps of its parents, looking at their faces.

रुदत्यमन्दं वहिरप्यदृष्यया

स्तनन्धयेऽस्मिन् रुजया कयाचन ।

स्तनं ददाति क्षुधितत्वशङ्कया

प्रसूस्तदण्यस्य गदाय कल्पते ॥१४॥

rudatyamandam bahirapyadruṣyayā
stanandhayésmin rujayā kayācana
stanam dadāti kshudhitatwasaṇkayā
prasoostadapyasya gadāya kalpaté

(14)

Out of some latent distress and pain, when the infant cries loudly, the mother wrongly diagnosing the cause as hunger, gives it milk. But (unfortunately) that helps only to aggravate its distress.

ततः शनैरेष रमेश ! पित्रोः

परां मुदं सञ्जनयंस्तदग्रे ।

चरन्नजाव्यक्तवचांसि वक्तुं

शनैः शनैरारभतेऽब्जनाभ ॥१५॥

tata: śanairésha raméśa ! pitrō:
parām mudam sañjanayamstadagré
carannajāvyaktavaeāmsi vaktum
sanai: śanairārabhatéb janābha !

(15)

Oh. Lord of Goddess Lakshmi ! Oh ! Lord Immortal ! He then slowly starts providing great joy to the parents by moving about in front of them, and, also by inarticulate, sweet words.

अयं नियुक्तोऽप्यथ पाठयोग्ये

वयस्यवाप्ते शनकैस्तदर्थम् ।

गुरोरनादृत्य वचांसि खेले

मतिं विधत्ते सह नाथ ! बालैः ॥१६॥

ayam niyuktōpyatha pātayōgyé
vayaysyavāpté śanakaistadartham
gurōranādrutya vacāmsi khélé
matim vidatté saha nātha ! balai:

(16)

Then, as he slowly attains the age for receiving education, he is sent to a preceptor for studies. But, Oh, Supreme Master ! There he disregards his teacher's words, and wastes his time and faculties on playing with other boys.

तमोमयं हन्त तमो नराणां

प्रशान्तिमभ्येति हि विद्ययैव ।

तदर्थमुच्चैर्यतते न काले

यदीस्वर ! स्यान्नु कदा तदाप्तिः ।। १७ ।।

tamōmayam hanta tamō narāṇām
praśāntimabhyēti hi vidyayaiva
tadarthamuccairyatatē na kalē
yadeeswara ! syānnu kadā tadāpti:

(17)

The darkness of ignorance in human beings is totally destroyed by the knowlege acquired through education. Therefore, if a person does not put in great efforts to learn at the right, young age, when will he ever gain knowledge ?

यथैब सस्यान्यतिलङ्घ्य कालं

वृष्ट्यापि न स्युः फलवन्ति लोके ।

तथा श्रमोऽपीश ! कृतः श्रुतार्थे

स्यादेव वन्ध्यो भगवन्नकाले ।। १८ ।।

yathaiva sasyānyatilaṅghya kālam
vrshtyāpi na syu: palavanti lōkē
tathā sramōpeeśa ! kruta: srutārthē
syādēva vandhyō bhagavannakālē

(18)

Oh. Worshipful Lord ! Like plants and trees, which do not bear fruit, consequent on receiving rains in the wrong season, education received at the wrong, old age becomes fruitless inspite of great efforts.

इत्थं रमानायक ! बाल्यकालं
विनीय विद्यागमसन्तरेण ।
उपैति तारुण्यदशां स पश्चा-
दजय्यषड्वैरिविहारभूमिम् ।। १९ ।।

ittham ramānāyaka ! bālyakālam
vineeya vidyāgamamantaréṇa
upaiti tāruṇyadaśām sa pascā-
dajayyashadvairivihārabhoomim

(19)

Thus, having wasted one's childhood without proper education, one enters 'Youth', the stage when, oh, Lord of Rama ! the six unconquerable, congenital enemies (passion, anger, greed, insensibility, conceit and jealousy) flourish.

नरेण यस्यां सहसा दशायां
सम्प्रार्थनीयः खलु साधुसङ्गः ।
स एष दौर्भाग्यवशेन तस्यां
निषेवते हन्त तदन्यमेव ।। २० ।।

naréṇa yasyām sahasā daśāyām
samprārthaneeya: khalu sādhusaṅga:
sa ésha dourbhāgyavaśéna tasyām
nishévaté hanta tadanyaméva

(20)

During Youth, a person should seek, and always be in the company of virtuos people, But usually, it is not only that he does not seek good company, but also he joins the company of foul-men. This indeed is most unfortunate !

ततस्च वित्तार्जनलम्पटोऽसौ

चलानवाप्याशु तथाधिकारान् ।

दिमुक्तभावत्कपदाब्जचिन्तः

प्रवर्तते साधुजनापकारे ॥ २१ ॥

tatascha vittārjanalampatōsou
chalānavāpyāśu ththādhikārān
vimuktabhāvatkapadābjachinta:
pravartaté sādhujanāpakāré

(21)

Then, propelled by a strong desire to amass great wealth, he acquires high and powerful though transient positions, Then, completely forgetting Your lotus feet. he even goes to the extent of harming good people.

अतृप्तिमान् भूषणचेलयान-

धनोपजीव्यावसथेषू नित्यम् ।

विहाय साध्वीं स्ववधुमनाथां

रतिं विधत्ते ननु पुंस्चलीषु ॥ २२ ॥

atruptimān bhooshonachélayāna-
dhanōpajeevyāvasathéshu nityam
vihāya sādhueem swadhumanathām
ratim vidhatté nanu pumschaleeshu

(22)

Still not contented, abandoning his chaste and highly devoted wife, he wastes his affection on vile, immoral, women who, never content with their possession of ornaments, clothes, vehicles, wealth, servants, dwelling etc. seek other men to enrich themselves.

अवाप्तमन्यायवशेन वित्तं
वितीर्य ताभ्यो बत रिक्तहस्तः ।
शनैर्वलीकञ्चुकिताखिलाङ्गो
जरातुरो हन्त भवत्युपेन्द्र ! ॥ २३ ॥

avāptamanyāyavaśena vithtam
viteerya tābhyo bata riktahasta:
sanairvaleekañcukitakhilāngo
jarāturo hanta bhavatyupendra !

(23)

Oh, Lord Upendra ! Having thus spent all the wealth, amassed through unfair means, on these vile women, with an empty hand, he passes into old age, attended by its inevitable concomitants of wrinkles all over the body, debilitation etc.

न वीक्षितुं दृष्टिरलं श्रुतिर्न
श्रोतुं सदा यष्टिरपेक्षिता च ।
त्यजन्ति पुत्रास्च वधूस्च शौरे !
नरो न कां याति शुचं जरायाम् ॥ २४ ॥

na veekshitum drushtiralam srutirna
srotum sadā yashtirapekshitā ca
tyajanti putrāscha vadhohscha śouré !
naro na kām yāti śucam jarāyām

(24)

In old age, the eyes lose their ability, the ears their ability to hear. The body always depends on a stick for support, The sons and their wives abandon an old man. What miseries, Oh, Sowré ! does old age inflict on man !

तथा स्थितो हन्त जहाति मध्यं
लोकं विक्रुष्टो वत याम्यदूतैः ।
अवाप्य घोरां निरये च हिंसा
पुनस्च कामप्यध योनिमेति ॥ २५ ॥

tathā sthitō hanta jahāti madhyam
lōkam vikrushtō bata yāmyadootai:
avāpya ghōrām nirayé ca himsām
punasca kāmapyadha yōniméti

(25)

Such an old man eventually leaves this world, dragged by Yama's (the God of Death) men. Then, in Hell, he suffers terrible tortures, and then, alas ! is again born on earth, in some form or other.

इति स्त्रगेषा जनिमृत्युरूपिणी
रमापते ! नौ विरमेद्यदन्तरा ।
तदीश ! ते पादसरोजवन्दनं
सदा विदध्यान्मनुजस्तवेकधीः ॥ २६ ॥

iti sr :géshā janimrutyuroopinee
ramāpaté ! nō viramédyadaatarā
tadeeśa ! té pādasarōjavandanam
sadā vidadhyānmanujastadékadhee:

(26)

This continuous chain of deaths and births, Oh, Lord of Rama (Lakshmi) ! Can be brokeh only by surrendering at Your lotus-feet. Therefore, Oh Lord, of the Universe ! Man should always worship Your lotus-feet, with great concentration.

कृताञ्जलिस्चानतकन्धरो मनाङ्-
निमील्य नेत्रे विषयेषु लालसम्
मनो निरुध्याङ्ग ! तवाङ्घ्रिपङ्कजे
निवेश्य कुर्यात् सहसा नमस्क्रियाम् ॥ २७ ॥

krutājaliscānatakandharō manāng-
nimeelya nét é vishayéshu lālasam
manō nirudhyānga ! tavānghripankajé
nivēśya kuryāt sahasā namaskriyām

(27)

With hands folded and palms together. with the neck bowed down, and with the eyes half-closed one should arrest the mind, wandering in search of worldly pleasures and concentrate on Your lotus feet, and prostrate before You.

उरश्शिरोनेत्रमनोवचोभिः
पद्भ्यां कराभ्यामहिनाथशायिन् ! ।
तथैव कर्णद्वितयेन भक्त्या
कृता हि साष्टाङ्गनमस्क्रियोक्ता ॥ २८ ॥

urassirānétramanōvacōbhi:
padbhyām karābhyāmahināthaśāyin
tathaiva karṇādvitayéna bhaktyā
krutā hi sāshtānganamaskriyōktā

(28)

Oh, Lord reclining on the Serpant king ! A prostration performed with great devotion and the involvement of the six major limbs of the body, i.e., the head, the chest, the eyes, the ears, the legs and the hands, touching the ground words and mind, in unison, while doing the praṇām, is called a "Sāshtānganamaskāra".

इयं विधेया व्रजता त्वदालयं
नरेण भक्त्या पुरतस्तवानिशम् ।
प्रदक्षिणीकृत्य विभो ! यथाविधि
स्तवोत्तमं व्याहरता पदे पदे ॥ २९ ॥

iyam vidhéyā vrajatā twadālayam
naréṇa bhaktyā puratasiāntaśam
pradakshiṇeekrutya vibhō ! yathavidhi-
stavōttamam vyāharatā padé padé

(29)

Oh, Master ! A bhakta, who comes to Your temple for worship, after having properly circumambulated the temple, chanting Your diving hymns at every step, with deep bhakti should do "Sāshtānganamaskāra" in front of You.

त्वदीयनामश्रवणे कथासु
प्रबोधनिद्रागमभोजनेषु ।
त्वदालयस्थोत्तमवस्तुद्दष्टौ
कार्या नतिस्तावकवीक्षणे च ॥३०॥

twadeeyanāmasravaṇé kathāsu
prabōdhanidrāgamabhōjanéshu
twadālayasthōttamavastudrushtou
kāryā natistāvakaveekshaṇé ca

(30)

Such reverential salute should be made whenever Your divine names are chanted or holy stories narrated or Your devotees sing in coir, at the time of awakening from or retiring to bed, at the time of taking food, or moving ahout, and on seeing Your great bhaktas or the divine objects in Your temple.

इतीह यो वन्दनमाचरेत् पुमान्
लोकत्रयीवन्द्यपदाम्बुजस्य ते ।
स वै कृतान्तं च तदीयकिङ्करान्
स्वप्नेऽपि नो पश्यति नात्र संशयः ॥३१॥

iteeha yō vaodanmācarét pumān
lōkatrayeevandya padāmbujasya té
sa vai krutāntam ca tadeeyakinkarān
swapnépi nō paśyati nātra samśaya:

(31)

One, who bows in this fashion at Your lotus feet worshipped in all the three worlds, will not have occasion to meet Yama the God of Death or his servants, even in his dreams. There is no doubt about this.

अथारभेऽहं सहसाभिधातुं
भक्तिं परां माधव ! सप्तमीं ते ।
जगत्पते ! दास्यमिति प्रतीतां
कृपां तदर्थं कुरु तावके द्राक् ॥३२॥

athārabéham sahasābhidhātum
bhaktim parām mādhava ! saptameem té
jagatpaté ¡ dāsyamiti prateetam
krupā tadartham kuru tāvaké drāk

(32)

Oh, Lord of Goddess Lakshmi ! I now hasten to describe the celebrated seventh type of bhakti, viz. "dāśya", (servitude). Oh, Lord, of the world ! shower on me Your compassion, that I abundantly need, to undertake this task.

त्वदीयदासोऽस्म्यहमङ्ग ! तुभ्यं
समर्पितं कर्म मया कृतं यत् ।
इतीह यः श्रेष्ठतमस्तु भावो
विदुर्बुधास्तां ननु दास्यभक्तिम् ॥३३॥

twadeeyadāsōsmyahamanga ! tubhyam
samarpitam karma myā krutam yat
iteeha ya: sréshtartamastu bhāvō
vidurbudhāstām nanu dāsyabhaktim

(33)

Oh, Lord, when a bhakta submits every action of his at Your feet and dedicates as Your servant, that kind of bhakti (devotion) is called "dāsya-bhakti" (servile devotion) by the learned.

करोति कर्माणि यदीह चेतनः
फलेच्छया तत्फलमात्रमश्नुते ।
समर्प्य सर्वं त्वयि चेत् करोत्यसा-
वनन्तमानन्दमनन्त ! विन्दति ॥३४॥

karōti karmāṇi yadeeha cétana:
phalēccayā tatphalamātramaśnuté
samarpya sarvam twayi cét karōtyasā-
vanantamānandamananta ! vindati

(34)

Oh. Ananta, eternal Lord ! A person doing any action (karma) with the only motive of reaping its rewards. gets only the fruits. But, if he surrenders all his actions to You, and does not care about the rewards, he indeed attains limitless bliss.

सुपर्ववेदाध्वरमन्त्रतन्त्र-

तपोव्रतादीन्यपि यन्मयानि ।

तथाविधे त्वय्यसमर्पितानि

कथं भवेयुः कुशलाय तानि ॥३५॥

suparvavēdādhvaramantratantra-
tapōvratādeenyapi yanmayāni
tathāvidhé twayyasamarpitāni
katham bhavéyu: kuśalāya tāni

(35)

The dévas, the Védas (scriptures), the yāgas (fire sacrifices) and such other rituals), mantras, tantras, penances, vratas (vows), all these are Your own gifts to humanity. Then, if they are not surrendered to You, how can they promote welfare ?

यथा हुतं भस्मनि वृष्टिपातनं

यथोषरे वा रुदितं यथा वने ।

यथोपदेशस्च कृतो जढात्मने

तथैव कर्म त्वदनर्पितं भवेत् ॥३६॥

yathā hutam bhasmani vrshtipātanam
yathōsharē vā ruditam yathā vanē
yathōpadēśasca krtō jadātmanē
tathaiva karma twadanarpitam bhavēt

(36)

Like sacred offerings made into ashes (instead of into burning sacrificial fire), rain on desertland; crying for help in the desolate wilderness and sermonising to an idiot, all deeds, if not surrendered unto God are absolutely valueless.

यथोपकारश्च कृतः कृमघ्ने
यथा धृतो व मुकुरोऽन्धवक्त्रे ।
यथैव घातश्च तुषस्य राशे-
स्तथैव कर्म त्वदनर्पितं स्यात् ।।३७।।

yathōpakārasca kruta: krtaganɜ
yathā dhrutō vā mukurōndhavaktrō
yathaiva ghātasca tushasya rāsé-
tathaiva karma twadanarpitam syāt

(37)

All deeds, not offered unto God are as worthless as help rendered to an ungrateful person, a mirror held in front of a blind person. and pounding the husk for rice.

यदत्र दृष्टं यदपीस्वर ! श्रुतं
यच्चानुभूतं यदधोक्षजार्जितम् ।
यदप्यधीतं च यदप्युदीरितं
त्वय्यच्युते तत्सकलं समर्पयेत् ।।३८।।

yadatra drushtam yadapeeswara ! srutam
yascānubhootam yudadhōkshajārjitam
yadapyadheetam ca yadapyudeeritam
twayyacyutɜ tatsakaḷam samarpayōt

(38)

Oh, Lord ! oh, Adhōkshaja ! One (seekIng eternal bliss) should surrender at Your feet, all that one has heard, seen, experienced, gained, learnt and said in this world.

दृष्ठं यदम्भोरुहनाभ ! यद्धुतं
यच्चापि दत्तं ननु वित्तमर्हते ।
किं बहूक्त्या तनुवाक्यमानसै-
र्यद्यत् कृतं त्वय्यखिलं तदर्पयेत् ॥३९॥

drushtam yadambōruha ! yadhdutam
yaccāpi dattam nanu vithamarhaté
kim bahooktyā tanuvākyamānasair-
yadyat krutam twayyakhilam tadarpayét

(39)

In this world, whatever yāga (fire sacrifice) is performed, whatever oblation is offered in a hōma (saerificial fire), or, whatever is given away to the deserving needy, as charity (dāna) in short, all deeds performed by body, mind and words should be submitted to You, oh, Lotus-eyed Lord !

सरोजनाभैवमशेषकर्मा-
र्पणं मनुष्यस्त्वयि यो विधत्ते ।
न बध्यते कर्मभिरेष जातु
परं च विन्दत्ययि शर्म नित्यम् ॥४०॥

sarōjanābhaivamaśeshakarmār-
paṇam manushyastwayi yō vidhatté
na badhyaté karmabhirésha jātu
param ca vindatyayi śarma nityam

(40)

Oh, Lord Padmanabha ! Thus, a bhakta, who surrenders and submits all his actions unto You, is never bound to this world by his actions, (and therefore never experiences worldly pleasures and pains, births and deaths). He, therefore, attains eternal bliss.

अहीन्द्रशायिन् ! समुदीरयामि तां
वरीयसीं भक्तिमथाहमष्टिमीम् ।
त्वदीयसख्याह्वयशालिनी जवाद्
दया विधेया मयि नाथ ! तत्कृते ।।४१।।

aheendraśāyin ! samudeerayāmi tām
vareéyaseem bhaktimathāhamashtameem
twadeeyasakhyāhwayaśālinee javād
dayā vidhéyā mayi nātha ! tatkruté

(41)

Oh, Lord ! reclining on the serpant king ! I now begin to explain the eighth path of bhakti, viz. "sakhya", (or the sentiment of intimate friendship) with You, which is devotion of a very high order. I need Your kind blessings. Grant that to me quickly. oh Master !

समस्तवस्तुष्वलमस्थिरेषु
निस्सारतां सम्यगवेक्ष्य बुद्ध्या ।
त्वय्येव विस्त्रम्भभरो यदि स्या-
न्न्यस्तो भवेदेष हिताय पन्थाः ।।४२।।

samastavastushvalamasthiréshu
nissāratām samyagavékshya budadhyā
twayyéva visrambhabharō yadi syā-
nnyastō bhavédésha hitāya panthā:

(42)

When a bhakta has well realised the insignificance and transcience of all that are worldly, and with utmost faith, has fully entrusted his welfarc in Your hands, his well-being is automatically assured.

समीहमानस्य मनः स्वमस्मिन्
मार्गे स्थिरीकर्तुमधीश ! जन्तोः ।
प्रत्यूहभूतानि मिथो विभिन्न-
तत्त्वानि सन्त्यङ्ग ! मतानि लोके ॥४३॥

sameehamānasya manv: swamasmin
mārgé sthireekartumadheeśa ! jantō:
pratyoohabhootāni mithō dibhinna-
tathvāni santyanga ! matāni lōké

(43)

Oh, Master ! In this world, people follow many religions professing different variety of ideas and doctrines, which hinder the practising with single-minded concentration, this sentiment of 'sakhya', that calls for deep faith and trust.

पुंसां तु येषामिह येषु येषु
शास्त्रेषु भूमन् ! प्रतिपत्तिरस्ति ।
भजन्ति ते माधव ! तेषु तेषु
सेव्यत्वबुद्ध्या प्रतिपाद्यभूतम् ॥४४॥

pumsām tu yéshāmiha yéshu yéshu
śāsthréshu bhooman ! pratipattirasti
bhajanti té mādhava ! téshu téshu
sévyatvabudhyā pratipādyabhootam

(44)

Oh, Lord ! Boundless Master ! Different persons in this world follow different schools of religious thought in which they have faith. Oh ! Lord of Goddess Lakshmi ! They practise religion as enjoined by their respective schools.

उपासते केचन शब्द एव

ब्रह्मेति कर्मेत्यणुरित्यथान्ये ।

तथा परे काल इतीह लोके

स्वाभ्यस्तशास्त्रानुगुणं मुरारे ॥४५॥

upāsatė kécana śabda éva
brahméti karmėtyaṇurityathānyé
tathā parė kāla iteeha lōkė
swābyastaśāstrānuguṇam murārė !

(45)

Oh, Murari ! The Grammarians and musicians worship You in the form of Sabda (sound), the Vedanta-philosophers as the supreme spirit, the Meemamsakas in the form of Karma (ritualslstic duties); the Naiyāyikas in the atom, some in the form of Time. Thus, the followers of the different schools of thought worship Yeu according to the path they had chosen.

यथारुचीत्थं बहुनामभेदै-

रुपासनास्वप्यवनौ कृतासु ।

ताः पर्यवस्यन्त्यखिलात्मकत्वात्

त्वय्येव निस्संशयमम्बुजाक्ष ! ॥४६॥

yathā ruceettham bahunāmabhėdai-
rupāsanāswapyavanou krutāsu
ta: paryavasyantyakhilātmakatwāt
twayyéva nissamsayamāmbujāksha !

(46)

Oh, Lotus eyed Lord ! Thus, even though different people subscribing to different lines of philosophic thought worship You in different forms and through different names, all these converge and reach You, the omnipresent Lord. There is no doubt about this.

अतस्त्वयीशान्यमतेष्वसक्तो
दधाति विस्रम्भभरं नरस्चेत् ।
स पालयत्येनमहो विपद्यो
निश्शङ्कमुच्चैरपि दुस्तराभ्यः ॥४७॥

atastwayeesānyamatéshvasaktō
dadhāti visrambhabharam narascét
sa pālayatyénamahō vidadbhyō
hiśśaṅkamuccairapi dustarābhya:

(47)

Oh, Lord ! Therefore, if a person, ignoring the various contradictory concepts. places his entire faith and trust in You, that trust will, beyond all doubt, save him from even the most serious and insurmountable of misfortunes.

वने सुघोरे पुरुषादसेविते
महार्णवे मज्जति वायुना प्लवे ।
समीपवर्तिष्वथवाततायिषु
प्रपालयत्येनमसौ न संशयः ॥४८॥

vané sugōré purushādasevite
mahārṇave majjati vāyunā plave
sameepavartishvathāvātatāyishu
prapālayatyénamasou na samśaya:

(48)

Unshakable trust in You, will certainly protect a person, whether he be in a very dense forest abounding in man-eating demons and animals, or in a boat being drowned by the wind in the midst of a mighty ocean, or in the den of the worst criminals (ātatāyees).

तथामये मूर्छति चानिवार्ये
पतत्सु शस्त्रेषु रणेऽतिघोरे ।
उपागते दस्युकुले जिघांसा-
ववत्यसौ निर्विचिकित्समेनम् ॥४९॥

tathāmayé moorchati cānivārye
patatsu ś:sgreshu raṇetighore
upāgate dasyukulé jighāmsa-
vavatyasou nirvicikitsamenam •

(49)

This profound trust will undoubtedly save a man from incurable. serious diseases, from the shower of weapons from enemies in a terrible battle, and even from the onrush of robbers, advancing with the intention to kill.

पुरा न के के भगवन् ! महान्त-
स्त्वय्येव विस्त्रब्धधियोऽखिलात्मन् ! ।
विमोचिता हन्त महाविपद्भ्य-
स्त्वयैव कारुण्यसुधार्णवेन ।.५०॥

purā na ké ké bhagavan ! mahānta-
stvayyeva visrabdhadhadhiyōkhilātman !
vimōcita hanta mahavipadbhya-
stvayaiva kāruṇyasudhārṇavéna

(50)

Oh, all pervading supreme soul ! oh, most adorable Lord ! In the past, there has been no single case where a faithful bhakta has been let down in times of serious misfortunes by You, - the ocean of compassion.

सुयोधनः प्राक् कुमतिर्वृकोदरं
मुखे मिथो भक्ष्यसमर्पणच्छलात् ।
अभोजयद्वै गरदुष्टमोदनं
पयोविहारेऽथ सुरापगाम्बुनि ॥५१॥

suyōdhana: prāk kumatirvrukōdaram
mukhe mithō bhakshyasamarpaṇacchalāt
abhōjayadvai garadushtamōdanam
payōviharétha surāpagāmbuni

(51)

As an instance, once, in the long past, during a 'water sport' between the Kaurava and the Pāṇdava princes, in the sacred river Ganges, Duryōdhana, with a foul motive, and under the pretext of mutual feeding, fed poisoned rice to Bheemasena (vrukōdara).

सुमूर्छितं तं पतितं च निद्रया
वशीकृतं हन्त स एष रज्जुभिः ।
निबध्य तोये शितशूलकीलिते
द्रुतं निचिक्षेप तदा दुराशयः ॥५२॥

sumoorchitam tam patitam ca nidrayā
vaśeekrutam hanta ! sa esha rajjubhi:
nibadhya tōye śitaśoolakeelité
drutam nicikshépa tadā durāśaya:

(52)

Thus poisoned, when Bheema fell unconscious, and fainted, the villainous Duryōdhana bound him tight with ropes and hastily pushed him into that part of the river where many sharp and pointed spears had already been planted.

Note :- Ancient Indian medical theory, envisages one type of poisonous matter in the body getting destroyed by administering another.

अविक्षतो दिष्टबलेन शूलै

रसातलं प्राप्य स नागदंशात् ।

विनष्टपूर्वोक्तविषोऽच्युताही-

नताडयत् तान् भृशमन्युतप्तः ॥५३॥

avikshatō dishtabaléna śoolni:
rasātalam prāpya sa nāgadamśāt
vinashtapoorvōktavishōcyutāhee-
natādayat tān bhruśamanyutapta:

(53)

Oh, Achyuta ! By the strength of his good luck, unscathed by the spears, Bheema reaehed the nether world. There, bitten by thc snakes, the poison in his body lost its effect, and he woke up from his stupor. Severely, agitated, and losing his temper on realising his condition, he beat the snakes that were attacking him,

आवेदयामासुरमी च तक्षकं

स चैत्य तं वीक्ष्य तदातिमानयन् ।

तस्मै ददौ कुण्डरसाष्टकं हरे !

निपीय सुष्वाप स तत् सुखेन ॥५४॥

āvedayāmāsuramee ca takshakam
sa caithya tam veekshya tadātimānayan
thasmai dadow kuṇdarasāshtakam hare !
nipeeya sushvāpa sa tat sukhéna

(54)

Oh, Hari ! Thus beaten, the snakes informed Tahshaka, their King, about the incident. Takshaka, identified Bheema and with great respect made him drink eight-pots-full of ambrosia, Bheema then slept there comfortably for some days.

प्रबुद्धमेनं च विवृद्धसत्वं
प्रमाणकोट्याह्वयदेशमेते ।
निन्युर्भुजङ्गाः स पुरं ततोऽगात्
शुचे रिपूणां च मुदे स्वकानाम् ॥५५॥

prabuddhamēnam ca vivruddhāsatvam
pramāṇakōṭyahwayadéśamété
ninyurbhujaṅgā sa puraṁ tatōgāt
sucé ripooṇām ca mudé swakānām

(55)

Days later, when he woke up from slumber, with his strength restored multifold he was led by the snakes to a place called 'Pramāṇakoti on the banks of the Ganges. From there Bheema proceeded to Hastinapura', the capital, to the great delight of his family and friends, and to the chagrin and dismay of the vile Kauravas.

कदाचिदीर्ष्यावशगः स पार्थे
जनानुरागान्वितराज्यलक्ष्मीम् ।
सुयोधनो वीक्ष्य कणिङ्कनाम्ना
सम्मन्त्रयामास सुदुर्नयेन ॥५६॥

kadācideershyavśaga: sa pārthé
janānurāgānvitarājyalakshmeem
suyōdhanō veekshya kaṇiṅkanāmnā
sammantrayāmāsa sudurnayéna

(56)

Later, realising the great trust and affection, the people had placed on Dharmaputra, the Pāndava prince, whom they wanted to be their king, Duryōdhana became jealous, He then entered into a conspiracy with the villainous Kaṇinka for destroying the Pandavas).

प्रज्ञादृशो माधव ! वारणावतं
पितुर्मुखेनाशु ततः स धर्मजम् ।
सम्प्रेष्य शुश्रूषणकर्मणे छला-
न्नियोजयामास पुरोचनाह्वयम् ।।५७।।

projñādrušō mādhava ! vāraṇāvatam
piturmukhénāśn tata; sa dharmajam
sampréshya šusrooshaṇakarmaṇé chalā-
nniyōjayāmāsa purōcanāhvayam

(57)

Oh, Madhava ! As a result of the conspiracy, Duryōdhana had Dharmaputra (with his famiiy) sent by the blind Dhrutarāshtra father of the Kauravas) to a place called Vāraṇāvata (for a festival). Under the guise of a servant the vile Purōeana was also sent.

पुरं गतास्तत् खलु धर्मजाद्याः
पुरोचनेनाथ समं खलेन ।
क्रमेण लाक्षासदनं प्रविष्टा-
स्चिकीर्षितज्ञा अपि नागकेतोः ।।५८।।

puram gatāstat khalu dharmajādyā:
purōcanénatha samamkhaléna
kraméṇa lākshāsadanām pravishtā-
scikeershitajñā api nāgakétō:

(58)

Having arrived at Vāraṇāvata along with the vile Furōcana, the Pāṇdavas, by and by reached the house of wax' (built for them by the conspirators), though they were well aware of the foul plans of Duryōdhana.

वसत्सु तत्रैष्वथ भीमवाचा
समेत्य तावत् खनकोऽथ कोऽपि
सम्प्रेषितो वै विदुरेण चक्रे
मार्गं सुरङ्गामयमाशु गूढम् ॥५९॥

vasatsu tatraishvatha bheemavācā
samétya tāvat khanakōtha kōpi
sampréshitō vai viduréṇa cakré
mārgam surañgāmayamāśu goodam

(59)

While the Pāṇdavas were staying at Vāraṇāvata, with great caution, at the instance of Bheema, an expert miner, sent by Vidhura, came there, and soon built a secret, underground-path to safety.

समीक्ष्य कालं सपुरोचनं तत्
प्लुष्ट्वा गृहं वायुसुतः सगर्भ्यैः ।
निर्गत्य तेनेश ! पथा हिडिम्बं
हत्वैकचक्रं पुरमध्यवात्सीत् ॥६०॥

sameekshya kālam sapurōcānamtat
plushtwā gruham vāyusuta: sagarbhyai:
nirgatya ténéśa ! pathā hidimbham
hatvaikacakram puramadhyavātseet

(60)

Then, at an opportune time, Bheema set fire to the wax-house. along with Purōcana, and with his brothers escaped through the secret tunnel. Having killed the demon Hidimba, whom he encountered on the way, Bheema reached the small town of Ekacakra, where they lived in secret.

इत्थं महद्भ्योऽपि विपद्गणेभ्यो

मुक्तो हि येनैव भवेन्नरोऽसौ ।

तमीश ! सख्यात्मकभक्तियोगं

त्वय्येव दध्यात् सततं मनीषी ॥६१॥

ittham mahadbhyōpi vipadgaṇebhyō
muktō hi yénaiva bhavennarōsou
tameesa ! sakhyātmakabhaktiyōgam
tvayyeva dadhyāt sata am maneeshee

(61)

Thus, from the innumerable misfortunes and calamities that man confronts every day, it is that unshakable trust reposed in You that saves him. Man soould, therefore, possess and develop a deep devotion of endearing trust in You, oh Padmanabha !

रमेश ! भक्तिं नवमीमथाहं

ब्रवीमि तामात्मनिवेदनाख्याम् ।

कृपा तदर्थं तव पद्मकोशे

दिनेशलीलां हृदि मे विधत्ताम् ॥६२॥

rameśa ! bhaktim navameemathāham
bruveemi tāmātmanivedanākhyām
krupā tadartham tava padmakōśe
dineśleelām hrudi mé vidhattām

(62)

Oh, Lord of the Goddese of Wealth (Raméśa) ! I now begin the delineation of the ninth path of bhakti, viz. "ātmanivédanam". As the Sun's rays that that caress the lotus into full bloom, so should Your compassion and benediction, the Sun to the lotus of my heart, and make me competent to undertake this endeavour.

ममैतदित्यङ्ग ! समस्तवस्तु-
ष्वत्यन्तसक्तिं सहसा विधूय ।
त्वदर्पणं यत् क्रियते विदुस्तां
भक्तिं बुधा स्वात्मनिवेदनाख्याम् ॥६३॥

mamaitadityanga ! samastavastu-
shvatyantasaktim sahasā vidhooya
tuadarpaṇam yat kriyaté vidustām
bhaktim budhā swātmanivédanākyām

(63)

When the habitual strong feelings of 'I' and 'mine' with regard to all worldly objects, are entirely replaced by a genuine feeling that everything in this world belongs only to You, oh, Padmanabha ! the resulting strain of devotion is called "Ātmanivédanam", by the learned (surrender of the self).

अथेदृशज्ञानविहीनचित्ताः
के के भ्रमन्तो ननु कर्ममार्गे ।
पुनः पुनः संसृतिसिन्धुमग्ना
नो यान्ति कं कं भगवन् ! विषादम् ॥६४॥

athedrśajnānaviheenacittā:
ke ke bhramantō nanu karmamārgé
puna: puna: samsrutisindhumagnā
nō yānthi kam kam bhagavan ! vishādam

(64)

Oh, God ! Those, who tread the path of action, without such a sentiment of self-surrender, get irredeemably immersed in the ocean of Samsāra (mundane existence) and suffer manifold miseries.

अहं धनी नास्ति मया समोऽन्यो
मया समस्ता रिपवोऽभिभूताः ।
इत्यूढगर्वं हृदि भावयन्ति
स्वान्तस्थषट्वैरिजयेऽप्यदक्षाः ॥६५॥

aham dhanee nāsti mayā samōnyō
mayā samastā ripavōbhibhootā:
ityoodhagarvam hrudi bhāvayanti
swāntasthashad vairijayepyadakshā:

(65)

Men who feel conceited about their earthly achievements, and boastfully think, "I am rich", "there is none equal to me" (In wealth and power)", all enemies have been conquered by me" etc. are in fact incapable of conquering even their six internal enemies, (viz. passion, anger, avarice, insensibility, conceit and jealousy).

अहम्पदस्यात्र किमीश ! वाच्यो
देहो मनः किन्नु किमिन्द्रियाणि ।
किं वा धनागारवधूसुताद्या-
स्तटित्प्रभास्फूर्जितचञ्चलानि ॥६६॥

ahampadasyātra kimeeśa ! vācyō
dehō mana: kinnu kimindriyāṇi
kim vā dhanāgāravadhoosutādyā-
statitprabhāsphoorjitacañcalāni

(66)

What does this word 'I' signify ? Is it the body, or is it the mind ? It is the sense organs, or the things we relate with them, viz. riches, house, wife, children etc? Oh, Lord ! All these are but transient and momentary like a streak of lightning !

शरीरचेतःकरणादिकाना-
मन्तस्स्थितः प्रेरक एक आस्ते ।
त्वत्तः स भिन्नः किमुत त्वमेव
ध्रुवं त्वमेवेति महात्मनां धीः ॥६७॥

sareeracéta: karaṇādikānā-
mantassthita: préraka éka āsté
twatta: sa bhinna: kimuta twaméva
dhruvam twamévéti mahātmanām dhee:

(67)

Inside the body, the mind, the intellect and the sense organs there is a motive force (that is the 'I', the ātman, whether that force is You, or is different from You is a much-debated subject). But Great seers (like Śuka and Ādi Saṅkara) have established that You are that force residing within.

तस्माज्जगत् त्वन्मयमेव भावयन्
निरस्तवैरः सकलेषु जन्तुषु ।
सर्वात्मना त्वय्यखिलं समर्पये-
दहङ्कृतिं हन्त विसृज्य दूरतः ॥६८॥

tasmājjagat twanmayaméva bhāvayan
nirastavaira: sakaléshu jantushu
sarvātmanātwayyākhilam samarpayé-
dahaṅkrutim hanta visrujya doorata :

(68)

Sensing the entire Universe as part of You, extending love for all beings and giving up the feeling of 'I' and 'mine' altogether, one should by all means surrender everything unto You.

क्रीतस्य यद्वद् गजघोटकादेः
क्रेतुर्भवेत् पोषणतत्परत्वम् ।
न्यस्तात्मनस्त्वय्यखिलेस्वरे स्यात्
संरक्षणे धूर्वहता तथा ते ॥६९॥

krcetasya yadvad gajaghōtakādé:
kréturbhavét poshaṇatatparatwam
nyastāsmanastwaiyyakhiléswaré syāt
samrakshaṇé dhoorvahatā tathā té

(69)

Just as it is the responsibility of the buyer of elephants, horses etc. to feed and rear them up, so it is Your responsibility oh, Lord ! to look after the welfare of one who has surrendered oneself to You.

मुकुन्द ! के के न तथा महान्तः
समर्प्य सर्वं त्वयि विस्वबन्धौ ।
अवापुरामोदरसैकसान्द्रं
तवाङ्घ्रियुग्मं परमश्रमेण ॥७०॥

mukunda ! ke ke na tathā mahāntaः
samarpya sarvam tvayi viswabandhow
avāpurāmōdarasaikasāndram
tavāṅghriyugmam paramasramena

(70)

Oh, Mukunda ! There have been many instances of great souls, who have followed the path of 'ātmanivédana' by total self-surrender to You, the benefactor of the universe, and easily reached Your lotus feet, overflowing with the potion of of eternal bliss.

जितान् स्वपुत्रान् बलिना निरीक्ष्य
खिन्नादितिः काश्यपसूपदिष्टम् ।
सा द्वादशाहं स्म पयोव्रतं वै
चचार भक्त्या वरमाप्तुकामा ।।७१।।

jitān swaputrān balinā nireekshya
khinnāditi: kāśyapasoopadishtam
sā dwādaśāham sma payōvratam vai
cacāra bhaktyā varamāptukāmā

(71)

Aditi, the mother of the Dévas, was once very much distressed by the defeat of her sons at the hands of the demon-emperor Mahābali. She wished to redeem their lost position, and to that end, on the noble advice of her husband Sage Kāśyapa, observed a vow, named 'payōvrata' with great dedication for twelve days.

यथावराप्ति श्रवणर्क्षयुक्ते
सा द्वादशीपुण्यदिने भवन्तम् ।
वटुस्वरूपं सुषुवेऽतिधन्या
तोष्टूय्यमानं सुरसिद्धसङ्घैः ।।७२।।

yathāvarāpti srvaṇarkshayukte
sā dwādaśeepuṇyadiné bhavantam
vatuswaroopam sushuvétidhanyā
tōshtooyyamānam surasiddhasaṅghai:

(72)

In accordance with the boon she received, the blessed Aditi gave birth to You taking the form of Vāmana, a small, young boy, on the twelfth-day after the new-moon with Sravaṇa (tiruvōṇam) as the reigning star (constellation) of that day. The jubilant Dévas, Siddhas and other celestials sang Your praises with great joy.

हरेऽवतीर्णस्य स काश्यपोऽसौ
भाग्याम्बुधिः साधु समं स्वपत्न्या ।
तज्जातकर्मादिकमाशु कर्म
चक्रे प्रमोदाश्रुपरिप्लुतस्ते ॥७३॥

harévateerṇasya sa kāśyapōsou
bhāgyāmbudhi: sādhu samam swapatnyā
tajjātakarmādikāmāśu karma
cakré pramōdāsrupariplutasté

(73)

Oh, Hari ! At Your birth as his son sage Kāsyapa, an ocean of good fortune, was moved to tears of inestimable joy, and along with his wife Aditi, performed the samskaras (sacred, purificatory rites) of Jātakarma, nāmakarana etc. f r You.

ततः कदाचिद् बलियज्ञवाटं
प्राप्तो भवांस्तस्य मदापनुत्यै ।
स्तुत्वा ययाचेऽथ पदत्रयेण
मेयां भुवं नाथ ! विनीतवेषः ॥७४॥

tata: kadācid baliyajñavātam
prāptō bhavāmstasya madānupathyai
stutvā yayācétha padatrayéṇa
méyām bhuvam nātha ! vineetavésha:

(74)

Once, later on, with a view to subdue the arrogance of emperor Mahabali, You arrived at his sacrificial hall as a small brahmacāri. Properly honoured, You praised him well, and then begged for a piece of land. equal in area to be tored by three steps of Your foot.

काव्येन शप्तोऽपि तदीयवाक्य-

स्योल्लङ्घनान्नो बत भो दिशेति ।

पदत्रयं हन्त ददौ स तुभ्यं

सुरारिनाथो विभवावलिप्तः ॥७५॥

kāvyéna śaptōpi tadeeyavōkya-
syōllaṅghanānnō bata bhō diséti
padatrayam hanta dadow sa tubhyam
surārināthō vibhavāvalipta:

(75)

Warned by his preceptor, Sukracharya (Kāvya), dissuading the grant of the gift to You, and cursed, again by Sukracharya for disobedience, Bali the king of the Asuras, arrogant at the poseession of fabulous riches, proceeded with the gifting and granted to You land as requested.

पदद्वयेनैव समस्तलोक

माक्रम्य मे देहि पदं तृतीयम् ।

इत्यर्थितोऽसौ भवता मदीये

मौलौ निधेहीति भवन्तमूचे ॥७६॥

padavayénaiva samastalōka-
mākramyo mé déhi padam trteeyam
Ityarihitōsou bhavatā madeeyé
moulou nidhéheeti bhavantamoocé

(76)

Assuming Your all pervading, universal figure, You measured, the world of the Devas and the world of the humans as two steps with Your foot and asked Bali for the third step of land to complete. Unhesitatingly Bali offered his head having exhausted his resources and requested You to place Your foot on it.

बद्धोऽथ नागैः स्वपितामहेन
संसान्त्वितस्चाथ पितामहस्य ।
वाचा विमुक्तो भवदाज्ञयैव
रसातले वीतमदो न्यवात्सीत् ॥७७॥

baddhōtha nāgai: swapitāmahēna
samsānvitascātha pitāmahasya
vācā vimuktō bhavadājñayaiva
rasātalē veetamdō nyavātseet

(77)

Bound by Your nāgāstra, Bali was consoled by his grand father Prahlāda, the noblest of Your devotees. Then, on the request of Brahma Deva, You ordered the nāgāstra to release Bali. Completely free from conceit, Bali then stayed on the nether world.

ऐस्वर्यगर्वान्वितमानसोऽपि
स सर्वमप्यर्पितवान् यतस्ते ।
ततो गृहद्वारि गदाधरोऽस्य
गदाग्रजस्त्वं सततं विभासि ॥७८॥

aiswarya garvānvitamānasōpi
sa sarvamapyārpitavān yatastē
tatō grhadwāri gadādharōsya
gadāgrajastvam satatam vibhāsı

(78)

Though emperor Bali was proud of his unprecedented prosperity. he later surrendered himself and all his possessions to You. Therefore, with mace in hand, You, Lord Vishnu, always stand guard at the gates of his palace in the nether world.

स्वर्गाधिपत्यं बलशासनाय
वितीर्य भूमन् ! सहजैः स्वकीयैः ।
तामध्यवात्सीरमरावतीं त्व-
मुपेन्द्रसंज्ञालसितो मुरारे ! ॥७९॥

swargāthipatyam balaśāsanāya
viteerya bhooman ! sahajai: swakeeyai;
tāmadhyavātseeramarāvateem twa-
mupéndrasamjñalasitō murāré !

(79)

Oh, Murari ! Oh, Omnipresent Lord Padmanabha ! Having restored the overlordship of the Devalōka (Heaven) to Indra (Valasāsana), and assuming the name 'Upendra' (the younger brother of Indra), You stayed at Amarāvati, the capital city, in the company of Your brothers, the Devas.

इयं हि गाथा वटुरूपिणस्ते
प्रकाशयन्ती बलिगर्वभङ्गम् ।
जयत्यभीक्ष्णं धनिनो मदाद् द्राग्
विमुच्य भक्तिं त्वयि वर्धयन्ती ॥८०॥

iyam hi gāthā vaturoopiṇaste
prakāśayantee baligarvabhaṅgam
jayatyabheekshṇam dhaninō madād drāg-
vimucya bhaktim twayt vardhaynntee

(80)

This story of the humbling of Bali's pride by You in Your incarnation as Vāmana has earned great renown especially by its strong influence on other wealthy men in this world to overcome their arrogance soon, and develop deeper faith and devotion in You.

युधिष्ठिरो दिग्जयलब्धसम्पदं
निरीक्ष्य सीमारहितां महीपतिः ।
यथार्हमेनामुपयोक्तुमुद्यतः
समाह्वयत् त्वां सुकृती स्वपत्तनम् ॥८१॥

yudhishtirō digjayalabdhasampadam
nireekshya seemārahitām maheepati;
yathārhamenāmupayōktumudyata:
samāwayat twām sukrutee swapatthanam

(81)

Yudhishtira, the most righteous Pāṇdava King, won vast and fabulous riches through the conquest of many mighty and prosperous kingdoms. In order to assure the proper use of this vast wealth, the highly meritorious King invited You, Sree Krishna, to his capital.

समागते त्वय्यथ भक्तवश्ये
पुरं स्वकीयं स भवन्नियोगात् ।
आरब्धवानच्युत ! राजसूया-
ह्वयं क्रतुं द्राग्विधिवत् सदीक्षः ॥८२॥

samāgatē twayyatha bhaktavaśye
puram swakeeyam sa bhavannisyōgat
ārabdhavānacyuta ! rājasooyū-
hwayam kratum drāgvidhivat sadeeksha:

(82)

When You, oh Acyuta ! the ever subserviant servant of the bhaktas, arrived at his capital (Hastinapura), Yudhishtira, under Your direction. soon began the great Yāga (sacrifice) called "rājasooyam", with proper preparations, and with great dedication and self restraint.

अवन्तिचीनद्रमिलाङ्गवङ्ग-

कश्मीरकर्णाटकगुर्जरेशाः ।

महीभृतो धर्मसुतं यथार्हं

कृतोपचाराः सहसा प्रणेमुः ॥८३॥

avanticeenadramilāṅgavaṅga
kaśmeerakarṇātaka gurjareśā:
maheebhrutō dharmasutam yathārham
krtōpacārā: sahasā praṇemu:

(83)

The rulers of the states of Avanti, Cheena, Tamilnadu, Aṅgadésa, Bengal, Kashmir. Karnataka, Gujarat etc., who were appropriately honoured according to protocol, soon came and prostrated before emperor Dharmaputra.

क्रतोः समाप्तौ क इहाग्र्यपूजा-

मर्हत्युपेतेष्विति संशयानम् ।

नृपं समास्वास्य शशंस भीष्म-

स्तवैव पूज्यत्वमिहाखिलात्मन् ! ॥८४॥

kratō: samāptou ka ihāgryapoojā-
marhatyupétéshviti samśayāham
nrupam samāswāsya śaśamsa beesnma-
stavaiva poojyatvamihākhilātman !

(84)

Oh, All pervasive supreme Soul ! Then, during the final stage of the Yaga, Dharmaputra was unable to choose the right person among those present for receiving the offer of the highest ceremonial homage. Grant father, Bhishma, then came to his aid by praising You as the most suitable person for the argyapooja.

ऋतेऽथ चैद्यप्रमुखान् समस्ते

तुष्टे जने तां निशमय्य वार्त्ताम् ।

धौम्यं पुरस्कृत्य तवाग्र्यपूजां

सर्वात्मना धर्मसुतो वितेने ॥८५॥

rtétha chaidyapramukhān samasté
tushté jané tām niśamayya vārtām
dhoumyam puraskrutya tavāgryapoojām
sarvātmanā dharmasutō viténé

(85)

When Bhishma made the announcement about the choice all the people in the sacrificial hall, except Siśupāla (chaidya) and a few others, were very much delighted. Then, in the presence of sage Dhoumya, his chief priest, Dharmaputra performed the ceremonial homage to You.

अमर्त्यमर्त्यासुरसिद्धनाग-

गन्धर्वविद्याधरयातुयक्षाः ।

मृगाः खगाः भूरुहवीरुधोऽपि

तदा विसीमां किल तृप्तिमापुः ॥८६॥

amartyamartyāsurasiddanāga-
gandharva-vidhyā dharayātuyaksha:
mrugā: khagā: bhooruhaveerudhōpi
tadā viseemām kila truptimāpu:

(86)

At the time of the 'argyapooja', the dévas, the humans, the the non-dévas, the siddhas, the snakes, the Gandharvas, the demons, the Yakshas, and also all the creatures of the animal bird and plant kingdoms attained limitless bliss and contentment.

भवद्विनिन्दापरभाषितानि

चैद्येन तावद् बहु जल्पितानि ।

द्रुतं तृणीकृत्य भवत्प्रशंसां

मध्येसभं शान्तनवश्चकार ॥८७॥

bhavadvinindāparabhāshitāni
caidyéna tāvad bahu jalpitāni
drutam truṇeekrtya bhavatpraśaamsām
madhyésabham śāntanavascakāra

(87)

Śiśupāla uttered many words abusing You, in the noble assembly of very great personages. Ignoring these iusinuations, Bhishma (Santanva) soon made a speech on Your greatness and praised You to everyone's delight,

समुद्यतं तं त्वथ यज्ञभङ्गं

कर्तुं नृपे सान्त्वयितुं प्रवृत्ते ।

निवार्य भीष्मोऽकथयत् खलानां

वक्ता हरिस्तूत्तरमित्यशङ्कम् ॥८८॥

samudyatam tam twatha yajṇabhaṅgam
kartum nrupé sāntwayitum pravrutté
nivārya bhishmōkathayat khalānām
vaktā haristoottaramityaśaṅkam

(88)

The embittered Śiśupāla, then attempted to disrupt the Yāga. Dharmaputra tried to pacify and dissuade him from his attempt. But Bhishma prevented Dharmaputra, saying that Krishna (Hari) was there to give a fitting reply to wicked people like Șiśupāla.

शौरे ! त्वयागश्शतकेऽपि सोढे
भूयोऽपराधप्रवणस्त्वयीशे ।
चक्रे स चक्रेण निकृत्तशीर्ष-
स्ततस्त्वदैक्यं स ययौ विशुद्धः ॥८९॥

śowré ! twayāgassataképi sōdhé
bhooyōparādhapravaṇastwayeeśé
cakré sa cakréṇa nikruttaśeersha-
statastwadaikyam sa yayou visuddha:

(89)

Oh, Śowri ! Śiśupāla had committed a hundred wieked offenses, and You had patiently tolerated him (as per Your promise to his mother). But, when he repeated the wicked act the hundred and first time, of offending You, the lord of the Universe, You beheaded him with Your weapon Cakra. Thus, purified, Sisupala attained the state of oneness with You.

ततः समाप्तेऽजित ! राजसूये
क्रतौ नृपेन्दुर्यशसा विराजन् ।
विधाय सद्योऽवभृथं नगर्यां
स्वबन्धुवर्गैः ससुखं न्यवात्सीत् ॥९०॥

tata: samāptéjita ! rājasooyé
kratou nrupénduryaśasā virājan
vidhāya sadyōvabhrutam nagaryam
swabandhuvargai: sasukahm nyavātseet

(90)

At the culmination of the rājasooya sacrifice, Dharmaputra, pleasingly, lustrous and glorious like the moon, completed the final ceremonial 'avabhrutha' bath in the Ganges, and along with his wife, brothers and other kinsmen lived happily in the capital.

सर्वात्मनेत्थं भवदर्पणेन

सन्तोऽभिजग्मुर्मुदमव्ययां यत् ।

तस्मादियं चात्मनिवेदनाख्या

भक्तिर्निषेव्या भुवि सर्वलोकैः ॥९१॥

sarvātmanéttham bhavadarpaṇéna
santōbai jagmurmudamavyayām yat
tasmādiyam cātmanivédanākya
bhaktirnishévyā bhuvi sarvalōkai:

(91)

Thus, great, virtuous people have gained eternal bliss by total surrender of the self and all else to You. Therefore, all people in the world should accept and follow the devotional path of 'ātmanivédana' and gain supreme bliss.

इतीह भूमन् ! कथिता मयासौ

तवेश ! भक्तिर्नवधा स्मृता सा ।

यामाह पूर्वं दनुजार्भकेभ्यः

कायाधवस्त्वत्पदसक्तचित्तः ॥९२॥

iteeha bhoomān ! kathitā mayāso
tavésa bhaktirnavadhā smrutā sā
yāmāha paorvam danujārbhakébhya;
kāyādhavastwatpadasakticitta:

(92)

Oh, omnipresent Lord ! Thus I have completed my delineation of 'bhakti' and its nine-fold path. Oh, Master ! This was previously described to the Asura children by Prahlāda (kayadhava), one of Your noblest bhaktas, whose mind was always fixed on Your lotus feet

एकत्र चाप्यासु हि भक्तिपद्धति-

ष्वासज्जमानो न भवाय कल्पते ।

पाथोजनाभाथ नवस्वपीह यः

संसक्तचेताः स पुमांस्तु किं पुनः ॥९३॥

ékatra cāpyāsu hi bhaktipaddhati-
shwāsajjamānō na bhavāya kalpaté
pāthōjanābhātha navasvapeeha ya:
samsaktacétā sa pumāmstu kim puna:

(93)

People with devotion adopting anyone of these nine types, are surely saved from this mundane existence (bhava), (with its endless cycle of birth, death, misery and misfortune). That being so, oh, Padmanabha ! What need be said about the person whose mind is involved in You through all the nine paths of bhakti !

सुदुर्लभं प्राप्य ततो नरत्वं

तत्रापि वर्णे जननं प्रशस्ते ।

त्वत्पादपङ्केरुहभक्तिमेव

यतेत लब्धुं मनुजो मनीषी ॥९४॥

sudurlabham prāpya tatō naratvam
tatrāpi varṇé jananam praśasté
twatpādapañkéruhabhaktiméva
yatéta labdhum manujōmaneeshee

(94)

Having obtained the excellent, but very rare human birth, and that too, in a noble caste men of wisdom should always endeavour to attain genuine bhakti at Your lotus feet.

यावन्मनो वै विषयेषु लोलं
भवेन्न तावत् स्थिरता हि भक्तेः ।
अतश्च तामर्जयितुं सदैव
पुंसा विरक्तिः सहसावलम्ब्या ॥९५॥

yāvanmanō vai vishayéshu lōlam
bhavénna tavat sthiratā hi bhakté:
atasca tāmarjayitum sadaiva
pumsā virakti: sahasāvalambyā

(95)

As long as the mind is involved in worldly passions, bhakti cannot become firmly rooted there. Therefore to attain firmness of devotion, one should soon start constantly prāctising detachment from all worldly objects and passions.

यदृच्छयाप्तेन धनेन तुष्टः
सुखेष्वसौ वैषयिकेष्वसक्तः ।
निरस्तमानश्च भवेदवैरः
समस्तभूतेषु दयापरश्च ॥९६॥

yadrucchayāpténa dhanéna tushta:
sukhéshvasou vaishayikéshwasakta:
nirastamānasca bhavédavaira:
samastabhootéshu dayāparasca

(96)

A person should lead a life of contentment with available means of livelihood he gets by chance, of dispassion towards all worldly objects and pleasures, of total indifference between honour and insult, and of universal love and compassion towards all life forms.

स पुण्यतीर्थाटनतत्परश्च
नयेत कालं तव सत्कथाभिः ।
विहाय वै लौकिकभाषितानि
जपेच्च दामोदर ! माधवेति ॥९७॥

sa puṇyateerthātanatatparasca
nayéta kālam tava satkathābhi:
vihāya vai loukikabhāshitāni
japécca dāmōdara ! mādhavéti

(97)

He should have great interest in pilgrimages to sācred rivers and shrines, and spend his time in listening to or tellIng Your glorious tales. He should avoid all worldly gossip and always chant Your divine names like Dāmōdara Mādhava.

इत्थं विरक्तिः सुदृढोदिता चे-
ज्जायेत भक्तिः स्वयमेव पुंसः ।
तथा पुनर्ज्ञानमुदेति तेन
प्राप्नोति मुक्तिं च चतुष्प्रकाराम् ॥९८॥

ittham virakti: sudrudhōditā cé-
jjayéta bhakti: swayaméva pumsā:
tayā punarjñānamudéti téna
prāpnōti muktim ca catushprakārām

(98)

Thus. when dispassion and detachment from worldly objects are strongly developed. bhakti (devotion) autōmatically sprouts in man. Bhakti leads to knowledge. and through knowledge he obtains the four forms of salvation.

सलोकता चैव समीपता च
सारूप्यसायुज्यगती इतीश ! ।
मुमुक्षवो मुक्तिगतिं चतुर्धा
विदुर्बुधास्त्वत्कृपयैव लभ्याम् ॥९९॥

salōkatā caiva sameepatā ca
sāroopyasāyujyagatee iteeśa !
mumukshavō muktigatim caturdhā
vidurbudhāstwatkrupayaiva labhyām

(99)

Oh. Supreme Master ! The path to salvation (mukti) which is obtainable only through Your compassion. is considered by the learned as four-fold. They are. Salōkatā (being in the same world as the Lord), Sameepata (proximity to God), Saroopya (assuming similarity of His form), and Śāyujya complete union with God).

सलोकता स्याद् वसतिर्विकुण्ठे
समीपता स्यात् त्वदुपान्तलब्धिः ।
सारूप्यमुक्तिस्च दरारिमत्त्वं
सायुज्यमुक्तिस्त्वयि लीनता स्यात् ॥१००॥

salōkata syād vasatirvikuṇṭé
sameepatā syāt twadupāntalabdhi:
sāroopyamuktisca dararimatvam
sāyujyamuktiśtwayi leenatā syāt

(100)

Salōkata is the salvation of living in Vaikuntha, where You ḷlve. Sameepata is the salvation of being able to be in Your vicinity. Saroopya-mukti :s the state of salvation by attaining one of form with You (wearing the Saṅka, Cakra, gadā, kouśtubha etc). Sāyujya-mukti is complete unison with You.

ईदृग्विधा मुक्तिगतीरवाप्तुं
भोक्तुं च कामान् भुवनेष्वभीष्टान् ।
या हेतुभूता तव पादभक्ति-
रुदेतु सेयं मनसि स्थिरा मे ॥१०१॥

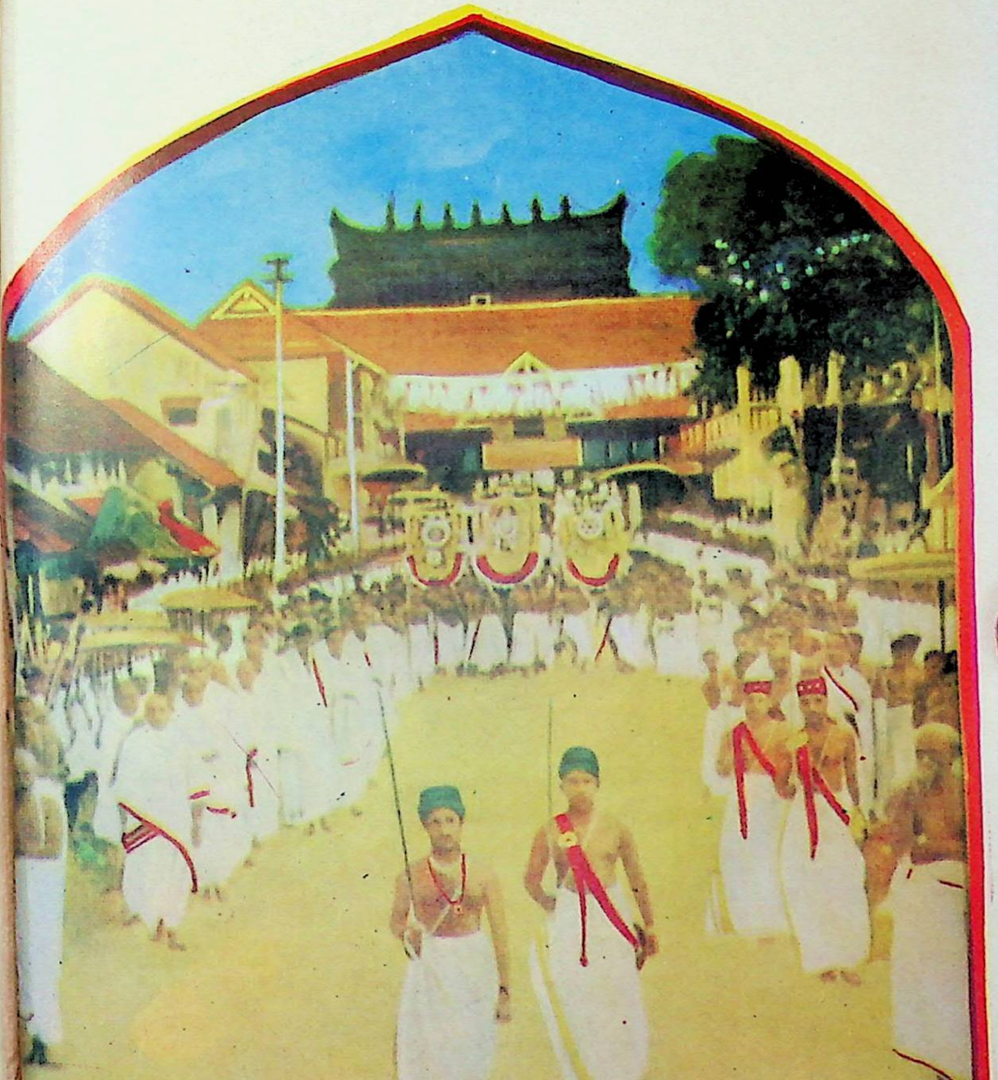
édrūgvidhā muktigateeravāptum
bhōktum ca kāmān bhuvanéshvabheeshtān
yā hétubhootā tava pādabhakti-
rudétu séyam manasi sthirā mé

(101)

Oh, Padmanabha ! Deep bhakti in Your lotus feet leads us along the four-fold path of salvation, and grants fulfiillment of all worldly desires. May that bhakti be born and grow steadfastly in my mind :

GRANTHĀVISHAYĀ KAVIPRĀRTHANĀ

iththamachyutha ! bhavathkrupālavāth
poorthimadhya gamithā kathañcana
preethimāvahathu padmanābha ! té
thvathpadāmburuhabhakthimañjari
pushpasaṅgamavaśādhi suthrama-
myuhyaté śirasi mānavāiryathā
varṇyavaibhavavaśāth sathām mudé
syāth thatéyamapi bhakthimañjari



SRI PADMANABHA SATAKAM

SRI PADMANABHA SATKAM

A century of verses in praise of Lord Padmanābha of the temple at Trivandrum. It is divided into ten Decades, each having a different metre. It summarises the story of the 'Bhāgavatha' and advocates the path of devotion. The influence of the 'Nārāyaṇeeyam' is also patent.

FIRST DASAKA

Lord is ever merciful. All are His wards and He is impartial. Indradhyumna (Gajéndra), Ajāmila, Draupati, Piṅgalai, Mārkaṇḍéya and others are recipients of the Lords' mercy and grace.

या ते पादसरोजधूलिरनिशं ब्रह्मादिभिर्निस्पृहैः
भक्त्या सन्नतकन्धरैः सकुतुकं सन्धार्यमाणा हरे ।
या विश्वं प्रपुनाति जालमचिरात्संशोषयत्यंहसां
सा मां हीनगुणं पुनातु नितरां श्रीपद्मनाभान्वहम् ॥१॥

yā té pādasarōjadhūḷiraniśam brahmādhibirnispruhai:
bhkthya sannaṭhagandharai: sukuthukam sandhāryamāṇāharé
yā viśvam prapunāthi jālamachirāthsamśōshayathyamhasām
sā mām heenaguṇam punāthu nitharām sri padmanābhāvanham
(1)

Oh : Lord Hari ! Padmanabha ! Lord Brahma and other devas who had renounced everything else, bear Your feet on their heads with devotion and joy. Your divine feet relieve bhakthas of their sins and make the world profane. Oh ! Lord ! I am the repository of sins, Liberate me and I seek the blessings of the sacred feet.

Cf : Srimadbhāgavatham. (10-31-29).

सत्त्वैकप्रवणाशया मुनिवरा वेदैःस्तुवन्तः परैः
त्वन्माहात्म्यपयोनिधेरिह परं नाद्यापि पारंगतः ।
एवं सत्यहमल्पबुद्धिरवशः स्तोतुं कथं शक्नुयां
त्वत्कारुण्यमृते हरे तरति कः पोतं विना सागरम् ॥२॥

sathvaikapravaṇāśayā munivarā vėdaisthuvanthā: parai:
thvanmāhathmyspayōnidhériha param nādhyāpi pāramgatha:
yévam sathyahamalpabudhiravaśa: sthōthum katham śaknuyām
thvathkāruṇyamruté haré tharathi ka: pōtham vinā āgaram

(2)

The Satvik sages praise You with hymns of the Védas unmatched. Yet they are struggling to explore the boundaries of the shoreless ocean of Your grace. I am ignorant and a slave to passions. How can I adore You unless blessēd. Is it not true that an ocean could be crossed only through the help of a barge ?

Cf : Srimadbhāgavatham. (7-9-8) Prahlāda's adoration of the Lord.

"Brahmādaya suraguṇā......sa mé harirugrajāté:

तस्माच्छिन्धि मदीयमोहमखिलं संसारबन्धावहं
भक्ति त्वत्पदयोर्दिश स्थिरतरां सर्वापदुन्मूलिनीम् ।
वाणीं त्वत्पदवर्णने पटुतमां विद्वज्जनाह्लादिनीं
देहि त्वत्पदसेवकाय ननु मे कारुण्यवारांनिधे ॥३॥

thasmāccindht: madeeyamōhamakilm samsārabandhāvaham
bhakthi thvathpadayōrdiśam sthiartharām sarvāpadunmoolineem
vāneem thvathpadavarṇané patuthamām vidvajjanāhlādineem
déhi thvathpadasévakāya nanu mé kāruṇyavāramnidhé

(3)

Lord Padmanabha ! Ocean of Mercy ! My inestimable ignorance strengthens the tie of mundane existence consequent on a birth as a mortal. I pray, Oh ! Lord remove all my ignorance Grant me the boon to be steadfast in devotion unto Your lotus feet, I am sure it removes all miseries root and branch.

Note : The phrase 'vidvajanāhlādineem'.

Cf : Srimadbhāgavathām 2-5-20 and 12-12,50.

येनेदं भुवनं ततं स्वबलतो यस्याज्ञयोदेत्यह-

र्नाथो वात्यनिलो दहत्यपि शिखी सर्वेऽपि यन्निर्मिताः ।

यश्चेदं सकलं जगत्स्वजठरे धत्तेऽथ कल्पावधौ

तत्ताट्टग्विभवे त्वयि प्रमुदिते किं वा दुरापं नृणाम् ।।४।।

yénédam bhuvanam thatham svabalathō yasyāñayōdhé
thyaharnāthō vāthyanilō dahathyapi śikee sarvéapi yannirmithā:
yeśchétham sakalam jagathsvajateré dhatté athākalpavadhu
thathāthrukvibhavé.thvayi pramudité kim vā durāpam nruṇām

(4)

Lord ! You fill the Universe. The Sun, the Wind, and Agni (Fire god) function under Your aegis. The Universe is Your creation and at the time of the Deluge, You protect it encasing it in Your naval. If Your grace is earned, there is nothing in the Universe that is beyond reach.

Cf : "anthar bahischa thathasarvam vyāpya nārāyaṇa: sthitha:" purusha yévédam sarvam (Védas).

मत्कामार्गसिलेप्सितार्थघटने बद्धोद्ययनस्त्वं हरे

नित्यं खल्विति बोद्धुमस्ति बहुशो देव प्रमाणं मम ।

नो चेद्व्यासवचस्तवैव वचनं वेदोपगीतं वचः

हा रथ्याजनवादवद्बत भवेन्मिथ्या मविल्लभ ।।५।।

bakthānāmakilépsithārthagataré bhaddōdhyamasthvam haré
nithyam kalvithi bōddhumasti bahušō déva pramānam mama
nō chédvyāsavachasthavaiva vachanam védōpageetham vacha:
hā rathyājanavādavabatha bhavénmithyārmāvallabha

(5)

Lord of the Goddess of Wealth ! Hari! I know too well that You are ever ready to bless Your devotees conceding all their paryers as proclaimed by the sacred books. Lord ! If You do not redeem me, all those assurances will prove to be vain-promises.

Note ; Influence of Nārayaṇeeyām in the last two lines (1-3-5)
"na chedvyāsayōkaṭhiṣthava cha vachanam . prāyamakilam"

इन्द्रद्युम्ननृपः करीन्द्रजननं प्राप्तोऽथ शापेन वै
नक्राक्रान्तोपदो विमोचनपटुर्नाभूत्सहस्त्रं समाः ।
भूयस्त्वामयमर्चयन्सरसिजैः शुण्डोद्धृतैः सादरं
सारूप्यं समवापदेष भवतो नक्रोऽपि गन्धर्वताम् ॥६॥

indradhyumnanrupa: kareendrajananam prāpthō atha śapénavai
nakrakrānthōpathō vimōchanapaturnābhūthsahasram samā:
bhūyasthvāmayamarchayansarasijāi: sundōthruthai: sādaram
sārūpyam samavāpadésha bhāvathō nakrōpi gandarvathām

(6)

Indradhyumna, the Pandya worshipped the Lord with great devotion. While deeply engaged in propitiating the Lord, sage Agashtya visited him, felt neglected and cursed him to be born an elephant. Likewise king Huhu who once insulted sage Devala had been cursed to be born a crocodile. This gandharva was living in a tank in the premises of Varuṇadeva. Indradhyumna (elephant) entered the pond to quench his thirst and fell a victim to the crocodile...He struggled for over thousand years to get relief. Impelled by his past good deeds, he propitiated You with lotus flowers. He was relieved. (redeemed) Cf : Srimadbhāāavatham, 8-3.

पापःकश्चिदजामिलाख्यधरणीदेवोऽवसत्सन्ततं
स्वैरिण्या सह काममोहितमतिः त्वां विस्मरन्मुक्तिदम् ।
अन्ते चाह्वयदीश भीतहृदयो नारायणेत्यात्मजं
नीतः सोऽपि भवद्भटैस्तव पदं संरुध्य याम्यान्भटान् ॥७॥

pāpa: kaschidajāmiḷākyadharaṇee dévō avasathisanthatham
swiriṇya saha kāmamōhithamathi: thvām vismaran mukthidam-
anthé chāhvayadeeśa beethahrudayō nārāyaṇéthyāthmajam
neetha: sō api bhavathbhataisthava padam samrudhyāmyānbha-tān

(7)

There lived at Kanyākubja, a virtuous and learned brahmin by name Ajāmiḷa, He loved his old father, tended his father affectionately. He once set out to the forest to gather materials necessary for his father for performing worship. While returning home he fell a victim to the viles of a maiden. He foresook his faithful wife of tender age and aged parents. Oh ! Lord ! he forgot Thyself too. He lived with the damsel of his choice until the age of eighty-five, spending all the wealth at his command. He was blessed with ten children through her. When the inevitable end approached him. he beckoned his tenth son named 'Narayana'. The messengers of the God of Death were ready to take Ajamila with the noose. But Your messengers responded immediately when they heard Your sacred name. They protected him and Ajamila repenting for his misdeeds reached the banks of the Ganges and engaged himself in meditation (thapas). The Angels appeared before him again. Leaving his mortal coil he got into the divine chariot and steered by the angels, he reached Vaikunata, Your abode. Lord ! Absolute faith and devotion truly fetch their own reward.

Cf; Srimadbhāgavatham (6-1 and 2 a)
"kanyākubjé dvija … … yahtra sriya: pathi:

पाञ्चालीं नृपसन्निधौ खलमतिर्दुश्शासनः पुष्पिणीं
आकर्षंश्चिकुरेषु दीनवदनां वासः समाक्षिप्तवान् ।
यावत्सा भुवनैकबन्धुमवशा सस्मार लज्जाकुला
क्रोशन्ती व्यतनोः पटौघममलं तस्यास्त्वनन्तं हरे ॥८॥

pāñchāleem nrupasannidhou kalamathirduśśāsana: pushpineem
ākarshaschikurēshu deenavadanām vāsa: samākshipth :vān
yāvathsā bhuvanaikabandhumavaśā sasmāra lajjākulā
krōsanthee vyathanō: padougamamamalam thasyasthvananthan harē

(8)

Duśśāśana, the wicked brother of Duryodhana, drew mensturating vexed Draupathi, the chaste wife of the Pandavas by the hair and derobed her in the presence of kings and nobles assembled in court. Greatly agitated and helpless, she appealed to You the lōkanāyaka (husband of the Universe) to safeguard her honour. Oh ! Lord ! By Your divine grace spotless robes of silk flowed unceasingly and protected her honour. Oh ! Lord Hari ! From whom else such benign gesture could be expected ?

Cf: Mahābhāratha. (Sabha parvan. Chapters 67-68)

यामार्धेन तु पिङ्गला तव पदं प्राप्ता हि वाराङ्गना
बालः पञ्चवयोयुतो ध्रुवपदं चौत्तानपादिर्गतः ।
यातश्चापि मृकण्डुमौनितनयः शौरे चिरञ्जीवितं
नाहं वक्तुमिह क्षमस्तव कृपालभ्यं शुभं प्राणिनाम् ॥९॥

yāmārdhēna thu pingaḷā thava padam prāpthā hi vārangaṇā
bāla: pañchnvayōyuthō dhruvapadam chauththānapādhirgātha:
yāthaschāpi mrukaṇdu maunithanaya: chowrē chirañjeevitham
nāham vakthumiha kshamathava krupālabhyam śubham prāṇinām

(9)

At Mithila, lived the prostitute by name Piṅgaḷā. One night even after a long wait she failed to get a single customer. Within that short span of time less than half the duration of the night wisdom dawned on her and she surrendered to the lotus feet of Lord Vishnu, whom she had embedded in the bosom of her heart for quite some time. Likewise Dhruva, son of Uttanapada by his first wife Suneethi, at the tender age of five, advised by his mother resorted to the forest Madhuvana, did penance and earned Your grace in just five months. Lord Sowré ! son of Mrukaṇdu earned immortality by worshipping You. I am unequal to the task of detailing the grandeur of devotees blessed by You.

Cf: Srimadbhāgavatham. (11-8-A; 4-12 A; and 12-8)

एवं भक्तजनौघकल्पकतरुं तं त्वां भजन्तः क्षणं
पापिष्ठा अपि मुक्तिमार्गममलं के के न याता विभो ।
तत्त्वं मामपि तावकीनचरणे भक्तं विधायानतं
स्यानन्दूरपुरेश पालय मुदा तापान्ममापाकुरु ॥१०॥

yėvam bhakth janouga kalpatharum tham thvām bajantha: kashaṇam
pāpishtā api mukthimārgamamalam kė kė na yāthā vibhō
thathvam māmapi thāvakeenacharaṇė bhaktham vidhāyānatham
syānandūrapuṛėśa pālaya mudā thāpān mamāpākuru
(10))

Oh ! Lord ! You are Kalpaka tree that readily grants the wishes of seekers of boons. Even the worst of sinners by ordinary reckoning of judgement have obtained liberation by propitiating casually You, the Lord of Syānandūra. I bow unto Your lotus feet and worship You always. Dispel the ignorance that clouds my thoughts and make me a genuine bhaktha.

Cf: Bhagavthgeetha : "Mām hi pārtha vyāpāsrithya yépi syu: pāpayōnaya: sthriyō vaiśyāsthathā śudrāstéapi yānthi parām gathim"
(9—32)

DAṢAKA II

Devotion destroys all sins root and branch. Good actions (Karma) destroy sins but do not go farther. It is only devotion that removes all sins and confers eternal bliss. The royal devotee emphasizes this unique greatness of Bhakthi in this Daśaka.

पिबन्ति ये त्वच्चरितामृतौघं स्मरन्ति रूपं तव विश्वरम्यम् ।
हरन्ति कालं च सहत्वदीयैर्मन्येऽत्र तान्माधव धन्यधन्यान् ॥१॥

pibanthi yé thvachcharithamruthougam smaranthi roopam thava visvaramyam
haranthi kalam cha sahathvadeeyairmanyéathra thānmadhava dhanyadhanyān

(1)

Oh! Madhava! those mortals who drink the nectar of Your stories; those that always bear in mind the matchless and beautiful physical form and those who spend the lives with ardent devotees that worship You thoroughout life—I consider them as the most blessed in this world.
Cf: Nārāyaṇeeyam. Daśakam 3. Slōka 2.

सदा प्रसक्तां विषयेष्ववशान्तां
मतिं मदीयां जगदेकबन्धो ।
तवैव कारुण्यवशादिदानीं
सन्मार्गगां प्रेरय वासुदेव ॥२॥

sadā praṣakthām vishaypéshvaśānthām mathim madeeyām jagadékabhandō
thavaiva kāruṇyavaṣadidāṇeem, saṇmārgagām préraya vāsudéva

(2)

Oh ! Lord Vāśudéva ! You are the friend of the entire world and for ever I always follow the routine inevitable in mundane existence. I pray. Lord ! Kindly lead me on the righteous path.

दृशौ भवन्मूर्तिविलोकलोले
श्रुती च ते चारुकथाप्रसक्ते ।
करौ च ते पूजनबद्धतृष्णौ
विधेहि नित्यं मम पङ्कजाक्ष ॥३॥

druśou bhavanmoorthyvilōkalōlé sruthee cha té charukathāprasakté
karou cha té pūjanabadyathrushnow vidhéhi nithyam mama
pankajāksha
(3)

Lotus eyed Lord ! Let my eyes be always fixed on Your beautiful from. Let my ears always get filled with Your divine stories and let my hands be always engaged in propitiating You.

Cf: Srimadbhāgavatham : 20-80- 3 & 4

नृणां भवत्पादनिषेवणं तु महौषधं संसृतिरोगहारि ।
तदेव मे पङ्कजनाभ भूयात्त्वन्मायया मोहितमानसस्य ॥४॥

nruṇām bagavathpādanishévaṇam thu mahoushadham
samsruthirōgahāri
thadéva mé pankajanābha bhūyathvanmānayā mōhithamānasasya
(4)

Oh ! Lord ! For mortals, it is difficult to get relief from the cycle of births and deaths. The only recourse is to worship Your divine feet. Clouded by illusion (maya), I am distressed and I ever worship Your lotus feet. Bless me with steadfast devotion.

यदीह भक्तिस्तव पादपद्मे स्थिरा
जनानामखिलार्तिहन्त्री ।
तदा भवेन्मुक्तिरहो करस्था
धर्मार्थकामा किमु वर्णनीयाः ॥५॥

yadeeha bhakthisthava pādapadmé sthirā
janānāmakilārthihanthree
thadā bhavénmukthiraho karasthā
dharmārtha kāmā kimu varṇaneeyā:
(5)

A mortal who worships Your lotus feet is relieved of all distress. If the mortal develops steadfast devotion, he is assured of liberation. He automatically enjoys Dharma, Wealth, and Bliss.

वेदोदिताभिर्व्रतसत्क्रियाभि-
र्नश्यत्यघौघो न हि वासना तु ।
त्वत्पादसेवा हरति द्वयं तत्तस्मा-
त्स्थिरा सैव ममाशु भूयात् ॥६॥

védodithābhirvra thasathkriyābhi
rnaśyathyagowgaw na hi vāsanā thu
thvathpādasévā harathi dvayam thathtasmā
sthirā saiva mamāśu bhūyāth
(6)

The Vēdas prescribe ways and means to get rid of sins which include penance, gift, uttering the names of the Lord and other actions which are all effective. Yet, they do not wipe out the sinful instincts. Worship of Your lotus feet removes sins as well as instincts root and branch. Oh ! Lord ! I pray, grant me steadfast devotion.

Cf: Srimadbhāgavatham. 6-2-16, 17
Nārayaṇeeyam 6-22-7

त्वदीयनामस्मृतिरप्यकस्मात् धुनोति पापौघमसंशयं तत् ।
यद्वद्गदानौषधमाशु हन्ति यथा कृशानुर्भुवि दारुकूटम् ॥७॥

thvadeeya nāmasmruthirapyakasmāth
ahunōthi pāpougasamsayam thath
yadvadgathā naushadamāśu
hanthi yathā kruśanurbhuvi dārukūtam
(7)

Medicine administered removes diseases; fire consumes logs of wood; and Your sacred names when uttered with faith, wipe out the effects of all kinds of sins. These are well-established facts and there need be no doubt.

Cf: Srimadbhāgavatham: 6-2-18, 19
Nārāyaṇeeyam 6-22-9

यद्यत्स्मरन्प्रोज्जति देहमेतत्प्रयाण-
कालेविविशोऽत्र देही ।
तत्तत्किलाप्नोति यदन्यभावे
तस्मात्तवैव स्मृतिरस्तु नित्यम् ॥८॥

yadhyathsmaranprōjjathi déhaméthprayāṇakalé viviśoathra déhee
thathathkilāpnōthi yadanyabhāvé thasmāthtavatva smruthirasthu
nityam
(8)

A mortal is bound to get the desire he entertains at the time of death fulfilled in the next birth. Therefore Oh ! Lord ! I must bear You in mind for ever. I am sure of remembering You at the time of my death and ensure devotion to You in the succeeding birth.

Cf: "anthakkālé cha māméva smaranmukthvā kalébaram
ya: prayāthi sa madbhāvam yāthi nasyathra samśaya:
yam yam vāpi smaraṇbhāvam thyajaathyanthe kalevaram
tha thamevaithi kauntheya sadā thathbhāvabā avitha.
thasmathsarveshu kāleshu mamnusmara yudhya cha"
(Bhagavath Geetha, 8-5 6 & 7)

अनेकधर्मान्प्रचरन्मनुष्य:

नाके ऽनुभुङ्क्ते सुखमव्यलीकम् ।

तस्यावधौ सम्पततीह भूमन्

त्वत्सेवकि जातु न विच्युत: स्यात् ॥९॥

anékadharmān pracharan manushya:

nākénubunkté sukamavyaleekam

thasyavadou sampathatheeha bhooman

thvathsévaki jāthu na vichyutha: syāth

(9)

Any individual born on earth. follows the prescribed path and reaches the heavenly abode after getting released from the mortal coil. When the accumulated rewards of action get exhausted he is reborn on this earth. But an individual who had earned Your grace by propitiation is never subjected to re-birth. You are known as 'Achyutha' and You never let down Your devotee. (navichyutha: syath)

Cf: Bhāgavdgeethā 9-20-21; 4-9
Srimadbhāgavatham 1-5-19

तस्मात्समस्तार्तिहरं जनानां स्वपादभाजां श्रुतिसारमृग्यम् ।

तवाद्य रूपं परिपूर्णसत्त्वं रमामनोहारि विभातु चित्ते ॥१०॥

thasmāthsamasthārthiharam janānām svapādabhājām sruthi sāramrugyam

thvādhya rūpam paripūrṇasathvam ramāmanohāri vibhāthu chitthé

(10)

Oh ! Let Your inimitable form be ever embedded in my heart—the figure whose feet removes all distress, that which is ever praised by the sacred vedas and Upanishads, and which deplete with sathvaguṇa enraptures the heart of Sri-devi.

DAŚAKA III

A detailed and complete description of the sacredness and beauty of the Lord is the theme. Following the tradition set up by Sage Vyāśa, the lotus feet of the Lord is the starting point and evry limb and other parts of the body are described culminating with the keśa of the Lord. (hair). Nārayana-bhattathri had reversed the order and starts from the keśa and ends with the pada.

दिनमनु पदयुग्मं भावये ते मुरारे
कुलिशशफरमुख्यैस्चिन्हिते चारुचिन्हैः ।
नखमणिविधुदीप्त्या ध्वस्तयोगीन्द्रचेतो-
गततिमिरसमूहं पाटलाम्भोजशोभम् ॥१॥

dinamanu padayugmum bhāvayé té murāré
kuliśaśaparamukyaischinhité chāruchinhai:
nakamaṇividhudeepthyā dhvasthayōgeendrachéthō
gathathimirasamūham pātalāmbhōjaśōbham

(1)

Destroyer of Murāsura ! Your sacred feet are beautiful and are red in hue like the red-lotus. The bright nails emit light like the divine stars which dispel ignorance clouding the mind of the devotees that propitiate You. The Feet carry impressions of divine weapons like Vajrāyutha, and Matsya. I bow to the feet of matchless grace.

Cf: Srimadbhāgavatham: 3-27-21

यदुदितजलधारा पावनी जन्हुकन्या
पुरभिदपि महात्मा यां बिभर्ति स्वमूर्ध्ना ।
भुजगशयन तत्ते मञ्जुमञ्जीरयुक्तं
मुहुरपि हृदि सेवे पादपद्मं मनोज्ञम् ॥२॥

yaduḋithajaladhārā pāvanee janhukanyā
purabhidapi mahāthma yām bibarthi svamoordhnā
bhūjagaśayana thathté mañju mañjeerayuktham
muhurapi hrudi sēvé pādapadma manōgyam

(2)

Lord ! Reposer on the serpant bed ! The water that springs from Your divine feet, purify the entire universe under the names of Jāhnavi, Bhāgeerathi and Ganga. To proclaim the sacredness of the holy spring that emerges from Your feet, Lord Siva bears it on His head. Let the holy feet adorned with the jewel 'Padaśara' be ever embedded in my heart.

Cf: Srimad Vālmiki Rām yaṇa: Gaṅgāvādāra prakarṇa.
Śivé Sivaśirasyutha—puṇye rudrasya moordhni"
Bavāṅga pathitham, thōyam pavithra etc.

मुरहर तव जङ्घे जानुयुग्मं च सेवे
दुरितहर तथोरू मांसलो चारुशोभौ ।
कनकरुचिरचेलेनावृतौ देव नित्यं
भुवनहृदयमोहं सम्यगाशङ्क्य नूनम् ॥३॥

murahara thava juṅké jānuyugmam cha śévé
durithahara thathōrū māmsalou chāruśōbou
kanakaruchirachélénāvruthou déva nithyam
bhuvanahrudayamōham samyagāśaṅkya noonam

(3)

Lord ! Destroyer of Mura ! Redeemer of sinners ! Your knees, ankles and plumpy thighs are hidden by the clothe (Peeṭhāmbarā) that You wear. I am sure men of the Universe will be dazed if they are permitted to have a look at them. I imagine the peerless beauty and remember them for ever.

Cf. Nārāyaṇeeyam: 12-100-7.
"visvakhōbam viśaṅkya dhruvamaṇisamubou peethachéla-vrathāngow"

मणिगणयुतकाञ्चिदामसत्किङ्किणीभिः

मुखरतममेयं भावये मध्यदेशम् ।

निखिलभुवनवासस्थानमप्यद्य कुक्षिं

मुहुरजित निषेवे सादरं पद्मनाभ ॥४॥

maṇigaṇayuthakāñchidāmasathkiṅkiṇeebhi :
mukarathamaméyam bhāvayé madhyadéśam
nikilabhuvanavāsasthānamapyadhya kukshim
muhurajitha nishévé sādaram padmanābha

(4)

Lord Invincible ! Your fame is eternal. I now propitiate Your waist that bears the waist-band studded with gems and tiny bells that produce musical sound. The divinity of the waist is beyond comprehension of average men. I bow to the waist with great devotion as well as the stomach. The latter is the repository of the entire world.

भवहरण तथा श्रीवत्सयुक्तं च वक्षो

विलसदरुणभासं कौस्तुभेनाङ्गकण्ठम् ।

मणिवलययुतं ते बाहुयुग्मं च सेवे

दनुजकुलविनाशायोद्यतं सन्ततं तत् ॥५॥

bhavaharāṇa thathā srivathsayuktham cha vakshō
vilastharuṇabhāsam kaustubénāṅgakaṇtam
maṇivalayayutham té bāhuyugmam cha sévé
danujakulavināśāyōdhyatham santhatham thath

(5)

Oh ! Lord ! You liberate men from the bondage of earthly existence. The 'Srivatsa' shines in Your chest amidst cluster of hairs. The gem 'Kaustuba' emanates rays that make Your neck rosy in appearance. Your arms adorned with bangles studded with gems are dedicated for the destruction of the wicked, All the limbs, I bow with veneration.

NOTE : The icon at the temple of Trivandrum has two long impressive arms. Evidently the royal composer is impressed by the arms. Perhaps that accounts for the usage 'bāhuyugmām'. Srimadbhāgavatham descirbes the four arms of the Lord. The reference to 'Srivatsa' finds a parallel to the description in the Garudapurāṇa "pradikshaṇavartha vichitrarōma srivatsa sathbimbāvibhūshithāṅgam vakshō vichinthyam"

वरद जलधिपुत्रिया साधु पीतामृतं ते
त्वधरमिह भजेऽहं चारुबिम्बारुणाभम् ।
विमलदशनपङ्क्तिं कुन्दसत्कुड्मलाभां
मकरनिभविराजत्कुण्डलोल्लासिकन्तं ॥६॥

varada jaladhiputhriyā sādhu peethamrutham té
thvadharamiha bhajéham chārubimbāruṇābham
vimaladaśana paṅkthim kundasathkudmalābhām
makaranibhavirājathkuṇdalōlāsikaṇtam

(6)

Grantor of boons ! Your lip, the lower lobe of which is too familiar to Sridēvi. red in colour like berry, rows of teeth spotlessly white like the buds of jasmine flowers, and the cheeks that shine matchlessly because of the lustre of the ear-rings in the shape of makara; I ever venerate.

तिलकुसुमसमानां नासिकां चाद्य सेवे
गरुडगमन ! चिल्यौ दर्पकेष्वासतुल्ये ।
मृगमदकृतपुण्ड्रं तावकं फालदेशं
कुटिलमलकजालं नाथ नित्यं विषेवे ॥७॥

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमाक.... 9690

thilakusumasamānām nāsikām chadya sévé
garudagamana ! chilyow darpākéshvasahthulyé
mrugamadakruthapuṇdram thāvakam pāladéśam
kutilamalakajālam nātha nithyam vishévé

(7)

Oh ! Lord unbound and timeless who rides the Eagle! Your nose resembling the sesame flower. curved eyebrows like the God of love; forehead fragrant and beautiful consequent on wearing the kastūri, and the lovely curls of hair that dangle on the forehead are all my objects of eternal worship.

सजलजलदनीलं भावये केशजालं
मणिमकुटमुदञ्चत्कोटिसूर्यप्रकाशम् ।
पुनरनघ मतिं मे देव सङ्कोच्य युञ्जे
तव वदनसरोजे मन्दहासे मनोज्ञे ॥८॥

sajala jalathaneelam bhāvayé késajālam
maṇimakuta mudañchathkōtisūryaprakāśam
punaranaga mathim mé déva saṅgōchya yuñjé
thava vadanasarōjé mandahāsé manōgyé

(8)

Lord ! I bow to the dazzling crown that adorns Your head placed on the locks of Your curly hair-black as water-laden clouds. Oh ! Unimpeachable Lord ! I enjoy every inch of Your sacred and beautiful form. I concentrate, meditate and fix my mind and intellection the captivating smile of Your lotns face.

Cf : Srimadbhāgavatham. 3—28 (kapilavasudévarupadéśa)

गिरिधर तव रूपं त्वीदृशं विश्वरम्यं
मम विहरतु नित्यं मानसाम्भोजमध्ये ।
मनसिजशतकान्तं मञ्जुमाधुर्यसारं
सततमयि विचिन्त्यं योगिभिस्त्यक्तमोहैः ॥९॥

giridhara thava rūpam thveethruśam viśvaramyam
mama viharathu nithyam mānasāmbhōjamadhyé
manasijaśa thakāntham mañjumādhuryasāram
sathathamayi vichinthyām yōgibhisthyakthamōhai:

(9)

Lord ! assuming the form of a tortoise, You bore the Mandara and as Lord Krishna You lifted Mount Govardhana. Your divine form is renowned as the redeemer of the Universc. the focus of splendour unsurpassed and so beatiful that cannot be matched even of the faces of hundreds of manmathās put together. (manmathā-God of Cupid) The sobre and balanced yōgins have chosen to propitiate it for ever. Let that inimitable form be always planted in the recess of mv heart.

अथभुवनपतेऽहं सर्गवृद्धिक्रमं वै
किमपि किमपि वक्तुं प्रारभे दीनबन्धो ।
परपुरुष तदर्थं त्वत्कृपा सम्पतेन्म-
य्यक्रीतसुक्रीतजालैर्दुर्लभा पङ्कजाक्ष ॥१०॥

atha bhuvanapatéham sargavruddhikramam vai
kimapi kimapi vakthum prārabhé deenabandhō
parapurusha thadartham tvathkrupā sampathénma
yyākreethuskreethajālairdurlabhā pankajāksha

(10)

Lord of the Universe ! Friend of the needy ! Lord Supreme ! I propose to trace the origin and growth of the Universé, Oh ! Lotus eyed Lord ! Let Your grace that is rare even to the most virtuous of men, bless me in the venture.

DASAKA IV

This Daśaka is devoted for the description of the origin of Lord Brahma. He emreged from the Lotus in the naval of Lord Padmanābha and afrer sustained penance earned the Lord's grace. The origins of the Universe, sages like Sanaka and Nārada, swayambu-manu, satharupa, and humanity at large; are all traced thereby indicating how Brahma, the Creator was initiated in the job.

तावकनाभिसरोजात्, जातो धाता समस्तवेदमयः ।
शंसति सकलो लोको यं किल देवं हिरण्यगर्भ इति ॥१॥

thāvakanābhisarōjāth jāthō dhāthā samasthavédamaya:
śamsathi sakalō lōkō yam kila dévam hiraṇyagarbha ithi

(1)

The entire Universe praise Brahma as Hiraṇyrgarbha, He incarnated as Vedas, taking the roots from the lotus of Your naval, Truly Brahmadéva is Your first born ward.

तदनु स विस्मितचेतास्चतसृषु
बत दिक्षु साधु सम्पस्यन् ।
समगादच्युत तूर्णं
चतुराननतामिहाष्टनयनयुताम् ॥२॥

thadanu sa vismithachéthāschathasrushu
batha dikshu sādhu sampaśyan
samagāthachyutha thaorṇam
chathurānanathāmihāshtanayana yuthām

(2)

Lord Brahma found himself to be all alone. He could not also realise the purpose of his existence, He gazed at all four directions (Diks). Oh ! Lord-immortal and Saviour ! Brahmadéva was blessed with four faces and eight eyes.

दृष्ट्वा कमलं सोऽयं तन्मूलं
तव तनुं त्वसम्पश्यन् ।
कोऽहं निश्शरणोब्जं कस्मादज-
नीति देव चिन्तितवान् ॥३॥

drushtvā kamalam sōyam thanmooḷam
thava thanum thvasampaśyan
kōham niśśaraṇōbjam kasmādaja
neethi déva chinthitavān

(3)

The four faced Brahmadeva could only perceive the Lotus, his abode, but failed to realise the cause of the phenomenon and Your divine form. Seeking answer to the riddles (namely —Who am I ? Wherefrom this Lotus, my abode originated ?) Brahmadeva thought over the matter deeply.

ज्ञातुं तत्वं सोऽयं सरसिजनालाध्वना त्वधो गत्वा ।
योगबलेन मनोज्ञां तव तनुमखिलेश नाप्यपश्यदहो ॥४॥

gyāthum thathvam sōyam sarasjianālādhvanā thvadhō gathvā
yōgabaléna manōgyām thava thanumakilé sa nāpyapas' yadahō

(4)

Lord of the Universe ! Brahmadéva by virtue of his yōgic power descended down the lotus-stem and attempted to realise Your form. Lo ! He was not blessed to have that desired vision.

तावद्दुःखितहृदयः पुनरपि स निवृत्य पूर्ववज्जलजे ।
तावककरुणामिच्छन् चक्रे समाधिमयि भगवन् ॥५॥

thāvathdukkithahrudaya: punarapi sa nivruthya pūrvavajjalajé
thāvakakaruṇāmichchan chakré samādhimayi bhagavan

(5)

The great powers' take refuge in You ! Oh Lord ! Reaching the lowest point of the stem and having failed in his attempt, Brahma retraced his steps to reach his seat, Seeking Your benign grace, he engaged himself in meditation,

Note : "Great Powers" include Aṇimā, Mahimā, Lakimā, prāpthi, Prākāmyam, Eśithvam, Vaśithvam (8) as well as wealth, charity, fame, coin and corn, wisdom and pertinacity.

वत्सरशतकस्यान्ते दृढतपसा परिविधूतहृदयमलः ।
स विधिरपश्यत्स्वान्ते सूक्ष्मतया तव तनुं तु सुभगतमाम् ॥६॥

vathsarasathakasyānte drudathapasā parividhūthahrudaya malā:
sa vidhirapaś yathsvāntė sūkshmathayā ihava thanum thu
subhagathamām

(6)

For hundred years, Brahma sat in meditation. The unimpeachable penance he did, removed the ignorance that he bore. He was blessed to have the sight of Your divine, beautiful and tiny form within himself.

पुनरिह तेन नुतस्त्वं शक्तिमदास्तस्य भुवननिर्माणे ।
पूर्वं त्वसृजत्सोऽयं स्थावरजङ्गममयं तु सकलजगत् ॥७॥

punariha tė na nuthasthvam sakthimadāsthasya bhuvananirmāṇė
pūrvam thvasrujathsōyam sthāvarajaṅgamamayam thu
sakalajagath
(7)

Brahmadėva having attained union, was blessed with power of creation. Using the acquired skill, Brahmydėva created the movable and immovable halves of the universe.

सनकमुखान्मुनिवर्यान्मनसाह्यसृजत्तवाङ्घ्रिरतहृदयान् ।
सृष्टौ तु ते नियुक्ता जगृहुर्वाणीं न विधसीं भूमन् ॥८॥

sanakamukān munivaryān manasāhyasrujaththavangrirathah-rudayān
srushtow thu té niyukthā jagruhurvāṇeem na vidhaseem bhūman
(8)

Great Lord! Brahma causee the Sanakāthi-yōgins to be borne They pin their faith on Your lotus feet and are great sages. The work of creation was entrusted with the Sanakāthi yōgins by Brahma, but the yōgins having dedicated themselves to the task of propitiating You, were unwilling to take the words of Brahma.

अङ्गादभवंस्तूर्णं नारदमुख्या मुनीश्वरास्तस्य ।
मनुशतरूपात्माऽसौ मानुषसृष्टिं चकार कमलभवः ॥९॥

angadabhavamsthūrṇam nāradamukhyā munees varāsthasya
manusatharūpāthmaasou mānushasrushtim chakāra kamalabhava:
(9)

Narada and other sages appeared in succession, But Brahmadéva was not convinced of the progress made in the work of creation, Effecting a biannary fission of his own physical frame, he christened the malehalf as Swāyampumanu and the female half as Satharūpa. Thereafter, the work of creation gathered momentum and living-beings were created.

Note the phrase "mans atharūpāthma"—

Cf. ; Srimadbhāgavatham 3—12—52, 53
"kasya rūpamaboothdave dhā ..
...prajāhye nhāmbabaūvine"

सर्गस्थितिलयमूलं सुरमुनिजालैरमेयमहिमानम् ।
तं त्वामेव प्रणमन् मुदमतुलां पद्मनाभ ! कलयामि ॥१०॥

sargasthitilayamoolam śuramunijālairamé yamahimānam
tham thvāmeva praṇaman mudamathulām padmanābha! kalayāmi

(10)

Lord Padmanabha ! I bow to Thee every moment of my existence. You are at the root of causation, protection and destruction and Your powers can never be fully grasped even by sages of great merit, I thereby derive supreme bliss.

DAŚAKA V

The three great incarnations namely, Matsya (fish), Koorma (tortoise) and Varāha (boar) are detailed in this Daśaka.

भुवो भारं हर्तुं नियतमवतारांस्तु भवतो
नियुङ्क्ते वक्तुं मामपि जडधियं भक्तिरधुना ।
तदर्थं कृत्वा मामनुपम पटुं पालय हरे
भवत्पादाम्भोजप्रवणहृदयं देव सदयम् ॥१॥

bhuvō bhāram hartum niyathamavathārāmsthu bhavathō
niyuṅktévaktum māmapi jadadiyam bhakthiradhunā
thadartham kruthvā māmanupama patum pālaya haré
bhavathpādambōjapravaṇahrudayam déva sadayam

(1)

Inimitable Lord ! Refuge of the sinners and distressed ! You incarnate to relieve the Earth of the oppressions of the wicked when necessary. I desire to picture Your incarnation though, I am conscious of my limitations. Lord ! bless me the equipment to complete the task. I am a true devotee.

हयग्रीवाख्येन त्रिदशरिपुणा वेदनिवहे
हृते निद्राणस्याम्बुरुहजनुषो हन्त वदनात् ।
निहन्तुं दुष्टं तं विनिहितमतिस्त्वं पुरुदया-
पयोधिस्तूर्णं वै दधित बत मात्स्यं किल वपुः ॥२॥

hayagreevāky ena tridaśaripunā védanivahé
hruté nidrāṇasyāmburuhajanushō hantha vadanāth
nihantum dushtam thum vinihithamathisthvam parudayā
payōdhistūrṇam vai dadhithā batha māthsyam kila vapu:

(2)

Brahmadéva. who originated from the Lotus, You bear in the naval, reclined for a while when the demon Hayagriva stole away the Vedas. Being the repository of all grace, You incarnated as ' mathsya' (fish) to destroy the demon,

Note : The Maharaja follows the Srimadbhägavatha tradition (8-24-1, 1)
"Kglenāgathanidrasya dhathu:...... hayagrivūnthikeaharath"
"gyāthva...... bhagavanharireeśvara;"
Works like Mahābhāratha and Devibhāgavatha describe Hayagriva as "horse-faced"—

नदीतोये सन्तर्पयति किल सत्यव्रतनृपे
भवान्दृष्टो हस्ते परमतनुवैसारिणवपुः ।
ततो निन्ये कूपं पुनरपि तटाकं च तटिनीं
महाब्धिं तेनं हो सपदि ववृधे तावकवपुः ॥३॥

nadeethōyé santharpayathi kila sathyavrathanrupé
bhavāhdrushtō hasté paramathanuvaisāriṇavapu:
thathō ninyé kūpam punarapi thatakam cha thatineem
mahābdhim té nāhō sapathi vavrudhé thavakavapu:

(3)

Sathyavratha, a King of 'Dravidadeśa was offering oblations on the river bed of Kruthamāla. He was blessed to perceive You in the form of a small fish in his open palms filled with water. Directed by Your will, he later transferred You one after the other to (fish) his Kamaṇdala (small vessel used for carrying water) well, tank, large-river and finally into the ocean. You grew into gigantic proportions.

ततस्तं भूपालं प्रलयसमयालोकनपरं

मुनीन्द्रान्सप्तापि क्षितितरणिमारोप्य च भवान् ।

समाकर्षन्बद्धां निजविपुलशृङ्गे पुनरिमां

मुदा तेभ्यः सन्दर्शितभुवनभागः समचरत् ॥४॥

thathastham bhupālam praḷayasamayālōkanaparam
muneendrānsapthāpi kshithitharaṇimārōpya cha bh vān
samākarshanbaddhām nijavipulusrungé punarimām
mudā tébhya: sandhrśithabhuvanabhāga: samacharath

(4)

King Sathyavratha desired to witness "praḷaya" (earth submerged by sheets of water). There upon. You instructed him to be seated on earth, transformed into a huge boat by Your grace, alongwith the seven sages. At Your direction, the boat (Earth) was tied to Your spike and with glee You began to dart about in the vast sheet of water. Sathyavratha and the sages were thus given a glimpse of the entire earth.

पुनः संहृत्य त्वं निजपरुषशृङ्गेण दितिजं

क्षणाद्वेदानप्रादा मुदितमनसे देव विधये ।

तथाभूतामेयप्रणतजनसौभाग्यद हरे

मुदापाहि त्वं मां सरसिरुहनाभाखिलगुरो ॥५॥

puna: samhruthya ihvam nijaparushasrungé ṇa dithijam
kshaṇādvé dānaprādā mudithamanasé déva vidhayé
thathabhūthaméya praṇathajanasowbhāgyatha haré
mudāpāhi thvam mām sarasiruhanābhākilagurō

(5)

Lord—the preceptor unsurpassed ! As You swam about the vast sheet of water, Hayagriva was killed, the Vedas were redeemed and restored to Brahmadeva. Your limitless and bounteous protection to all those true devotees can by no means be estimated. Hare ! I pray, kindly afford me protection.

वहंस्त्वं मन्थानं कमठवपुषा मन्दरगिरिं
दधान पाणिभ्यां स्वयमपि वरत्रां फणिपतिम् ।
सुरेभ्यः सम्प्रादास्त्वमृतमिह मथ्नन्किल जवात्
हरे दुग्धाम्भोधेः सपदि कमलाजायत ततः ।।६।।

vahamsthvam manthānam kamatavapushā madaregirim
dadhāna: pāṇibhyām svayamapi varathrām paṇipathim
surébhya: samprādāsthvamruthamiha mathnānkila javāth
haré dugdhāmbhōdhé: sapadi kamalajāyatha thatha:

(6)

Lord Hari ! In the form of a tortoise. You bore the brunt of the churning of the milky ocean with Mount Mandhara as the churning-rod, for the purpose of obtaining amrutha (nectar). To hasten the process,You too joined the group in pulling Vāśuki that served as rope for churning the ocean, You blessed the Devas by distributing "Amruth" to them. Thence, emerged Goddess Lakshmi from the ocean.

ततो निक्षिप्ता वै सपदि वरणस्त्रक् खलु तया
भवत्कण्ठे मात्रा निखिलभुवनानां सकुतुकम् ।
पपौ त्वत्प्रीत्यर्थं सपति बत हालाहलविषं
गिरिशः प्रादास्त्वं सुरतरुगजादीनि हरये ।।७।।

thathō nikshiptā vai sapadi varaṇasrak kalu thayā
bhavathkaṇdé māthrā nikilabhuvanānām sakuthukam
pāpow thvathpreethyartham sapadi batha hālāhalavisham
giriśa: prādāsthvam suratharugajādheeni harayé

(7)

Goddess Mahalakshmi, mother of the Universe, quickly become Your consort. The most potent poison "halahāla' that emerged next was taken by Lord Siva, directed by Your grace, Kalpaka tree, Iravatha and Uchchaiśravas were granted to Devendra,

Halahala is a very deadly poison, It is said that Halahala is a Himalayan river which had the power of converting every object on its banks into a deadly poison.

"halāhalā nāma nadee himavathyathidāruṇā
yaththu thatheerasambhūtham visham hālahalam smrutham.

On the orders of Hiraṇyakaśhipu, this poison was administered to Prahlāda

पुरा ते द्वाःस्थौ द्वौ सनकमुखशापेन तु गतौ
हरे सर्वैर्निन्द्यं खलु दनुजजन्मातिकठिनम् ।
तयोर्भ्राता दुष्टो मुरहर कनीयान्वरबलात्
हिरण्याक्षो नाम क्षितिमिह जलेऽमज्जयदसौ ॥८॥

purātē dvā:sthou dvow sanakamukaśāpēna thu gathou
harē sarvairnidhyam kalu danujajanmāthikatinam
thayōr bhrāthā dushtō murahara kaneeyānvarabalāth
hiraṇyākshō nāma kshithimiha jalēamajyadasow

(8)

Once, Your gatekeepers Jayan and Vijayan denied entry to Your presence to sages Śanaka, Sananthana and others. The sages crursed the gatekeepers and they were born as the most detested Asuras. Of them Hiraṇyāksha the younger, conceited by the boons granted by Brahma, immersed the Earth into the ocean.

महीं मग्नां दृष्ट्वा तदनु मनुना सेवितपदात्
विधेर्नासारन्ध्रात्सम्भवदहो सूकरशिशुः ।
ततो दैत्यं हत्वा परममहितः पीवरतनुः
भवान्निन्ये भूमिं सकलविनुतः प्राक्तनदशाम् ॥९॥

maheem magnām drushtvā thadanu manunā sevithapadāth
vidhernāsārandhrāthsamabhavadahō sūkaraśisu:
thathō daithyam hathvā paramamahitha: peevarathnu:
bhavānninyé bhūmim sakalavinutha: prākthanadaśām

(9)

Earth, the abode of living organisms, when immersed in the Ocean, swāyambumanu propitiated Brahmadeva appealing to Him for the redemption of the Earth. Brahmadeva in turn Meditated pinning His faith on You, whereupon You emerged in the shape of a small white pig (varāha) through Brahma's nostrils. Leaping into the ocean and assuming gigantic proportions You destroyed Hiraṇyāksha. The celestials and sages sang Your praise and worshipped Yoor divine form. By extending Your grace, You made the Earth once again, a fit resort of the living organisims.

वधेन स्वाभ्रातुः परमकुपितो दानववरो
हिरण्यप्रारम्भः कशिपुरीह मोहाकुलमतिः ।
विजेतुं त्वां सोयं निखिलजगदाधारवपुषं
प्रतिज्ञां चाकार्षीद्दनुसुतसभामध्यनिलयः ॥१०॥

vadhéua svabhrāthu: paramakupithō pithō dānavavarō
hiraṇyaprārambha: kaśiyurīha mōhakulamathi:
vijéthum thvām sōyam nikilajagadādhāravapusham
prathigyām chākārsheeddanusuthasabhāmadhyanilaya:

(10)

Hiranyakasipu became angry at the death of his brother Hiraṇyaksha. Out of ignorance, blinded by mad wrath, he vowed in the assembly of demons (asuras) that, he would kill You—the Master of the Universe—in turn.

DASAKA VI

The incarnations of the Lord as Nrusimha, Vamana and Parāśurāma are portrayed in this Daśaka.

पुत्रोऽस्य वै समाजनीह तवाङ्घ्रिभक्तः

प्रह्लाद इत्यथिमतः खलु सज्जनानाम् ।

तं तत्पिता परमदुष्टमतिर्न्यरौत्सीत्

त्वत्सेविनं, किमीह दुष्करमीश पापैः ॥१॥

putrōsyavai samajaneeha thvāṅgribhaktha:
prahlāda ithyathimathh: kalu sajjanānām
tham thathpithā paramadushtamathirnyarowthseeth
thvathse vinam kimiha dushkarameeśa pāpai

(1)

Oh Lord ! Hiraṇyakaśipu, the king of the demons was blessed with a son by name Prahlāda. Prahlāda was dear to virtuous men and had unshakable faith in You. The wicked father teased Prahlāda by various means. Oh Lord ! The condemned lot of humanity indeed will indulge in any wicked means.

भूयोऽपि सोऽथ जगदीस्वर गर्भवासे

श्रीनारदेन मुनिनोक्तभवत्प्रभावः ।

सुश्राव नो जनकवाक्यमसौ तदानीं

तत्प्रेरितैर्गुरुजनैरपि शिक्षितस्च ॥२॥

bhūyōapi sōatha jagadeesvara garbavāśé
sri nāradéna muninōkthabhavathprabhāva:
śuśrāva nō janakavākyamasou thadāneem
thathpré rithairgurujanairapi śikshithascha

(2)

O Lord of the Universe ! The great sage Narada, narrated all Your greatness and glory to Kayāthu, wife of Hiraṇayakaśipu. Incidentally, it was ardently listened to and cherished by Prahlāda who was then in Kayāthus' womb. Hence, he could not accept the teachings of śaṇdamakar and advices of his own father—since, all of them were against Your sacred dignity,

दृष्ट्वा पिताऽस्य निचपुत्रमतिं त्वकम्पां

त्वत्पादपद्मयुगलादतिरुष्टचेताः ।

शूलैस्च दिग्गजगणैरपि दन्दशूकैः

एनं निहन्तुमिह यत्नशतं चकार ॥३॥

drushtvā pithaasya nijaputhramathim thvakampām
thvathpāthapadmayugalāthadrushtāchēthā:
śulaischa diggajagaṇairapi dantaśūkai :
yēnam nihannumiha yathnaśatham chakāra

(3)

Hiraṇyakaśipu turned wild with rage since, he was unable to tolerate the unshakable faith that his son Prahlāda had in You. He resorted to all means of torture, and threats unprecedented (blows, trampling by elephants, sting of poisonous snakes etc.).

सोऽयं दृढं तव कृपाकवचावृताङ्गो

नो किञ्चिदाप किल देहरुजामनन्त ।

"कस्ते बलं खल वदे" त्यथ तेन पृष्ठो

लोकत्रयस्य तु बलं हरिरित्यवादीत्" ॥४॥

sōyam thrudam thava krupākavachāvruthāṅgō
nō kiñchidāpa kila déharujāmanantha
"kasté balam kala vadé" thyatha thēna prushtō
lōkathrayasya thu balam haririthyavadeeth

(4)

Lord boundless by time, distance and space! Being protected by the armour of Your divine grace, Prahlāda survived all the efforts of his father to kill him. Vexed and disappointed, Hiraṇyakaśipu asked his son "My wicked son! who is it that protects you thus? Unhesitatingly, Prahlāda replied—"It is Hari, who not only protects me, but the entire Universe including thyself".

स्तम्भे विघट्टयति कुत्र हरिस्तवेति
रूपं ततः समभवत्तव घोरघोरम् ।
नो वा मृगात्म न नरात्म च सिंहनाद-
सन्त्रासिताखिलजगन्निकरान्तरालम् ॥५॥

sthambhé vigattayathi kuthra haristhavéthi
roopam thatha: samabhavaththava gōragōram
nō va mrugāthma na narāthna cha simhanāda
santhrasithākila jagannikarāntharālam

(5)

Questioning Prahlāda as to where his Hari was, Hiraṇyakaśipu struck a big pillar that stood in front of him. From the pillar emerged the Lord, with a thunderous roar that shook the Universe. The Lord appeared as 'Narasimha' (Man-lion), neither a man nor a beast.

तूर्णं प्रगृह्य दनुजं प्रणिपात्य चोरौ
वक्षो विदार्य नखरै रुधिरं निपीय ।
पादाम्बुजैकनिरतस्य तु बालकस्य
कायाधवस्य शिरसि स्वकरं न्यधास्त्वम् ॥६॥

thūrṇam pragruhya danujam praṇipāthyā chōrou
vakshō vidārya nakarairudhiram nipeeya
pādāmbujaikanirathasya thu bālakasya
kāyādhavasya śiraśi svakaram nyadhāsthvam

(6)

Oh Lord ! Seizing Hiraṇyakaśipu and making him rest on Your lap, You tore his breast and drank the blood as it gushed forth. The faithful Prahlāda was rewarded when You placed Your 'abhayahasta' (that which guarantees refuge and redemption) on Prahlāda's (young son of Kayāthu) head and blessed him.

एवं स्वभक्तजनकामितदानलोलं
निर्लेप ! निर्गुण ! निरीह ! समस्तमूल !
मां पाहि तावकपदाब्जनिविष्टचित्तं
श्रीपद्मनाभ परपुरुष ते नमोऽस्तु ॥७॥

yévam svabhakthajana kāmithadānalōlam
nirlépa ! nirguṇa ! nireeha ! samasthamoola !
mām pāhi thāvakapadābjanivishta chiththam
sri padmanābha parapurusha té mamōasthu

(7)

Lord ! You revel in granting the fervant appeals of all Your faithful devotees ! You are the maker and yet remain detatched. Oh Lord incomparable ! Pray. Protect me who had surrendered unto Your Lotus feet. I salute Thee.

Cf. : Bakthimannjari—Sathaka II Verse 54
Nārāyaṇeeyam—Daśaka 25, Verse 6 "pāyam pāyam-udairaya :"

In the narration of the incident, the Maharaja had deviated from the traditional accounts.

दृष्टो भवानदितिजो वटुरूपधारी
दैत्याधिपेन बलिना निजयज्ञगेहे ।
पृष्टस्च तेन "किमु वाञ्छसि बालके" ति
पादत्रयीप्रमितभूमितलं ययाचे ॥८॥

drushtō bhavānadhithijō vaturoopadhāree
daithyādhipēna balinā nijayagñagé hé
prushtascha thēna "kimu vāñchasi bālaké thi
pādathrayee pramitha bhoomithalam yayāché

(8)

All the three worlds that belonged to Mahābali were inadequate for the two strides You made. Mahabali became (confused) anxious to provide You with land for the third stride. Mahabali, evidently was snake-bound (nagapaśa). Rid of his conceit as a donor without a peer, Mahabali requested You to place Your sacred foot on his head. He was blessed when You coneeded his request.

युग्मेन देव चरणस्य तु सर्वलोके
पूर्णे तृतीयचरणं त्ववशः प्रदातुम् ।
बद्धस्च "देहि मम मूर्ध्नि" तृतीयपाद-
मित्यब्रवीद्नतमदोऽनुगृहीत एषः ॥९॥

yugména déva charaṇasya thu sarvalōké
pūrṇé thrutheeyacharaṇam thvavaśa: pradāthum
baddhascha āéhimama moordhni thrutheeya pāda
mithyabraveedanathamadōanug raheetha yésha:

(9)

Lord ! You were born as the son of sage Kāśyapa and Athithi. Assuming the guise of a brahmachari, You reached "Brugukachcha", the sacrificial venue of Mahābali. Mahābali received You well as enjoined by the sastraic injunctions and offered to fulfil any request that You could make. You made a request for just that amount of earth, three feet to be treaded by Your devine feet.

जातोऽसि देव जमदग्निसुतो महात्मा

त्वं रेणुकाजठर ईश्वर भार्गवाख्यः ।

शम्भुप्रसादसुगृहीतवरास्त्रजालः

कृत्ताखिलारिनिकरोरुकुठारपाणिः ॥१०॥

jāthōasi déva jamadagnisuthō mahāthmā
thvam réṇukājatara ésvara bhārgavākya:
śambhuprasādasugruheethavarāsthrajāla:
kruththākilārinikarōrukutārapāṇi:

(10)

Lord ! Padmanabha ! You—the sage among sages—(mahathma) were born as Bhārgava (Parasurama) to sage Jamathagni and Reṇukādévi. You learnt the nuances of archery by the goodwill of Parameśvara. You avenged the loss of Your father, by cutting off the heads of the princes with the weapon "the axe" which You always bore thereafter.

DASAKA VII

The incarnation of the Lord as Sri Rama, is unique, superb, and sacred. Hearing the divine deeds of Lord Sri Rama is the panacea for all ills. The Maharaja in his inimitable, characteristic style narrates the greatness of the incarnation of the Lord as Sri Rama.

याञ्चाभिस्त्वं खलु दिविषदां रावणोपद्रुतानाम्

पुत्रीयेष्ट्याः फलविलसितं मानवे देव वंशे ।

जातो रामो दशरथनृपाल्लक्ष्मणेनानुजेन

भ्रात्रा युक्तो वरद ! भरतेनाथ शत्रुघ्ननाम्ना ॥१॥

yāñchabhisathvam kalu divishadām rāvaṇōpadruthānām
puthreeyéshtyā: palavilasitham mānavé déva vamśe
jāthō rāmō dasarathanrupāllakshmaṇénānu jéna
bhrārthra yukthō varada : bharathénātha śathrugnānamnā

(1)

Lord that grants boons ! the celestials troubled by Ravana prayed for redemption. You condescended to be born as the son of Emperor Daśharatha who longing for heirs performed the "puthrakāmeshti yagna". You incarnated as Rama along with Lakshmaṇā, Bharatha, Sathrugna as Your brothers.

धृत्वा चापं सहजसहितः पालयन्कौशिकीयं
यज्ञं मारीचमुखसुमहाराक्षसेभ्यः परं त्वम् ।
कृत्वाऽहल्यां चरणरजसा गौतमस्येश पत्नीं
भित्त्वा शैवं धनुरथ तदा लब्धवांस्चापि सीताम् ॥२॥

dhruthvā chāpam sahajasahitha; pālayan kauśikeeyam
yagñam māreechamukasumahārakshasébhya: paramthvam
kruthvāahalyām charaṇarajasā gowthamasyéśa pathneem
bhithva śaivam dhanuratha thadā labdhavām schāpi seetham

(2)

Along with Lakshmana and armed with the bow, You protected the yagna of sage Viswāmitra at Siddhāsrama by foiling the attempts of demons Mareecha and Subāhu to hinder the performance. Oh ! then proceeding to Mithila, You liberated the wife of Gauthama by the touch of Your feet (cursed to be a stone) in the ancient dilapidated āśrama. Reaching Mithila, and breaking the bow of Parameswara (the test of prowess) at the palace of Emperor Janaka, You married Seetha.

मध्येमार्गागतभृगुपतिं देव जित्वाऽतिरुष्टं
भूयो गत्वा परम नगरीं स्वामयोध्यां वसंस्त्वम् ।
कैकेयीवाग्भ्रमितमनसो हन्त तातस्य वाचा
त्यक्त्वा राज्यं विपिनमगमो दुःखिताशेषलोकः ॥३॥

madyé mārgāgathabhrugupathim déva jithvāthirushtam
bhūyō gathvā parama nagareem swāmayōdhyām vasamsthvam
kaikéyi vāgbhramithamansō hantha thāthasya vācha
thyakthvā rājyam vipinamagamō dhu: kithaśéshalōka:

(3)

Oh ! Peerless Lord ! Since returning to Ayōdhya after marrying Seetha, You were accosted by Paraśurāma and having killed him in the combat, You reached Ayōdhya and lived in comfort. After a few years, King Daśaratha was tormented by the request of Queen Kaikéyi who requested that, Bharatha should be crowned and You should retire to the forest. Taking the father's wish as sacred, You left Kōśala accompanied by Seetha and Lakshmaṇa; leaving the people of Kosala orphaned. Indeed, this is a sad event !

गत्वारण्यं बत दयितया चाथ सौमित्रिणा त्वं
गङ्गां तीर्त्वा सुसुखमवसस्चित्रकूटाख्यशैले ।
तत्र श्रुत्वा भरतवदनात्तातमृत्युं विषण्णः
तस्मै प्रादा वरद धरणि पादुकां चात्मनस्त्वम् ॥४॥

gathvāraṇyam batha dayithayā chātha sowmithréṇa thvam
gaṅgām theerthvā susukamavasaschithrakūtākya śailé
thathra sruthvā bharathavadanāththāthamruthyum vishaṇṇa:
thasmai prādā varada, dharaṇeem pādukam chathmanasthvam

(4)

Lord ! Crossing river Ganges with Seetha and Lakshmana, You resorted to the Chithrakūta ranges, The devout Bharatha met You there and informed of the death of Dasaratha, You were grieved. Lord who unhesitatingly grants the wishes of the devotees ! To Bharatha, You gifted the kingdom of Ayodhya and Your sandals (Paduka).

भूयो हत्वा निशिचरवरान्द्राग्विराधादिकांस्त्वं

कुम्भोद्भूतेन खलु मुनिना दत्तदिव्यास्त्रजालः ।

भ्रातृच्छिन्नश्रवणविनदच्छूर्पणख्या वचोभिः

त्वायातांस्तान् खरमुखमहाराक्षसान्प्रावधीस्च ॥५॥

bhuyō hathvā niśicharavararāndrayvirādhādikāmsthvam
kumbhōdbhūthēna kalu muninā daththadivyāsrajāla:
bhrāthruchchinnasravaṇavinadachchūrpanākyā vāchōbhi:
thvāyathāmsthān karamukamahārākshasānprāvadheescha

(5)

At Dandaka forest, You destroyed wicked demons like Virātha, Your next sojourn was the hemitage of Agasthya, who blessed You with weapons, bow and arrows. When You were residing at Paṇchavati, wicked demoness Sūrpanaka attempted to harm Seetha, when Lakshmaṇa cut off her nose and ears. Thus ridiculed Sūrpanaka's kith and kin Kara living at Janasthana rushed to her aid and all of them were destroyed.

मारीचं तं कनकहरिणच्छद्मनायातमारात्

जायावाक्यादलमनुगतः प्रावधीः सायकेन ।

तावद्भूमन् कपटयतिवेषोऽथ लङ्काधिनाथः

सीतां देवीमहरत तदा दुःखितात्माभवस्त्वम् ॥६॥

māreecham thum kanakachariṇachchathmanāyāthamārāth
jayavākyadalamanugatha: prāvadhee: sāyakena
thāvadbhooman kapatayathiveshoatha laṅgāthināthа:
seethām deveemaharatha thadā du:kitātmābhavasthvam

(6)

The demon Mareecha assumed the form of a golden deer using his magical power and whereupon You followed the demon in the guise of the deer for a while and fiinally killed him with an arrow. Lord Omnipresent ! Ravana of Lañka in the guise of a sanyāsin visited Your ashram and carried away Seetha. Having been separated from Mother, You were greatly annoyed.

दृष्ट्वा लङ्केश्वरविनिहतं तातमित्रं जटायुं
तस्याथ त्वं वरद कृतवान्प्रेतकार्यं विषण्णः ।
दृष्टस्तत्रानुपम भवता मारुतिर्भक्तवर्यः
भूयस्तुष्टः सरसमकरोः साधु सुग्रीवसख्यम् ॥७॥

drushtvā laṅkésvaravinihatham thāthamithram jatāyum
thasyātha thvam varada kruthavan préthakaryam vishaṇṇa:
drushtasthathrānupama bhavathā māruthirbhakthavarya:
bhūyasthushta: sarasamakaro: sādhu sugreevasakyam

(7)

Lord, the grantor of boons ! The mighty bird Jatayu, the friend of Your father was killed by Ravana, the lord of Lanka, With unbearable agony, You performed the rites of the departed soul Jatāyu. O Lord of incomparable fame ! Roaming about in search of Seetha, on the banks of the river Pampa, You met the son of the God of Wind. Immensely pleased, You became the ally of Sugreeva and the friendship was confirmed in the presence of the God of Fire.

छित्वा सालान्सरसमिषुणा सप्तसंख्यान्क्षणेन
व्याजेन त्वं बत निहतवान्वालिनं शक्रसूनुम् ।
भूयोऽन्वेष्टुं जनकतनयां दिक्षु सम्प्रेष्य कीशान्
सुग्रीवोक्तान्पवनजकरे दत्तवांस्चाङ्गुलीयम् ॥८॥

chithvā sālānsarasamishūṇā sapthasamkyānkshaṇéna
vyājéna thvam batha nihithavānvālinam śakrasoonum
bhūyoanvéshtum janakathanayām dikshu sampréshya keeśān
sugreevokthanpavanajakāré daththavāmschānguleeyam

(8)

Shooting an arrow that pierced through tall and sturdy 'sala' trees, Sugreeva was convinced of Your prowess and became bold. You killed Vāli the son of Indra, from behind the tree. On the suggestion of Sugreeva, monkey-warriors were despatched to search Seeta in all the four directions. Hanuman. son of the God of Wind was despatched to the south. He carried the ring bearing Your initials.

दृष्ट्वा सीताम् निशिचरगृहे तावकं देव वृत्तं
कृत्स्नं तूक्त्वाप्यदित भवते मारुतिर्मौलिरत्नम् ।
तुष्टस्तावत्किल जलनिधौ बाणवित्रासिते त्वं
सेतुं बद्ध्वा निशिचरपुरं यातवान् पद्मनाभ ॥९॥

drushtvā seetham niśicharagruhé thāvakam déva vruththam
kruthsnam thookthvāpyaditha bhavaté māruthirmoulirathnam
thushtasthāvathkila jalanidhou bāṇavithrāsithéthvam
séthum bhadvā niśicharapuram yāthavān padmanābha

(9)

Ānjaneya, the son of the God of Wind, proceeded towards the south, crossed the ocean, reached Laṅka and at the abode of Ravana, saw mother Seetha sitting at the shade of the Asoka tree. He informed mother all that had happened since separation and handed over the the ring (kaṇaiyāli). Leaving Laṅka, and reaching Your presence, he handed over the 'Chūdāmaṇi' of the mother to You. Immensely pleased, along with the army of monkeys. You arrived at the shores of the sea with the intention of crossing it over to Laṅka. Fully aware of the prowess of Your mighty arrows, the Lord of the sea emerged and suggested the construction of a bridge to cross the ocean. Accordingly. crossing the ocean, Lord ! You landed in Lanka with your vast army of monkeys.

हत्वा युद्धे किल दशमुखं देव सामात्यबन्धुं
सीतां गृह्णन् परिहृतमलां पुष्पके राजमानः ।
प्राप्यायोध्यां हरिवरनिशाटेन्द्रयुक्तोऽभिषिक्तः
त्रातादेशेषो रहितदयितस्चागमोऽन्ते स्वधिष्ण्यम् ॥१०॥

hathvā yuddhẻ kila daśamukam deva sāmāthyabandhum
seethām gruhṇan parihruthamalām pushpakẻ rājamāna:
prāpyayōdhyām harivarani śātẻndra yukthō abishiktha:
thrathaśẻshō rahithadayithaschāgamō anthẻ svadhishnyam

(10)

Lord ! In the war that ensued ten headed Ravana was killed along-with ministers, kith and kin. Mother Seetha was ordered to be purified by entry into the fire pit and accepted. Thence, You left for Ayōdhya in an aerial chariot (pushpaka) followed by Sugreeva, Vibishaṇa and others. Crowning Yourself as the Emperor of Ayōdhya, You ruled the country protecting the subjects for ten thousand years- Renouncing Mother Seetha, You reached You prermanent abode Vaikuta.

DASAKA VIII

The eighth Dasaka narrates the glory of the Lords' Krishna and Balarāma incarnations. The narration and hearing of the glory of the Lord as Krishna and Balarama will remove the evils that arise from Kali (era).

देव दुष्टदनुजौघभरेण व्याकुलाऽथ वसुधाम्बुजयोनिम् ।
प्राप्य देवनिकरैः श्रितपादं स्वीयतापमिह सम्यगुवाच ॥१॥

déva dushtadanujoughabharéna vyākulāatha vasuthāmbujayōnim
prāpya dévanikarai: srithapādam sweeyathāpamiha samyaguvācha
(1)

O, Lord ! At the beginning of Dvaparayuga, Mother Earth was unable to bear the burden of the overwhelming demon (asura) population. Greatly distressed Mother Earth, appealed to Brahmadéva, whose sacred feet are always propitiated by celestials.

पद्मभूरथ निशम्य च तापं चिन्तयन्सपदि देव ! भवन्तम् ।
युष्मदीयसकलाधिहरः श्रीपद्मनाभ इति तानवदत्सः ॥२॥

padmabhoorathaniśamya cha thāpam chintayansapadi déva: bhavantham !
yushmadeeyasakaladhihara: sri padmanābha ithi thānavada:hsa:
(2)

Brahmadéva contemplating on the predicament of Mother Earth, immediately engaged himself in propitiating You. He then informed Bhūdevi and the celestials that it is only Lord Padmanābha who can relieve You of the distress and all must worship Him.

भूय एत्य तव मन्दिरमेते हीनपुण्यनिकरैरनवाप्यम् ।
तुष्टुवुः सविबुधो द्रुहिणस्त्वां तापमाऽवकथयद्वसुधायाः ॥३॥

bhooya yéthya thava mandiraméthé hīnapuṇyanikarairanavāpyam
thushtuvu: savibudhō druhiṇasthvām thāpamāsvakathayadvasu-
thaya:
(3)

The celestials reached Your abode, which is inaccessible to the sinners and worshipped Brahmadeva, who had accompanied, them; narrated the misfortune that had befallen and the agony of Moteer Earth,

सम्भवामि तरसा यदुवंशे यादवाः किल भवन्त्विह देवाः ।
एवमीश कथिते तव वाक्ये वेधसा किल सुरा मुदमापन् ॥४॥

samhhavāmi tharasā yaduvamśé yādava:kila bhavanthviha dévā:
yévameeśa kaihithéthava vākye védhasā kila surāmudhamāpan
(4)

O. Lord ! You promised to Brahmadeva that, You be born in Yaduvamśa without delay. You also ordained the celestials (devas) to be born in the same clan. When the celestials were informed of the divine will by Brahmadeva, they were immensely pleased.

रोहिणीजठरतः किल जातः प्रेरणात्तव परं त्वहिराजः ।
त्वं च विस्वगतकल्मषहारी देवकीजठरमाशु निविष्टः ॥५॥

rōhiṇee jataratha: kila jātha: préraṇaththava param thvahirāja:
thvam cha viśvagathakalmashahāree dévakeejataramāśunivishta:
(5)

Divinely ordained, Ādiśesha was born as the son of Rohini and Vasudeva at Gōkula. You too—the destroyer of all sins—entered the womb of Devaki·

अर्धरात्रसमये तु भवन्तं देवकी प्रसुषुवेअधिकधन्या ।
शङ्खचक्रकमलोरुगदाभी राजितातिरुचिवाहुचतुष्कम् ॥६॥

ardharathrāsamayé thu bhavantham dévaki prasushvéadhika-
dhadyā
sañkachakrakamalōrugadābhee rājithathiruchibahuchathushkam
(6)

The well-blessed Dévaki gave birth to a child at midnight. The new born bore the the Sañka (conch), Chakra (disc), tee Lotus and Gatha (mace) in its four hands.

तावदीश सकलो बत लोकस्तुष्टिमाप तमृते किल कंसम् ।
अष्टमः किल सुतोऽथ भगिन्यास्तद्वधं कलयतीति च
वाक्यात् ॥७॥

thavadeeśa sakalō batha lōkasthushtimāpa thumruté kila kamsam
ashtamaḥ kila suthōatha bhaginyāsthathvadham kalayatheethi
cha vākyath
(7)

Oh ! Lord ! When You incarnated as Lord Krishna, the entire universe was happy, the only unhappy soul was Kamsa, since he had beenforewarned by the divine voice, the eighth child borne of Devaki would be his destroyer.

बाष्पपूर्णनयनो वसुदेवो नीतवान्व्रजपतेऽथ भवन्तम् ।
तत्र नन्दसदने किल जातामम्बिकामनयदात्मनिकेतम् ॥८॥

bāshpapūrṇanayanō vasudévō neethavānvrajapathéatha bhavan-
tham
thathra nandasadané kila jāthamambikāmanayadāthnanikétham

(8)

Lord of Gokula ! With eyes flooded with tears Vasudeva took You to Gokula. The Godess of the Universe who had already been ordained to be born at the abode of Nandagopa at Gokulam was taken back in exchange by Vasudeva.

कंस एत्य किल सूतिगृहे ते कन्यकां तु शयितां स निशाम्य ।
नूनमेवमजितस्य तु माया सेयमित्ययमतुष्टिमयासीत् ॥९॥

kamsa y'ethya kila soothigruhé té kanyakam thu śayithām sa
niśāmya
noonamé vamajithasya thu māyā séyamithyayamathushtimayā-
seeth

(9)

Oh ! Lord ! The wicked Kamsa, saw the mother of the universe as a little child at the place of Your birth. He was visibly vexed since he realised that, it is the inimitable plan of crafty (mayāvi) Vishṇu.

तूर्णमेष निधने निरतांस्ते पूतनासकटधेनुकमुख्यान् ।
प्राहिणोदजित ! मन्दमतिस्तान् दुष्करं किमिह
विस्मृतपापैः ॥१०॥

thurṇamésha nidhané nirathāmsté poothanaś akatadh: nukāmu-
khyān
prāhiṇōdajitha ! mandamathisthān dushkaram kimiha
vismruthapāpai:

(10)

Lord ! The most wicked soul Kamśa soon despatched blood thirsty messenger like Būthana, Sakatāśura, Denukāśura to kill You at the earliest opportunity. Wicked souls who do not know that indulging in sinfui acts are to be adhorred, will never hesitate to adopt the wilest of means,

DASAKA IX

This Dasaka pictures the most captivating episodes of Lord Krishna and leads us on to the succeeding incarnation of Kalki.

एवं घोषे विराजत्ययि भवति जगन्नेत्रपीयूषमूर्तौ
दुष्टा काचिन्निशाचर्यथ समधिगता चारुयोषित्स्वरूपा ।
स्तन्यं दातुं कुचाग्रं तव मुखजलजे देव चिक्षेप याव-
त्तावत्क्षीरं सजीवं कपटशिशुरहो पीतवांस्त्वं क्षणेन ॥१॥

yévam gōshé virājathyayi bhavathi jagnnéthrapeeyushamoorthow·
dushtā kāchinniśacharyatha samadhigathā chāruyōshithswarūpā
sthanyam dāthum kuchāgram thava mukajalajé déva chikshépa yāva
thāvath ksheeram sajeevam kapataśiśurahō peethavāmsthvam kshaṇéna
(1)

At the palace of Nandagōpa, in the enchanting form of a little baby, You blessed the inhabitants of Gokulam. Būthana the demon in the guise of a damsel, offered her breasts to feed You with (poisoned) milk. You drank the milk as well as the life of the wile woman.

भूयःशौरे व्रजे वै शकटदनुसुतः प्राप्तवान्संहृतोऽयं
वातात्मा दानवश्च प्रविततधरणीभारनाशेन कृत्तः ।
दृष्टैवं ते महत्त्वं दनुजहृतिचणं तादृशीं बाल्यलीलां
त्वन्मायामोहितत्वादयि बत पशुपा विस्मयं मोदमापन् ॥२॥

bhūya: śowré vrajé vai śakatadanusutha: prāpthvānsamhruthōyam
vāthāthmā dānavascha pravithatha dharaṇeebhāranāṣéna kruththa:
drushtaivam té mahathvam danujahruthichaṇam thādruśeem bālyaleelām
thvanmāyāmōhithathvādayi batha paśupā vismayam mōdamāpan
(2)

Lord ! Scion of the clan of Suras ! Sakatāśura (in the form of a cart) and Thruṇāvartha (demon in the form of wind) who attempted to kill You were destroyed and the earth was relieved. The Gopalas (inhabitants of Gokulam) were surprised at the great prowess exhibited by the child in destroying demons. They were only too happy.

नन्दः पश्यन्कदाचिन्निजनिलयगतं यादवाचार्यवर्यं
गर्गं ते कारयामास च विधिवदसौ नाम कृष्णेति तेन ।
रामाख्यां सोदरे ते मुनिरथ कलयन्वैभवं च त्वदीयं
नन्दादिभ्यः प्रशंसन्निजपदमिह सम्प्राप्तवान्भक्तवर्यः ॥३॥

nanda: paśyankadāchinni janilayagatham yādavā chāryavaryam
garga té kārayāmāsa cha vidhivadasow nāma krusnéthivthéna
ramākyām sōdaré té muniratha kalayanvaibhavām cha thvádeeyam
nandādibhya: praśamsannijapadamiha samprāpthavān bhakthavarya:

(3)

Sage Garga, the preceptor of the Yādavas visited the abode of Nandagōpa. He requested the sage of christen the children of Rōhiṇi and Yaśōda. Accordingly the great devotee Garga christened Rohinis child as Rāma and You as Krishṇa. He also impressed on Nandagopa and his followers of Your great prowess and sanctimonious glory.

दृष्टं मात्रा समस्तं जगदिह वदने मृतिकाभक्षणं ते
व्याकुर्वन्त्या शिशूनामथ वचनवशात्किन्वितो हन्त चित्रम् ।
भूयस्तूर्णं भवान्सकलगुण ! गतवान्देव वृन्दावनं तत्
युष्मद्गात्रोरुशोभाप्रतुलितयमुनातीरसंस्थं मनोज्ञम् ॥४॥

drushtām māthrā samastham jagadiha vadané mruththikabāk-
shaṇam té
vyākurvanthyā śiśūnāmatha vachanavaśāthkinvithō hantha
chithram
bhūyasthūrṇam bhavānmaṅgaḷaguṇa! gathavāndéva bhrundāvanam
thath
yushmadgāthrōruśōbhāprathulithayamunātheerasamstham
manōgñam

(4)

Lord ! Mother Yaśōda heard the complaint of Your young friend that, You ate mud. To ascertain the reality she made You open Your mouth. The blessed Yaśoda saw the entire universe ! Lord Krishna—the repository of benign blessings ! Thereupon, You chose Brindavan as Your abode on the banks of River Yamuna. Brindāvan is as beautiful as Your own divine body.

वन्याशं त्वय्यधीशे कलयति तरसा श्रीधराहो विरिञ्चो
गोपान्वत्सांस्त्वदीयानहरदयि विभो तावदेष स्वरूपम् ।
संख्याहीनं परं त्वामपि कवलधरं वीक्ष्य सम्भ्रान्तचेताः
त्वत्पादाब्जे पतित्वा मुहुरपि भगवन्नस्तवीदच्युतं त्वाम् ।।५।।

vanyāśam thvayyadheeśé kalayathi tharasa sreedharāhō viriñchō
gōpānvathsāmsthvadeeyānaharadayi vibhō thāvadésha swaroopam
samkyāheenam param thvāmapi kabaladharam veekshya
sambhrānthachéthā:
thvathpadāpjé pathithvā muhurapi bhagavannasthaveedachyutham
thvām

(5)

Once, You reached Brindavan leading the cattle for grazing. You dined at the sand-dune at the Yamuna with Your friends (gōpālas). Out of ignorance, Brahmadéva abducted the cattle and gopalas. Oh ! Lord of Universe and the Goddess of Wealth ! You assumed the form of innumerable cattle and gopalas for a period of one year. When Brahmadeva repented he saw countless Nārayanas before him. You condescended to appear before Bramadeva as young Krishna with the ball of rice in hand. Brahmadeva surrendered at Your feet and praised You heartlly

सर्पं तोये निमग्नं परमसुकुटिलं कालियं वीक्ष्य शौरे !
नृत्यन्नृत्यत्फणे त्वं तदनु गतमदं चाकरोस्तं गतञ्च ।
भूयस्त्वद्वेणुगानादजित ! जगदलं मोहितं सर्वमासी-
द्योषिच्चित्तापहारे निपुणमिदमिति श्रीश किं वर्णनीयम् ॥६॥

sarpam thōyé nimagnam paramasukutilam kaliyam veekshya sowré
nruthyannruthyanpané thvam thadanu gathamadam chākarōstham gathamcha
bhūyasthvadvénugānadajitha ! jagadalam mōhitham sarvamāsee-
dhyōshi chchiththāpahārė nipuṇamidamithi sreeéa kim varṇaneeyam

(6)

Lord invincible ! Sowre ! The deadly and poisonous serpant Kāliyan who inhabited river Yamuna was deemed to be wicked. You jumped into the river Yamuna and trampled upon his multi-hooded head thereby removing his conceit totally. You banished Kāliyan to the island Ramaṇaka. Oh Lord of the Goddess of Wealth ! When You play the lute in the spotless moonshine the entire Universe becomes the slave of Your melody. It is needless to emphasise that, that music of the lute easily wins over the damsels that live in Brindavan;

धृत्वा गोवर्धनं त्वं गिरिमलमतनोर्वासवं वीतगर्वं
योषिद्भिस्त्वं सलीलं रजनिषु कृतवान्रासकेलिं मनोज्ञाम् ।
भक्ताग्र्यं गान्दिनेयं तव खलु निकटे प्रेषयामास कंसः
गत्वेभेन्द्रं च मल्लान्यदुवर सबलो मातुलं चावधीस्त्वम् ॥७॥

dhruthvā gōvardhanam thvam girimalamathanōrvāsavam veethagarvam
yōshidbhisthvam saleelam rajanishu kruthavānrāsakélim manoāñām
bhakthāgrayam gandhinéyam thava kalu nikaté pré-shayāmāsa kamsa:
gathvé-bhéndram cha mallānyaduvara sabalō māthulam chāvadheesthvam

(7)

Lord—Leader of the Yadavas ! You lifted mount Govardhana single handed protected Gokula and banished the conceit of Indra. In spring, You fondled with Gōpikas in the snow-white moonshine. To fetch You to Mathura, Kamsa sent Akrūra, Your ardent devotee. Accompanied by Balarama, You reached Mathura, destroyed the elephant Kuvalayāpeeta, overpōwered wrestlers like Chāṇūra and finally killed Kamsa, Your uncle.

गत्वा सान्दीपिनिं त्वं कतिपयदिवसैर्ज्ञातवान्सर्वविद्याः
कृत्वा राज्ये नरेन्द्रं विमलतमगुणं चोग्रसेनं जवेन ।
राजानं धर्मसूनुं चरणरतमवन् चैद्यमुख्यादिहन्ता
रुक्मिण्याद्यष्टयोषायुतबहुवनितस्चारमो द्वारकायाम् ॥८॥

gathvā sāndeepinim thvam kathipayadivasairgyāthavansarva-vidhāā:
kruthva rājyé naréndram vimalathamaguṇam chōgrasénam javéna
rājanam dharmasoanum charaṇarathamavan chaidhyamukyādi hanthā
rukmiṇyādhyashtayōsha yuthabahuvanithaschāramō dvārakāyām

(8)

Later You learnt all the arts and crafts from sage Sandeepani. the native of Banaras. You crowned unimpeachable Ugraśena, father of Kamsa as the emperor of Mathura. You stood by Your devotee Dharmaputra in completing the Rajasuya sacrifice and protected him from his foes. You destroyed wickedmen liked Siśupāla. You released the eleven-thousand royal princess who were captives of Narakāśura, married Rukmiṇi and other eight princesses and settled at Dwaraka.

विप्रं निःस्वं कुचेलं सदनमुपगतं बाल्यकालैकमित्रं

पश्यन्कारुण्यलोलः पृथुकमिह करात्तस्य सङ्गृह्य तूर्णम् ।

लक्ष्मीसंवारितोऽपि स्वयमपरिमितं वित्तमस्मै ददानः

कारुण्याम्भोनिधिस्त्वं जय जय भगवन्सर्वलोकाधिनाथः ॥९॥

vipram ṇisvam kuchēlam sadanamupagatham bālyakālaikamithram
paśyankāruṇyalōla: pruthukamiha karāththasya saṅgruhya thoorṇam
lakshmīsamvārithōapi svayamaparimitham vthithamasmai dadāna:
kāruṇyābhonidhisthvam jeya jeya bhagavansarvalōkadhināṭha:

(9)

Lord ! Once Your devotee and erstwhile mate, Kuchela, a poor brahmin visited Your abode, You received him lovingly and ate a handful of pounded rice, which he had brought. When You attempted to consume a second mouthful, mother Rukmini held Your hand. Kuchela ,was blessed with unprecedented wealth. Lord who can equal You in exhibiting mercy and unbound largessee, I pray ! Lord You should ever continue to bless Your devotees.

यावद्वृद्धिकलेवैं भवति बत तदा कल्किरूपोऽतिहीनान्
म्लेच्छान्धर्मैकशत्रून्भरितपुरुषा नाशयिष्यस्यशान्तान् ।
स त्वं सत्वैकतानां मम मतिमनिशं देहि शौरे तदर्थं
त्वत्पादाब्जे पतित्वा मुहुरहमवशः प्रार्थये पद्मनाभ ! ।।१०।।

yāvadvruddih: kalėrvai bhavathi bath thadā kalkiroopo athiheenān
mlėchchāndharmaika śathroonbharith purushā nāśayishyasya-
sānthān
sa thvam sathvaikathānām mama mathimaniśam dėhi sowrė
thadartham
thvathpadābjė pathithvā muhurahamavasa: prārthayė padmanābha
(10)

As the Kali era approaches; Oh Lord ! You are going to incarnate as Kalki and destroy all those who disturb peace, wicked men and enemies of righteousness. Oh ! Sowre'— Pray. grant me the virtue of keeping my balance. I have no other refuge and I bow unto Your lotus feet times without number to get blessed with 'equipoise'.

DASAKA X

Lord Padmanabha is truth personified, unparalleled and the family deity of the Maharaja. Sri Swathi Thirunal Maharaja bows at his feet and prays for welfare.

भूषणेषु किल हेमवज्जगति मृत्तिकावदथवा घटे
तन्तुजालवदहो पटेष्वपि च राजिताद्वयरसात्मकम् ।
सर्वसत्त्वहृदयैकसाक्षिणमिहातिमायनिजवैभवं
भावयामि हृदये भवन्तमिह पद्मनाभ परिपाहि माम् ।।१।।

bhūshanéshu kila hémavajjagathi mruththikāvadathavā gaté
thanthujālavadahō patéshvapi cha rājithādvayarasāthmakam
sarvasathvahrudayaika sākshiṇamihāthimāyanijavaibhavam
bhāvayāmi hrudayé bhavanthamiha padmanābha paripāhimām

(1)

Lord ! Gold is inevitably the base for golden ornaments; mud for earthernware and thread for clothes. You are present likewise, everywhere. as graceful as ever. Every living being is but Your manifestation and You are not clouded by mists of untruth. I chant Your name always. Pray—Protect me.

चिन्मयाम्बुनिधिवीचिरूपसनकादिचिन्त्यविमलाकृते
जातिकर्मगुणभेदहीन ! सकलादिमूल ! जगतां गुरो ।
ब्रह्मशङ्करमुखैरमेयविपुलानुभाव करुणानिधे
भावयामि हृदये भवन्तमिह पद्मनाभ परिपाहि माम् ।।२।।

chimayambunidhiveechirūpasanakādichinthyavimalākruthé
jāthikarmaguṇabhédaheena ! sakalādimoola ! jagathām gurō
brahmasaṅkaramukairaméyavipulānubhāaa karuṇānldhé
dhāvayāmi hrudayé bhavanthamiha padmanābha paripāhimām

(2)

Lord impeccable ! Great sages like Sanaka, Sananthana, Sanathkumāra, Sanathsujatha are personification of wisdom of the Supreme Being. They adore You always. You are impartial, not being guided by caste, occupation or disposition. Universe originates by Your divine will ! Preceptor of the Universe ! Your glory is beyond the comprehension of Brahma, Siva and other celestials Repository of Grace ! O Lord : Propitiate You every moment. Pray—protect me.

माययावृततनुर्बहिः सृजति लोकजालमखिलं भवान्

स्वप्नसन्निभमिदं पुनः सपदि संहरन्निजबलादहो ।

हन्त कूर्म इव पादमात्मनि तु धारयत्यथ यदा तदा

दारुणे तमसि विस्तृते वितिमिरो लसत्यनिशमात्मना ॥३॥

māyayāvruthathanurbahi srujathi lōkajālamakilam bhavān
swapnasannibhamidam puna: sapadi samharanijabaladahō
hantha kūrma iva pādamāthmani thu dhārayathyatha yada thada
dāruṇé thamasi vistnruté vithimirō lasathayani śamāśhmanā

(3)

Lord ! At the time of Creation, being latent, You created the fourteen-lokas (worlds). At the time of Deluge, all these would appear as entities of fiction when You destroy them with Your mystic prowess (maya ?). Lo ! The tortoise at times withdraws its limbs and retires to the shell. At the time of Deluge, when ignorance (darkness) hovers all round, You withdraw the activities of the Universe, and without being involved, You shine with unmatched lustre.

देवदेव तनुवाङ्मनोभिरिह यत्करोमि सततं हरे !

त्वय्यसावहमिहार्पयाम्यखिलमेतदीश परितुष्यताम् ।

त्वत्परैकमतिरन्त्यजोऽपि खलु लोकमीश्वर पुनात्यहो

नो रमेश ! विमुखाशयो भवति विप्रजातिरपि केवलम् ॥४॥

déva déva thaṇuvaṅgmanōbhiriha yathkarōmi sathatham haré !
thvayyasāvahamihārpayāmyakilaméthadeeśa parithushyathām
thvathparaikamathiranthyajōapi kalu lokameeśvara punāthyahō
nō ramésa ! vimukāśayō bhāvathi viprajāthirapi kévalam

(4)

Lord of Lords ! Whatever little good I do by word, deed and conscience, I surrender them unto You. Kindly endorse them and bless me. Eventhough born an untouchable, if only an individual pins his faith on You, O Lord ! who purifies the entire Universe. Though born as a caste-brahmin, if the individual fails to pin his faith on You, he becomes a chaṇḍāḷa (low-born) proving the futility of his existence.

Cf. : Srimadbhagavatham: 7-9-10—Prahlādasthōthra

पाप एष किल गूहितुं हि निजदुस्चरित्रमिह सर्वदा
कृष्ण ! राम ! मधुसूदनेत्यनिशमालपत्यहह निष्फलम् ।
एवमीश तव सेवको भवति निन्दितः खलजनैः कलौ
तादृशं त्वनघ मा कृथा वरद ! मामसीमतमवैभव ।।५।।

pāpa yesha kila gūhithum hi nijaduscharithramiha sarvadā
krishṇa ! rāma ! madhusūdanethyaniś amālapathyahaha nishpalam
yevameeśa thava sevakō bhavathi ninditha: kalajanai: kalou
thādruśam thvanaga mākruthā varada ! māmaseemathama vaibhava

(5)

Glorions Lord ! Grantor of boons ! In this age of Kali, it is but common for people to ridicule Your devottee by pointing out that the devotee often spells the names Krishna, Rama, Madusūdana etc; just to sidetrack the attention of people from noticing his evil deeds. Oh unimpeachable Lord ! Pray—Let me not become another such target of ridicule.

Cf. . Nārāyaṅeeyam 9-2-4- "papōyam krishṇa rāmethyabhilapathi............mā kruthā mām"

कस्तु लोक इह निर्भयो भवति तावकं किल विना पदं
सत्यलोकवसतिस्थितोऽपि बत न स्थिरो वसति पद्मभू ।
एवमीश सति का कथा परम पापिनां तु निरयात्मनां
तन्मदीयभवबन्धमोहमयि खण्डयाऽनघनमोऽस्तु ते ।६।।

kasthu lōka iha nirbhayō bhavathi thāvaknm kila vinā padam
sathyalōkavasathisthithōapi botha na sthirō vasathi padmabhū:
yévameeśa sathi ka kathā parama pāpinām thu nirayāthmanām
thanmadeeya bhavabandhamōhamayi kantayāanaga namōsthu té
(6)

O Lord ! Refuge at Your lotus feet is the only course that ensures peace. Peace is not guaranteed anywhere—even Brahmadeva a citizen of sathyalōka is preturbed. Such being the truth need I describe the life of the sinners in hell ? Lord unimpeachable and supreme ! Releve me of the bondage of mundane existence. I bow to Thee.

भावयन्ति हि परे भवन्तमयि चारुबद्धविमलासनाः
नासिकाग्रधृतलोचनाः परम पूरकादिजितमारुताः ।
उद्गताग्रमथ चित्तपद्ममयि भावयन्त इह सादरं
भानुसोमशिखिमण्डलोपरि तु नीलनीरदसमप्रभम् ।।७।।

bhāvayanthi paré bhavanthamayi chārubaddavimalāsanā:
nāsikāgradhruthalōchana: parama pūrakādijithamāruthā:
udgathāgramatha chiththapadmamayi bhāvayantha iha sādaram
bhānusōmaśikimaṇḍalōpari thu neelaneeradasamaprabham
(7)

Few blessed souls sit (Padmaśana posture) on sacred seats of grass, hyde or cloth; Concentrating on the tip of the nose, they practise prāṇayāma (inhale-exhale and retain air) and control oxygen content. The inverted lotus-bud is feigned to have assumed an upright posture with petals spread and assume Sun. Moon and Fire as constituants therein. In iti, they visualise Your divine form, blue in colour akin to the clouds pregnant with water.

स्लक्ष्णनीलकुटिलालकं मकरकुण्डलद्युतिविराजितं
मन्दहासहृतसर्वलोकविपुलातिभारमतिमोहनम् ।
कौस्तुमेन वनमालयापि च विराजितं मदनसुन्दरं
काञ्चनाभवसनं भवन्तमयि भावयन्ति हृत्कलमषाः ।।८।।

slakshṇaneelakutilālakam makarakuṇdaladhyuthivirajitham
maṇdahasahruthа sarvalōka vipulāthibhāramathimōhanam
kausthubhéna vanamālayapi cha virājitham madanasundaram
kāñchanābhavasanam bhavanthamayi bhāvayanthi hruthakal-
masha

(8)

Oh Lord ,! Men of virtue embed Your divine form in the recess of their hearts, which appears to them with face soft, curved and with blue contours bordered by the lovely curls of heirs, ears adorned with lustrous makara-kuṇdalas (ear ornaments), smile that dispels miseries, chest adorned with kaustuba and Vana māla, loins clad in golden yellow silk robes, and the grandeur that enslaves the entire universe.

Cf. ; Srimadbhāgavatham—11-14—The Lords' direction to Uddava.

ज्ञानमीश बत ! कर्म भक्तिरपि तत्रयं भवदवापकं
जानयोगविषयेऽधिकार इह वै विरक्तजनताहितः ।
कर्मणीह तु भवेन्नृणामधिकसक्तमानसजुषां हरे ।
ये तु नाधिकविरक्तसक्तहृदया हि भक्तिरयि तद्धिता ॥९॥

gyānameeśa batha ! karma bhakthirapi thathrayam bhavadavāpa-
kam
gyānayōgavishayé adhikārā iha vai virakthajanathāhitha:
karmaṇeeha thu bhavénnruṇāmadhikasakthamānasajushām haré
yéthu nādhikavirakthasakthahrudayā hi bhakthirayi thadvithā

(9)

Lord ! Hari ! Action, Devotion, and Wisdom are all indispensable to reach You. Those, who desire to live in the mundane world choose action (karmamārga) path of devotion (bakthimārga),

Cf. : Srimad Bhāgavatham : 11-20-6, 7, 8.

देव वैभवमजानताद्य तव यन्मयात्र गदितं हरे
क्षम्यतां खलु समस्तमेतदिह मोदमीश कुरु तावके ।
दीर्घमायुरयि देहसौख्यमपि वर्धतां भवदनुग्रहात्
पङ्कजाभनयनापदो दलय पद्मनाभ विजयी भव ॥१०॥

déva vaibhavamajānathādhya thava yanmayāthra gaditham haré
kshamyathām kaḷu samasthaméthadiha mōdameeśa kuru thāvaké
dheergamāyūrayi déhasowkyamapi vardhathām bhavadanugrahāth
paṅkajabhanayanāpadō dalaya padmanābha vijayee bhava

(10)

Oh, Lord; Padmanābha. I confess that, I had not the privilege of tasting Your greatness Personally. I Pray, that what I had narrated here must be acceptable. Bear with me, and bless me. I surrender at Your feet and You must be happy with the slave that I am. Lotus eyed Lord; By Your grace let me live long, hale and healthy. Guard me against misfortunes. Let success crown all my endeavours.

Cf. : Nārāyaṇabhattathri: "agyāthva te mahathvam
yadiha nigaditham sisvanātha kshméthā" :

Subham

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ERRATTA

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3	26	Bhakthi	Ebakthi
15	13	renunciation	renounciation
20	23	Lord to	Lord io
22	1	Suuh	Sueh
23	8	Pahmanabha	Padmanaboa
		feeling	feeltng
25	23	worthless	worthiese
64	5	para llel	parllel
68	22	ke turned	be turned
75	16	prostrated	prostraed
90	17	incarnation	incrrnation
103	11	rūpā laṅkara	rupaiankāta
	24	devoid	ddevoid
114	10	hastening	hastens
118	20	verbalisation	verbalisatson
122	18	from	form
152	1	all	ail
	14	lips	ipls
153	20	compassion	comparison
156	23	capable	capabte
162	4	blessings	bleassings
	5	totally	totallay
	6	whom	whoms
163	6	singing	sniging
	18	grants prosperity	and prosperity
172	21	wind	mind
173	19	association	asspciation
185	3	mathuripo	mamāsthitho
187	13	Sanaka	sanaka

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	14	Sanādana	sanānana
189	22	saraswathi	zaruswathi
203	17	child	cild
205	5	invincible	invincable
	22	misled	misted
207	9	virtues	virues
	20	born	Lorne
208	27	twice-born	twce-borm
	28	Gurukula	gutukula
209	24	station in life	tation in life
	25	sacred episodes	sacre esodes
210	11	same calibre	rame calibre
	12	injunctions	influctions
210	24	yagnas	yognas
	25	occasion	ccasiow
211	12	lord	lerd
	23	Gruhastha	Oruhastha
212	27	sanyasin (ascetic)	sanyasin (ascatic)
213	24	sweeping	sueping
	26	living	lning
	27	utterances	utteranes
214	26	of	ot
216	13	ordained	ordaired
	14	sastraic	sastraie
217	10	follow	fellow
218	6	sky	shy
	7	virgin	vigin
220	18	detest	defest
225	23	temptations	temptation
	24	conflagration	conflagnation
227	11	benign	bengin
	14	identify	identify
	23	who had	that haxe
232	26	Achyutha	Adyutha

Page No.	*Line*	*Read as*	*Instead of*
	27	Cent-percent	centporcent
233	22	Your divine dceds	Your ! divine deeds
	23	Country where	countr glory
	24	Your glory	Youry
237	15	speaks of Your	speak of Year
243	4	man who desires	man desires
	17	worldly	wordly
248	14	confrontations	confrontions
250	25	will narrate	willuarrate
	27	rivet	revet
251	21	category	eateāory
271	23	dispelling	dispenling
272	10	disease	dixease
276	5	Other than	Other the
278	19	life-long misdeeds	li,e long misdeeds
283	1	serpant bed	serpant bad
289	26	excel the	excel th
293	7	donning	doning
	11	of devotion	of surang devotion
298	9	Namas	Ngmas
	10	frultful	frult ful
	11	If prefixed	It prefixed
	11	benediction	beneyiction
300	11	prescribed	prescrlbed
	22	dharbha	harbha
301	10	speech	specch
	11	without	wilhout
	22	evils	evis
305	10	Nārāyana	Nārāvana
306	11	savants	savnts
307	10	innocent	inrocent
	21	feeding	feedirg

Page No.	*Line*	*Read as*	*Instead of*
	21	duty	thought
308	24	an ugly	on ugly
309	10	panicky	panicey
	11	Ajāmiḷa	Afāmiḷa
	22	scene	senee
311	12	pleasant	ylēsant
	23	replied	relied
312	12	punishment	pnnishment
313	21	to the	te the
316	22	instruct	instruet
317	9	living-being	livtng-being
319	26	the undeserved	
320	28	subtilities	subtolitics
326	18	transient	transien
	23	unshakable	unshakble
329	9	mortal	mental
331	10	pleases them	pleases them
	14	efficacy	elficacy
	26	You	Mou
	26	Men	Ten
339	24	get lost in	get lost by
340	9	lotus bud in	lotus budin
341	15	reentry into mundane	reantry into mundena
	25	free from	irom
345	23	blessed	dlessed
	25	crowd	crowe
347	12	kubera	kubsra
348	11	instrumental	instcnmental
		witness	witnesf
349	27	seasons at	seasons vaikuṇta
362	10	usually	ully
375	16	and implants the feet	implants it in
379	18	propitiate	propiate

Page No.	*Line*	*Read as*	*Instead of*
382	9	path in order to	path as to
383	20	shelters	shelters
	21	These acts	which acts
	22	living-beings	livling beings
385	26	manasā smruthvaiva té padām bōjam	
386	2	concern	eoncern
391	7	to	tu
	9	herbs	harbs
	10	inaccessible	inoccessibie
	22	stops roaming	stops raps roaming
392	20	instantaneous	instantaneevs
393	8	what could be	what be
394	18	consisting of fourteen worlds is perishable	consisting four-teen of worlds is patishable
397	6	never	ever
	18	short comings	short eomings
	18	he will share	he will undergo
400	17	cannot gain the status even a speck	cannot even gain the statu of a speck
418	9	disc on	discon
	25	fail to	feel to
423	9	Lord !	rdLo !
	12	justifies	justlfies
	24	folded-hands will	folded hands will
426	27	should	sbould
429	19	the	thc
436	18	then	than
439	5	then	hen
	28	inhaled	in halcd
447	12	divine	divire

Page No.	*Line*	*Read as*	*Instead of*
	25	self (Athma puja)	salf (Āthma quja)
453	5	encircle	enclrcle
	15	five	fire
	15	present	presence
	16	should	shoulv
455	11	with	wthe
	26	blemishless	blemishlness
456	21	source	souree
	22	willingly	wilingly
457	16	The sacredness of	Thesacredness
464	10	than	that
465	22	lived	led his life
478	7	dear to	deartō
481	9	difficult	difficul
488	9	the infant unable even to tell	infact cannot even teil
490	23	old age inspite of great eflorts becomes fruitless	old age becomes fruit-less inspite of great efforts
508	23	Takshaka	Tahshaka
510	22	Purochana	Furochana
512	24	rays that	rays that that
518	24	tred by	tored by
523	11	protocol	protocoi
	24	Grandfather	Grantfather
531	24	live	llve
	25	is	Is
537	18	encasing	eneasing
551	22	intellect on	intellection
552	7	Universe	Universc
	8	beautiful	heatifnl
553	2	emerged	emreged
	12	Hiranyagarbha	Hiranyrgarbha
555	23	Brahmadeva	Brahmydeva

Page No.	Line	Read as	Instead of
556	6	causes	causes
557	21	me with the	me the
559	12	along with	alongwith
561	18	cursed	crused
567	11	conceded	coneeded
	26	divine	devine
571	2	Lakshmana	iakshmana
	15	At Daṇdaka	A Daṇdaka
574	5	over the ring	over the the rung
	29	Your permanent abode Vaikunta	You perma-nent abode Vaikuta
576	5	worshipped	worshlpped
	7	Mother Earth	Moteer
575	18	messengers	meisenger
	20	sinful acts	sinful acts
580	17	sage to christen	sage of christen ·
584	6	like Śisupala	like Sisupala
585	14	balance	bhalance
586	24	O, Lord ! I propitiate	6 Lord Propitiate you
587	14	(darkness)	(dorkness)
	15	without	without
588	18	Glorious	Glorions
		boons	bonns
589	21	inhale-exhale	inhale-exhole
		control	contral
	24	constituents	constitu ants
590	7	contours	cntours

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5	8	भक्तिः	भक्ति
	19	त्वत्प्रेमपात्रेषु	त्वत्प्रेमपात्रेषु
9	13	तवध्रुवपदं	तदध्रुवपदं
13	1	शपथाधिपार्विकविधौ	शपथोधिपार्विक विधौ
	21	श्रीपद्मनाभ	श्रीपदमनाभ
18	27	खेदलव	खेद लवं
19	14	चिरतरां	विरतरां
20	11	आनन्दस्फुट हर्ष	आनन्दस्फुट हर्ष
	25	प्रोत्फल्ल पद्माकरे	प्रोत्फल्ल पदमाकरे
	15	श्रीपद्मनामात्मको	श्रीपदमनामात्मको
24	21	स्त्वद्भक्त्यैव	स्त्वद्भक्त्यैब
28	16	पादाम्भोजयुगं त्वदीय	पादाम्भोजयुर्य त्तदीय
31	2	हि	ही
32	19	भगवन्	भगवान्
73	23	सर्वैरिह	सर्वौरिह
79	10	क्रोध शोका कुलात्मा	कोधशोका कुलात्मा
91	8	भित्वा	भिच्वा
93	7	गन्धर्वास्च	गन्धर्वाञ्च
108	17	माध्वा	माधा
116	15	ब्राह्मा	ब्रहमा
116	17	रूपसम्पन्नि	रूपसन्पन्नि
124	1	मानवानां	मानधनां
124	16	स्वस्यापकर्ष	स्वस्याकर्ष
141	7	मेचकन्वं	मेवकन्वं
161	7	विपदभ्यः	विपद्यभः
166	11	शाङ्र्गपाणे	शङ्र्गपाणे
170	1	समस्तजगदुद्भवस्थि	समस्तजगदुदभ्वस्थि
172	23	सपदि	सपादि
173	24	र्चिरेण	श्रिवरेण
176	24	सकलास्च	सकलाश्रच
178	1	इतीह	इतीह

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179	1	स्वकीयपदपङ्कजे	स्वकीयङ्कपदपजे
179	16	चतुर्युग	चतुर्यग
181	3	चतुर्युग	चतुर्यग
181	7	प्रवुद्धमकरोत्	प्रवुद्धभकरोन्
182	19	विक्लेसिय जगत्रयी	किलेसिभ जगन्त्रयी
183	28	सरोरुहंत्विदामतीश	सरोरुहंन्विदामनीश
184	10	विनिस्चिन्य	विमिश्चिन्य
183	9	मधुरिपो	मधुरिहो
183	23	समुदीरयंस्तमकरोः	समुदिरयंस्तमकरोः
187	3	मुनिवरं	मुनिववं
	3	सनन्दाभिधं	सनन्धमिधं
	7	तेन हि	तेन ही
188	20	पुनर्भृगुवसिष्ठ	पुनर्भृगूवसिष्ठ
	22	भुवन सृष्टि	भूवन मृष्टि
189	11	धर्ममुख्यांस्तथा	धर्ममूख्यस्तिभा
	13	सनकदक्षमुख्यै	सनकदक्षमूख्यैः
	14	मधुरिपो	मधूरिपो
	25	पुनः	पूना
	27	मनुष्यकुलनिर्मितं	मनुष्यकुलनिर्यितं
		मनुनदीयजा यात्मना	मानूनदीय
193	28	समस्तभुवनैकनायक	समस्तभुवनैकनायकस
		सरोज नाभ	रोज नाभ
192	22	त्वयुतयोजनप्रमित	त्वयुतयोजनूप्रमित
	24	स्वाप्तमति निस्चलां	रवाप्तमति निश्रचलां
193	8	स्चतुर्भिरिह	श्रचतुर्भिरिह
197	10	निकरास्च	किक्राश्रच
198	23	क्षिति गिरीन्द्र	क्षितिगिरीण्ट्र
199	10	सहितमितप्रोज्ज्वल	सहितप्रोज्ज्वल
201	8	इयं हि	इयं ह्वि
	10	कलयितुं	कलयितुं
	20	पुनः पुनरपीस्वरा	पुनः पुनरपीश्रवरा

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202	23	असह्यतर प्रोतिगन्धि	असद्यनरपूतिमन्धि
203	11	शनैस्चलितुमप्यथो	शनैश्चालितुमप्यथो
203	29	विस्वार्तिहन्	विश्ववार्तिहन्
206	9	जगदीस्वरे	जगदीश्ववरे
-	24	कृपयैव	कृपवेन
210	2	सतीमथ	सनीमथ
		समान वर्णो	ममान वर्णो
	13	यज्ञेस्वरं	यज्ञेश्ववरं
211	16	विधाय	निधाय
212	4	तपस्चरेन्	तपश्चरेन्
214	1	वर्णेष्वहो	वणोष्वहो
217	24	गुरमस्चतुर्विशतिः	गुरवश्चतुर्शितिः
219	12	विमोचयितुमीदृशा	वियोचयितुमीदृशा
	13	मुरान्तक	नुरान्तक
	14	इमां	ज्ञमां
	14	दन्नुजवालकेभ्यः	डदुजवालकेभ्यः
220	2	भवत्पदपरायणोन	भवत्पदपराणोत्तमतमः
		त्वसिच	त्ववच
221	3	सद्यस्तुसहेऽङ्ग	सद्यत्तूसहेऽङ्ग
224	2	शत्वदाकर्णनं	शश्वदा कर्णनं
	4	यत्माद्	यत्माव्
225	2	कर्णकूपे	कणैकूपे
226	18	फलमलमुपभुङ्क्ते	फलमलभुपभुक्तूङ
	18	यतपोभिर्मखैर्वा	थनपोभिर्मरखैर्वा
	20	सकृदपि	सकृद्रपि
	20	कर्णयोराकलय्य	कर्णयोराकलश्य
227	2	शत्वत्	शश्रवत्
228	16	पीयूषवृष्टया	पीयूषवृटया
229	17	परमनुरक्तात्तूत्तमस्लोक	परमनुरक्तानूत्तमश्रलोक
230	4	सर्कनि	सकित
	14	अखिलविषयजाला	अखिल विषयजाला

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231	16	योगसिद्धिस्च	योगसिद्धीश्च
232	4	कुतुममिह	कुतुमसिह्
	15	वित्वेषां	विश्ववेषां
233	13	ते	ने
	14	प्रत्यगारम्	प्रत्यागारम्
	15	प्रजातचाथ	प्रजाश्चाथ
234	17	सम्पदत्चञ्चलात्ता:	सम्पदश्चञ्चलात्ता:
235	1	कतव्धभक्ति	कब्थमक्ति
	2	सम्पदत्चा	सम्पदश्चा
	15	भर्वति	भविन
	16	मङ्गलाभि:	मङ्गक्ताभि:
237	7	सुरभिक्तसमवृन्दैत्चाथ	सुरभिकसमवृन्दैश्चाथ
	8	परमुपहारैत्चाथ	परमुपहारैश्चाथ
	9	सुदृढभवत्या	सुदृदभक्तया
238	9	गणैत्च	गथैश्च
	23	भुजगशयन	भुजगजयन
239	7	पूजयिन्वा	पूजयिन्व:
	8	पाद्यैत्च	पाद्यैश्च
		भश्त्या	भक्तया
240	8	विधलनिगमघौषेणाथ	विमलनिगमघोशेणाथ
	8	वाढ़ित्रनादै	वादितत्रनादै
	24	नरेन्द्रस्चाप्नुया...	नरेन्द्रश्चाप्नुयात्
241	13	दयितचमस्च	दयिततमश्च
	25	शस्दाकर्णयेत	शश्रवाकर्णयेव
	25	शस्दाकर्णयेत	शश्रवाकर्णयेत
242	11	स्पुरदुरुतरभक्त्या	स्पुरदुरुतरभत्तया
	22	ज्ञाना।भाजाप्यशक्यम्	त्रानान्नाभाजाप्यशक्यम्
243	7	पुनरति	पुनति
245	9	विगलदश्रुस्चाथ	विगलदश्रुश्चाथ
	22	श्रवणयुगलपात्रया	श्रवणयुगलपात्र्या

Page No.	*Line*	*Cead as*	*Instead of*
248	8	नृशंसस्च	नृशंसश्च
	18	दृढतमभक्त्या	दृढतमभत्त्या
249	3	सकुतुकमिह	सकुतुतिह
	4	प्रच्छकः	पच्छकः
	4	श्रावकस्च	श्रावकश्च
250	20	स भवति	न भवति
251	1	सकलमजानंस्त्वन्कथायाः	सकलभजानंस्त्वकथाया
	16	तामसस्चाधसस्च	नाभसश्चाधमश्च
252	22	विरहितैः	विरहित
	24	अलसमतिरुपीश	अलसमतिरपीश
254	21	वेदरूपस्य	वेवरूपस्य
255	23	विगलितविचिन्सिं	विगलितवचिकिन्सं
257	5	जनानां	जनादां
259	16	द्वितीयस्च	द्वितीयश्च
	19	सप्तमस्चाष्टमस्च	सप्तमश्चाष्टमश्च
260	17	दशभिरपि	दशभिरयि
262	2	मातृगर्भे	तानुगर्भे
263	10	विवृद्धं	विबृद्धं
	13	स्चतुरुदधिपरीतां	श्चतुरुदधिपरीतां
	26	स्चतुर	श्चतुर
264	12	सर्वसम्पत्समृद्धः	सर्वमम्पत्समृद्धः
	21	निशम्य	निशभ्य
265	24	स धर्मं	म धर्मं
271	15	जटिति	भटिनि
273	15	कस्मिन्नपि	कस्तिन्नापि
274	22	यस्मिन्	यम्धिनृ
278	9	धोताद्यः	धौताघः
279	6	तीर्थेष्वनघशमन	तीर्थेष्वनघशासन
	8	दनुजवैरिन्ननुदिनं	दनुजवैरिन्ननुदिमं
280	25	वाञ्छन्ति	वाञ्छणित

Page No.	*Line*	*Read as*	*Instead of*
	27	किमिह्	किमहि
281	15	विजयते	बिजयते
282	19	संस्नाय	संस्त्राय
285	30	नाम्नां	नूनं
290	16	भुङ्क्ते	भुक्नङ्क्ते
292	23	श्रीगोपीचन्दनतिलकसन्धा	श्रीगोपीचन्द्तिलक-सन्धारण
		रण महो	मन ही
294	4	त्रिभुवनपते	त्रिभुवनपने
295	26	तथाप्नोतींशा...	नथाप्नोतींमा...
296	14	मणिव्रातैभक्त्या	मणि व्रातै भत्त्या
299	14	कन्या कुब्जे	कन्ता कुब्जे
300	3	चाखण्डितमिह्	चाखण्डिनमिह्
301	16	समास्लिष्टः	समास्लष्टः
	16	धीरमतिर	धरिमतिर
303	17	कुमर्ति	कुमितत्
३04	3	रति तरां	रतिरां
305	2	पुनरहह	पूनरहह
306	17	पश्यन्	पस्यन्
307	1	पङ्क्काविलतमे	पङ्क्काविलवमे
308	2	लालनभरणकृत्येषु	लालनभरणकृन्येषु
313	2	धर्मस्त्विति	धर्मस्त्विति
314	16	तदा	कदा
	17	स्मरन्तः	स्मरार्तः
318	1	वेगादसुविगमकाले	वेगादसुविगमकाले
321	3	पाशादहह	षाशादहह
322	2	भवत्पार्षदवराः	भवत्पार्षदवणाः
324	2	स्ववपुरधिगङ्गां	त्ववपुरधिगङ्ग
	3	जटिनि	भटिनि
328	5	प्रियतमं	ह्रियतमं

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330	2	स्वामोदभाग्	स्बायोदभाग्
	14	एतादृशाद्	एताहशाब्
333	18	प्रापुरम्बुरुहनेत्र	प्रापुरम्बुरुहनेत्र
335	14	पापकुलादशेषात्	पापकुलादषेषात्
337	12	सरोजनाभ	सरीजनाभ
	25	परिग्रहस्च	परिहहस्च
338	10	कुशैर्विमलमासनमत्र	कुशैर्विमलमासनमन
		तिष्ठन्	निष्दन्
339	15	प्रणवेन	प्रणमेन
	16	विकासयेत्	विकानवेत्
340	21	यत्वक्त्यव्यम्	यत्त्वव्ययं
341	18	यस्मिन्नारतमहो	यस्मिन्ननारनमहो
344	16	येको	यको
	15	कृष्णाम्	कुष्णाम्
345	4	विहितोद्यमेव	बिहितोद्धभेव
	17	धन्यतमैर्निकामम्	धन्वतमेर्निकामम्
349	18	क्तसन्त्ययि	लसुन्ययि
355	1	कुमुदोऽप्यथ	कुसुदोऽव्यथ
359	14	कूर्मस्तथा	कूर्नस्तथा
360	17	यतमतिस्थ	यतमतिस्व
361	16	तान्यननुभूय	तान्यननुभूम
363	15	विद्याण्तिबद्धमनसा	विद्याप्निबद्धमनसा
367	4	वदनारबिन्दम्	न दनार बिन्दम्
370	13	मकरकुण्डलकान्तिवेण्याः	मक्रकुवडलकान्ति-वेण्याः
372	15	भूमंस्चतुर्दश	भूमंस्त्रतुंश
373	1	अश्रान्तमास्यजलजै	अश्रान्नमास्यनजलजै
374	2	परिवेष्टितमूरुयुग्मम्	परवेष्टितमूरुयुग्मम्
375	9	सम्प्रात्नुयाद	सम्प्राप्युयाद
381	13	कृपयैव	कृपयेथ

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383	27	सकलहृदयन्तर्यामि	सकलहृदयन्र्यामी
385	7	भुवनविधातृत्वं	भुवनविधातृत्वं
389	9	प्रोज्जति	प्रोज्भति
392	9	तर्हि	तेहि
	10	दातुमत्र	दातुमच
	23	पादसेवयाथ	पादसेवयाय
393	22	फलस्वरूपाणाम्	फलस्वरूषाणाम्
395	10	त्वत्पदाब्जसेवायाम्	न्वत्पदाब्नसेवायाम्
400	8	त्वत्पदसेवा	त्दत्पदसेवा
408	16	नानारूपं	नानारूपं
409	4	दण्डयतीहाघमेव	दण्डयतीङ्घमेब
411	1	सद्भिर्गवितमवनौ	सद्भिर्गहितमवनौ
	14	तन्नगरे	गन्नगरे
412	2	परम्	यरम्
413	14	व्याग्रतरत्वं	घ्यग्रतरत्व
415	13	स्वच्छसुशीताम्बु	स्घच्छसुशीताम्बु
416	16	दृश्यन्ते	दृस्यन्ने
419	15	तव	तभ्य
433	12	मार्ताण्डस्तेजसा	मर्तिण्डस्तेजसा
435	10	मर्त्यो	गन्यों
438	10	संवन्ध	संबन्ध
439	17	कुर्बन् रेचकं	कुर्बन् रेचकं
	19	चतुष्षष्टिवारं	चतुष्षण्टिवारं
441	1	श्रीमन्	श्रभन्
444	14	तत्परीवारवरदं	तत्परिवारवन्दं
447	15	वाम्भः पूर्णं	वाम्भः षूर्णं
450	6	दलै स्च	दत्तै स्व
	18	तद्दलेष्वत्र	तद्दलेस्वत्र
	19	कर्णिकायां	कर्णिकायां
451	6	समर्ष्टि	मसास्टं

Page No	*Line*	*Read as*	*Instead of*
453	26	सन्तोष्य	सन्तोस्य
455	17	विस्वैकनाथै:	यिस्वैकनाथै:
457	19	माहात्म्याविष्कारक:	माद्यात्म्याविस्कारक:
458	1	गङ्गे	गाङ्गे
460	14	सोऽहं	सोऽयं
461	3	च्छकितसूनुर्बभाषे	च्छक्तिसूनुर्वभावे
462	15	तस्माद्विणोर्घ्यानिधन्यं	तस्माद्विस्पोघ्यनिधन्यं
463	2	स्मृत्वा दिव्यया	स्मृत्या विव्दया
464	2	विस्वोत्कृष्टं	विस्वोत्क्रस्टं
	3	याभूच्छेष्ठा	याभूच्स्छेढा
	19	न्यप्गृज्जित्वा	न्यप्युजिमित्वा
468	17	पस्यन्	पष्यन्
469	16	स्तोगलेशानभिज्ञ:	स्तोमलेशानभिज्ञ:
470	16	सम्प्रविष्टस्तृणान्त	सम्प्रविष्तस्नृणान्त
471	4	याम्यैराविवेश	याम्यैरायिवेश
478	11	भक्त्याभीक्ष्णं	भक्तयाभीक्षणं
479	11	मूले	मूलै
	23	मृत्स्नां	मृत्स्त्रीं
	24	तद्वत्मूर्घ्नां	तद्वन्पूर्घ्नां
486	15	त्वन्कृपयैव	त्वत्कृपयैव
487	3	स्या	स्वा
492	3	विमुक्तभावत्कपदाब्जचिन्त:	दिमक्तभावत्कपदा-ब्जचिन्त:
494	2	बत	वन
495	3	ग्रपङ्कजे	ग्रदङ्कजे
	16	साष्टाङ्गनमस्क्रियोक्ता	साऽटाङ्गनमस्क्रियोक्ता
500	1	यथोपकारस्च	यथोपकास्च
	2	मुकुरोऽन्धवक्त्रो	मुकुरोऽन्हावक्त्ने
505	3	विपदभ्यो	विपदयोi
512	1	महदभ्योऽपि	महदयोऽपि

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513	3	क्रियते	कियते
517	1	बलिना	वलिना
518	14	मदानुपत्यै	मदानुत्यै
522	17	कर्तुं	कतुं
523	13	क्रतो:	कंतो:
524	3	तवार्ग्यपूजां	नवाग्यपूजां
526	3	चक्रे स चक्रेण	चके स चक्रेण
	16	क्रतौ	कतौ
527	13	भूमन्	भूसन्
530	2	सत्कथाभि:	सत्कथामि:
	15	यथा	तथा
535	12	सुकुतुकं	सकुतुकं
543	16	भगवत्पाद विषेवणं	भवत्पादनिषेवणं
549	1	काञ्चिदामसतकिङ्किणीभि:	काञ्चिदामसतकि-ङ्किणीभि:
557	11	वक्तुं	वक्पुं
558	15	किल	किन्न
560	18	पापौ	पपौ
561	25	प्राक्तनदासाम्	प्रावतनदाम्
563	4	इत्यथिमन:	इप्यथिमन:
	6	पापै	पावै
	19	रुजनैरपि	रुजवैरपि
566	7	स्वभक्तजनकामित	स्वभक्तननकामित
569	12	कृत्वाऽहल्यां	कृन्वाऽहल्यां
572	12	कृतवान्प्रेतकार्यं	कृतवान्प्रेत्कार्यं
573	4	दत्तवांस्चाङ्गुलीयम्	दत्तत्रांस्चाङगुलीयम्
577	8	भगिन्यास्तद्वधं	भगिन्यास्तद्वघं
583	2	कृतवान्रासकेलि	कृतवान्रासकेलि
	16	ज्ञातवान्सर्वविद्या:	ज्ञातव्रान्सर्वविद्या:
	19	युतबहुवनित	युतवहुवनित

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584	10	वाल्यकालैकमित्रं	बाल्यकालैकसित्रं
	12	वितितमत्मै	वितमत्मै
585	20	मृत्तिकाबवघ्नवा	मृत्तिकावदथवा
586	12	करुणानिधे	करुणानिधै
587	1	माययावृततनुर्वहि:	माययवृनतनुत्रैहि:
589	29	कौस्तुभेन	कौस्तुमेन
590	16	ज्ञानयोगविषये	शानयोगविषये

राष्ट्रीय संस्कृत संस्थान
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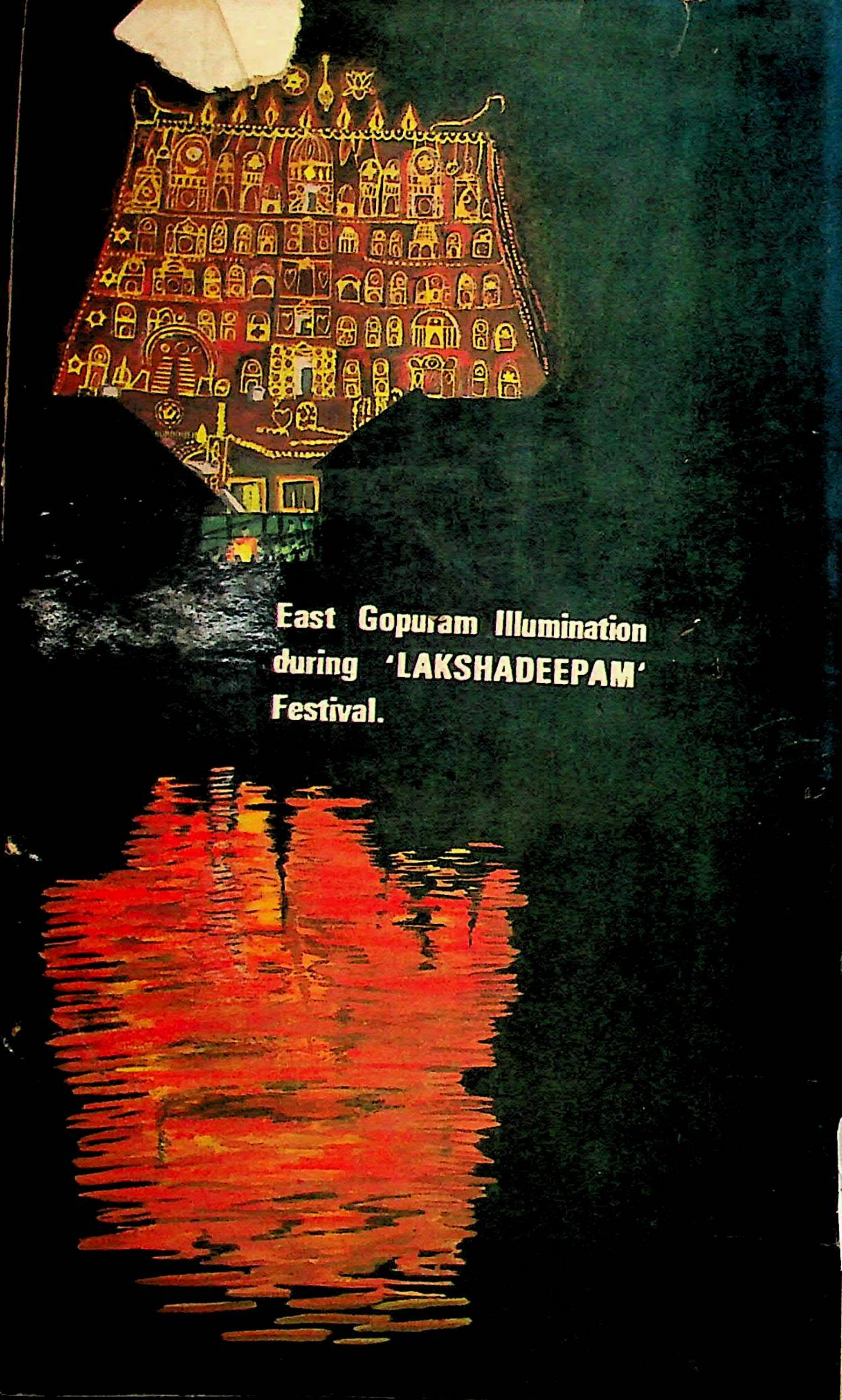

East Gopuram Illumination during 'LAKSHADEEPAM' Festival.